Book of Old Testament Psalms

THE WHOLE BOOK OF PSALMS

PARAPHRASED: OR, Made easier for any to understand.

Judith Flyc

WITH

The matter comprehended in each Psalm, respectively collected, and prefixed thereunto, by way of Contents.

BY

GEORGE ABBOT *Esquire*,

Deceased and Member of this present Parliament.

LUKE 24, 36, 44.

36. *And as they thus spake, Jesus himself stood in the midst of them.*——

44. *And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which were written in the Law of Moses, and in the Prophets,* and in the Psalms concerning me.

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1. COR. 14, 15.

15. ——*I will sing with the spirit; and,* I will sing with the understanding also.

LONDON,

Printed by WILLIAM BENTLEY.

Anno Dom. 1650.

BRITISH MUSEUM

TO

The truly Religious and Virtuous,

Mris. JOAN PUREFOY

Wife to the Honourable Colonell, *William Purefoy* of *Caldecote* in Warwickſhire, *Eſquire*, a Member of this preſent PARLIAMENT.

THe Authours name beſpeaks entertainment for this Book with thoſe that knew him, and the work it ſelf, with thoſe that knew him not. The return of it unto you (whoſe intereſt and property therein is greater than can be derived by any dedication) may peradventure at the firſt ſight, have the like operation upon you which thoſe words of Joſpeph's brethren had upon their father Jacob. *Is not this thy ſons Coat?* But upon further inſight into, and more inward acquaintance with it, you ſhall find that he who took a great part of your heart with him out of this World, Hath diſtilled into this work ſo much of thoſe ſweet ſpirits and graces which were fragrant in him while he lived; as may repreſent and continew unto you, the fruition of him in that which was his better part: beſides whom you had no other object of maternall affection, and by whom there was left no other off-ſpring, but the fruit of his ſtudies and pen; the more lively characters of

his heart and ſpirit, of which this is the laſt; drawn forth unto the life immediately before his death; left as a legacy to the people of God, and as an account of his expence of that time, which by reaſon of bodily infirmities could not be imployed in the ſervice of the Common-wealth in Parliament whereof he was a Member; There is not a line added to it by any other pencill, neither did it need any thing but midwifery to bring it forth into the World, and preſent it unto you as *his*, or (if you pleaſe) as *him*. The honour of which ſervice pardon me, if I claim as of a kind of right, upon my acquaintance with his ſtudies, and his both frequent communications with me, and obligations put upon me, for the greater part of twenty years together, in which he lived under my Miniſtery, and in intimate correſpondence with me, whereby he put me into a greater debt to him than I can exonerate by this acknowledgment, which indeed might leſſen my teſtimonie by miſpriſion of partiality, had he not left a bleſſed memory behind him for my juſtification and incouragement: If I ſhould ſet forth his ſpirituall abilities to the life, which I decline, and rather chuſe to point out the way and means of his improvement to ſo great a meaſure and maturity of them, and thereby render the point at which he aimed, attainable by others that ſhall tranſcribe his copy, by ſhewing the line in which he moved to it. The method or diſcipline which God uſed towards him at his firſt entrance into the ſchool of Chriſt, was not unlike to that of the *Wilderneſs*, wherein through the frequent receſſes of the ſpirit, and Gods turning the dark ſide of the cloud towards him, he was exerciſed with freſh agitations & diſcompoſures of ſpirit,

ſo

ſo as (like maſſive bodies) he could not ſettle upon his true center without previous trepidation; whereupon he converted his ſtudies and indeavours to the ſettlement of his ſpirituall eſtate, and began to ſearch the Scriptures for the treaſure hidden in that field, which together with his aſſiduity in hearing the word Preached, his ſucking the ſweet out of ſuch Books as had marrow and experience in them, his conſtant trade with Heaven by Prayer, his communication of experience, and converſation with ſuch as knew Jeſus Chriſt, brought him to ſuch *firmneſs of conſiſtence* in his own ſpirit, as one that was the better rooted by former ſhakings, to ſuch *fixedneſs* in his *principles*, as one that did not onely underſtand the truth of them, but had taſted the goodneſs, and felt the power of them, to ſuch *riches* of *ſpirituall experiences*, as he became the reſort of troubled conſciences, and a dexterous artiſt in ſwathing up tender and weak infants in grace, and to ſuch *ſpiritualty of affection*, as in whom the primogeniall virtue and ſence of Gods diſpenſations toward, and impreſſions upon him in his converſion, or (as the Scripture ſpeaks) the *love of his eſpouſalls* continued freſh and vigorous: As for his proficiency and progreſs in the way of Chriſtianity, it was thus advanced in matter of knowledge or doctrine, his chiefeſt inquiry upon any point was *cui bono*, of what proper uſe and conducement it was unto practicall holineſs, or fruition of good, *&c.* Searching out the nutrimentall pith or marrow that was in it, and not greatly ingaging his thoughts into opinions of contention or mere notion, which had no kernell. In duties altogether unſatisfied, except he found the ſpirit acting, and ſtirring in him, or were particularly ſenſi-

ble of the abſence & withdrawments of it. In company communicative, and trading in the ſtaple commodities of Heaven, Eſpecially upon the Sabbath-day, wherein he uſed to ſequeſter his thoughts and words to the proper work of that day, and to divert common and obvious occurrences into matter of ſpirituall inſinuation, which day he alſo vindicated in his Book entituled *Vindiciæ Sabbati*, when that controverſie was rife and hot: and ſome began to lay open Gods incloſure into common fields, and upon which day the Lord of the day honoured him in the defence of an unfortified Houſe, by a very few aſſiſtants againſt the furious aſſaults by fire and ſword of a numerous and potent enemy. The memory of which deliverance he kept alive in himſelf, and expreſt his ſence thereof even in his laſt will and Teſtament: the rather doubtleſs in reſpect that you his ever honoured Mother being imbarked in the ſame bottom with him at that time, was ſupported with courage above your ſex, and with faith above preſent ſence, and ſo brought clear off that threatning ſtorm, by the good hand of the Lord your God, unto whom (as you have learned and do know) it is all one to ſave, by few, as by many. I ſhall ſay no more of him, thereby to aggravate your loſs, (which yet was not all yours, for the Family; the Town, the Countrey, were ſenſible of the influence of his exemplary holineſs) but ſhall pray for you a heart to make a gain of it, by learning to walk with God without a crutch, and in him onely to make out all deficiency and wants of ſecondary helps, in whom every creature-comfort is virtually and eminently contained; and ſo ſhall you quench your thirſt at the ſpring it ſelf, whoſe waters are

pureſt

pureſt and which never ſhall be dry. A leſſon which you ſhall be often taught by the holy *Pſalmiſt*; and the godly *Paraphraſt*, in this Book; whereof I need not ſay a word, being therein prevented by the Authour himſelf, in his Epiſtle to the Reader; who ſhall here find the ſweet ſpices punned, into a greater fragrancy, by the Authours accommodating his ſtile to the moſt vulgar capacity, for it was his aime to elevate *affections*, which in *Pſalms* and ſpirituall *ſongs* are the *predominant* part, and therefore he wrote not ſo much to the *eye* as to the *taſt* which (*pardon the ſoleciſme*) is the beſt ſence to read him with, ſo carrying on the work in this Paraphraſe as alſo in that of *Job*, as one that had not a mere notionall or carnall knowledge of ſpirituall things, but that peculiar light which they have which are taught of God; Without which even Schollars themſelves do ſee the beauty of them but by candle-light, and which that it may increaſe in you as the light of the Sun unto the perfect day, ſhall be the Prayer of

LONDON,
June 17.
1650.

Your ever obliged Servant

In the work of the

Lord Jeſus.

RICHARD VINES

TO THE READER,

In way of ARGUMENT and APPLICATION.

ALL Scripture was written by the holy men of God, as they were moved or inſpired by the holy Ghoſt, but this of the Pſalms was not onely written by a holy man, but by a holy man in holy frames, who was not onely moved by the ſpirit to write them, but was in the ſpirit when he penned them; not ſo much acted by externall impulſion, as inward affection, warmth of Zeal, and ſenſible experience; For the Pſalms being to be a ſpeciall part of the worſhip of God in all ages of the Church, whereby God not onely ſpeaks to us (as in other Scripture) but we to him, in Prayer and praiſe, (the Arguments of almoſt all of them) were therefore dictated by another ſpirit, than other Scripture, by the ſpirit of grace and operation, not onely of illumination, propheſie, or inſpiration; to ſhew us, how God is to be worſhipped, not onely by holy regenerate men (ſuch as were all the ſacred pen-men) but by the regenerate part of a regenerate man; elſe, Prayers nor praiſes neither come down from heaven, nor go up to heaven; It was not enough to be a Prieſt to offer Sacrifice, but it muſt be done by a holy man with holy fire. And therefore ſhould we ſing the Pſalms of David in the

ſpirit

ſpirit of David, and read them as he writ them, with frameable tempers to the matter treated. Of all Scripture, our meditation in the peruſall of this Book of the Pſalmes (ſo full of practicall Goſpel) ought to be ſweet and ſpirituall, of which one rightly affirms; Let all the reſt of the Scripture be the body, and this is the heart, ſo full of heavenly affections: *Every Pſalm whereof is a ſpirituall pang, or freſh gail, breathed by the holy Ghoſt on Davids heart, and penned by him, and the reſt,* in inſtanti, *in heat of affection: His writing is his feeling, and ſo ſhould be thy reading; the muſick of the Temple ſhould make muſick in the living Temples of the holy Ghoſt, the ſons of Sion: therefore have I laboured not onely to render the proper, but alſo the full extenſive meanings of the Pſalmiſts by congruous enlargements, to move the affections, as well as to inform the judgement: That ſo Davids ſpirit in theſe Pſalms may be tranſmigrated into the experienced Reader in proportionable power &* energie, *wherewith they were conceived & digeſtedly put over by him to the Church; whereof (as of Chriſt) he was a moſt lively type, wading through ſo many dangers, temptations, ebbings, flowings, yea, and ſins too, to create him to be a Looking-glaſs for the Church and Spouſe of Chriſt, who may be black yet comly, and can never paſs through any condition of ſin or ſuffering, where firſt he hath not led the way, and ſhewen the iſſue, whoſe varieties of providences, ſtates, and tempers made him of ſuch an evangelicall ſpirit in the time of the Law, as that God ſtiles him* a man after his own heart; *ſo that in him we ſee, that neither great ſins nor great afflictions can ſeperate us from the love and approbation of God, though the one may coſt us dear, and the other may lay us low, yet neither the one nor the other*

can

can build up ſuch a partition wall, but that the grapling irons of Faith, Prayer, and Repentance are able to demoliſh it, and make way for us to the throne of grace, whither if we can but come, we ſhall be ſure to ſpeed; for grace can deny grace to none, that graciouſly ask it. And therefore if ever we will gain that Encomium *of being as he was, after Gods own heart, (who ever loves a Zealous penitent, better than a luke-warm innocent) it muſt be by improving all advantages to the encreaſe of Goſpel-growth, thus. If at any time God in his wiſdom let us fall, or Satan by his ſubtility and ſtrength give us a fall, or we by our weakneſs catch a fall, all which, may be in one and the ſame ſin, then know, that that ſin is thine advantage or opportunity, which thou art to improve to mount thee to a higher riſe of Goſpel-ground, and ſtep forward towards more grace by the freſh exerciſe, or exerciſe of freſh faith and humiliation, God being more pleaſed with us when we penitently and faithfully confeſs our ſin (wherein David was very ingenuous) than diſpleaſed when we commit it. For though we are not to ſin that grace may abound, yet when we have ſinned, its both our wiſdom and duty too, to look that grace do abound, and that we make a ſanctified ſin of it. Acts of ſinning in the regenerate (contrary to Philoſophy) leſſening the habits of ſin. And ſo if we fall into afflictions, there is another opportunity, (for the promiſe is, that* all ſhall work for good, *and that,* going in and out, *we ſhall find paſture) yea, even a price in our hands, which if improved by the exerciſe of ſeaſonable and ſuitable graces, will ready us in our Goſpel-way, better than any trade-wind or conſtant gail of providence can ever do. Severall conditions make exceedingly for ſetting forth the Art of God in the ſecond Creation, as ſeverall*

creatures

creatures do his skill in the first, which variety in both makes us to abound not onely with necessaries but delights, which Scripture calls things both new and old, which no one condition unvaried can possibly render us capable of, for it is said, all things work together for good &c. Alluding to the Art of the Apothecary in the mixing of various and diverse Simples, no one whereof alone is able to work that effect that many joyntly can. And when I speak of change of states, I mean inward as well as outward, for the soul would be as a cake unturned, excellent in something and stark naught in othersome, or as a vessel unemptied, taking taint by long standing in any one condition, and therefore God hath ordered it, that the soul as the Sea shall purge it self by its constant cissitudes of ebbings and flowings, whether the winds blow without or not. But least Christians wonder at such fortunes as befall them God hath shewen us, that we sail but the course of other men that went before us, and have landed safely through many cross winds and high Seas in a happy issue or conclusion, and David is the highest Sea-mark in all the Bible for men of shipwracked souls, bodies, states, or names, to cast their eye upon; who ever lived that endured such, and such variety of affliction, for that he was to be the type as of the Crown, so of the cross of Christ, yea, and of every Christian, or the Church in generall. And therefore what state soever thou beest in, the Psalms are as an Apothecaries stop, full of boxes, and they are full of all manner of store for men in all tempers and distempers; at all times, and in all tunes to make use of, especially when thou hast to do in a good cause against a wicked enemy. Bodily weakness disabling me for other imploiments, gave me opportunity to make thus much more progress in Scripture paraphrase,

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1 BLeſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcorntull.

2 But on the contrarie, is ruled by the Word, ſtudying it and walking thoſe ways which it preſcribes and commands, with as much pleaſure and content of mind, as wicked men take in ſin, keeping it in mind and memorie to order his ways according to it, that in nothing, nor at no time, ſin may miſlead him.

2 But his delight is in the law of the Lord, and in his law, doth he meditate day and night.

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the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper.

dustrie, that his soul shall be plentifully fed from heaven, with the never-failing influences of Grace and Consolation, to the making him fruitful in every good word and work, comfortable in every condition, and inable him to hold forth a holy profession throughout prosperitie and adversitie, to the end, (maugre the world and wicked men) to the glorie of God and honour of Religion, and his own great advantage too here as well as hereafter, thereby procuring the blessing of God upon all he hath and doth.

4 The ungodly are not so, but are like the chaff which the wind driveth away.

4 Whereas the wicked have no firm footing in any good condition, for in the way they walk, God will never bless them, nor respect them, but as they are nought, so will he set them at nought, and will make it appear he does so, when he executes his displeasure upon them, which shall part them from the prosperitie they enjoyed in this life, with a *fearful farewel*, never expecting to see good day again.

5 Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.

5 For the conscience of their wicked ways, and the expectation of that just and fearful sentence, *Go ye cursed*, to be pronounced upon them, shall make them hang the head in deep despair at the great Assize, when as the godly shall be able to lift up their heads with joy, nor shall such sinful wretches ever set foot within heavens threshold, or have any fellowship or share there in the happiness of the saints.

6 For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

6 For however wicked men that know not things that differ, think as well and better of themselves and their ways, than of the godly and theirs. Yet God knows the difference, and shall one day make them to know it too, when he comes to judge and reward every one according to his works, then he will make it appear what notice he took of the godly,

ly, and how he approved them the world contemned. And the wicked they shall see and find for all their confidence and jolity, where their way will end, and to what a woful condition it will bring them at last. Even to everlasting destruction.

Second Psalm.

David *finding great opposition in his coming to the Kingdom, both at home by the House of* Saul, *and they that sided with them, and also abroad by confederacy of neighbour-Princes and People. He shews them both their folly and danger in so doing; for that as a Prophet he does assure them that God hath designed him to rule both over Jews and Gentiles, as a figure of Christs doing the like in his spiritual Kingdom all the world over, and therefore exhorts them to desist, and submit to the will of the Lord; and not to their utter undoing put from them the Grace that is offered them in Christ, (whose type onely he was, and of whose Kingdom he propheſies) which would make them blessed for ever.*

Psalm 2.

1 HOw senseleſly do the Gentile and Heathen nations amongst us and about us, yea and so many that are of *Israel* too, so violently oppose my Government, and refuse their subjection to me? which nevertheless shall be effected maugre all their rage and resistance, for that herein I am to be a type of Christ the Son of God, his universal Sovereignty over Jews and Gentiles, which by the wicked of both sorts shall in like manner be opposed, but in vain, for his spiritual Kingdom, his Church, shall prosper in spite of all the world, as shall my temporal.

1 WHy do the heathen rage, and the people imagine a vain thing?

2 Yea mighty Princes and great Statesmen by their worldly power and wisdom, both within *Israel*, and without in many neighbour-nations, set themselves with all their might against me, but in so doing they fight against God, and against me, not for mine own sake (who never sought the Kingdom) but be-

2 The Kings of the earth set themselves, and the Rulers took counsel together, against the Lord and against his anointed, saying,

cauſe the Lord had anointed and deſigned me to it, in a figure to pourtray out Chriſt and his Kingdom by me, who likewiſe ſhall be ſo oppoſed.

3 Let us break their bands aſunder, and caſt away their cords from us.

3 They ſay in effect both Princes and People, we will not be ſubject to *David*, nor under his Government, but in ſo ſaying, they alſo in effect ſay, they will not be ſubject to God, nor have his Son Chriſt to rule over them, neither him nor me.

4 He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have them in deriſion.

4 And therefore (though they ſet light by me, and think themſelves able enough by their worldly power and policy to cruſh me, yet) he that reigns in Heaven, in whom I truſt, being engaged in my quarrel, contemns their pride, and laughs at their fooliſhneſs, for that he both can and will ſubjugate them to me, and in me to himſelf.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

5 And if they will needs provoke him to anger, and put him to uſe his power, refuſing to ſubmit to his Scepter and mine, they ſhall then find him a potent and wrathful enemy in his own and my behalf, and ſuch an one as will eaſily ſubdue and deſtroy them, and revenge himſelf to the full upon their rebellious ſtubbornneſs againſt him and me.

6 Yet have I ſet my King upon my holy hill of *Sion*.

6 For as a Prophet in the Name of the Lord I pronounce it. That maugre what man can do, the Lord ſhall certainly ſet me over *Iſrael*, and eſtabliſh my throne in *Jeruſalem* where his holy Temple ſhall be built, as the choſen type of Chriſt, who ſhall rule by the Scepter of his Holineſs in and over his Church, whereof *Sion* is a type, maugre all the enemies both of him and me.

7 I will declare the decree the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.

7 And further, that men may know they ſtrive againſt the ſtream in oppoſing me, I will tell them truly what the Lord hath revealed to me concerning my

my ſelf by the ſpirit of propheſie; that is, That he hath decreed me to be the figure of Chriſt. And in a figure hath ſaid thus to me. Thou art and ſhalt be my ſon, that is, in the place and ſtead of mine onely Son, the Heir of all things, reſembling the power that he ſhall have over his enemies, and the Government in his Church which I ſhall give him, then when I have as it were begotten him a new, and powerfully declared him to be ſo, by raiſing him from the dead, and exalted him at my right hand in glory, as I have and ſhall do thee out of thy low and troublous ſtate, by anointing thee King, and ſetting thee in the throne of *Iſrael*.

8 And as I will do by him, ſo will I do by thee, By his interceſſion the heathen Gentiles ſhall come under his ſubjection, yea the moſt remote and furtheſt parts of all the world as well as *Judea*, ſhall he poſſeſs and inherit by my gift, for to be his people. And ſo at thy prayer and intreaty ſhalt thou prevail over, and be poſſeſſor of all them that riſe up againſt thee both Jews and Gentiles, far and near, to be thine and under thee.

8 Ask of me and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.

9 Maugre all their reſiſtance and rebellion, yet ſhalt thou be ſet over them, and they miſerably deſtroyed by thy power that will not come under the Scepter, as ſhall all be that make reſiſtance to my Son Chriſt, whoſe wrathful vengeance will fall heavy upon ſuch mortals as refuſe ſalvation from him, and ſubjection to him.

9 Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel.

10 Now therefore, ſeeing I have told you the truth. Take warning and be adviſed even ye that are Kings and Potentates here on earth, yet, to do your Homage and render obedience and ſubjection in me,

10 Be wiſe now therefore, O ye Kings: be inſtructed ye Judges of the earth.

to the Lord, that rules in Heaven. Neither do you that are the Judges and Sages of the world think your ſelves too wiſe to take Laws from God, though here you give Laws to men.

11 Serve the Lord with fear, and rejoyce with trembling.

11 As high as you are, think not ſcorn to ſtoop to ſerve the Lord with fear of his diſpleaſure, and take heed your proſperity make you not forget your ſelves and God, but uſe it ſoberly, and rejoyce in it moderately, fearing to offend him that raiſed you up, and can caſt you down.

12 Kiſs the Son leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little, bleſſed are all they that put their truſt in him.

12 Take heed of rejecting Chriſt in rejecting me, who is Son and Heir of all things, but yield obedience and do your homage unto him in believing what I have ſaid, and framing your courſe accordingly, leaſt you turn that grace and favour which he hath offered you, by being willing to accept you for his people, into heavy diſpleaſure, and ſo forſaking the onely way of happineſs which God hath chalked you out in him, you periſh and that everlaſtingly, when as by refuſing ſubjection to his gracious Government, you have once ſhut the door of mercy upon your ſelves, and kindled his anger againſt you, the leaſt ſpark whereof will be of dreadful conſequence to the rebellious. Therefore if you would be happy and bleſſed, as I know all deſire to be, then be aſſured of this; That they, and they onely are, and ſhall be ſo, that in humility and faith embrace the mercy that is offered them in him, receiving him for their Saviour, and yielding themſelves his thankful and obedient ſervants and ſubjects, whoſe type and Prophet onely I am.

Third Psalm.

David *being much troubled at the unnatural and undutiful rebellion of his son and subjects, makes his complaint to God, lamenting his enemies strength and opprobries. But notwithstanding cheers up himself by his faith in God to restore him, as by an answer to a prayer he was assured. In the faith whereof for all his many adversaries, he comforts himself and is confident, and prays that God would make good this his confidence by delivering him now as heretofore, in respect of his promise to make him a blessed type of Christ to his people.*

A Psalm made by *David* upon occasion of his flying from *Absalom* his son, when he rebelled against him.

Psalm 3.

A Psalm of David *when he fled from* Absalom *his son.*

1 LOrd how strange and unexpectedly are new enemies risen up to molest and vex me, when I was in hope of Rest and Peace, not onely mine old inveterate ones of the house of *Saul*, but even mine own off-spring, and almost all *Israel* rebel against me, and go about to take the Kingdom from me?

1 LOrd how are they encreased that trouble me? many are they that rise up against me.

2 And to such straits am I now brought worse than ever, as that most men give me for lost, and by reason of my sin which hath caused this trouble, they think me to be utterly out of favour with thee, so that they are confident they shall prevail, for that thou hast quite rejected me, which I would have them know would be to me the worst of evils.

2 Many there be which say of my soul, There is no help for him in God. Selah.

3 But though my sin be great, for which thou hast brought this distress upon me, so that I am esteemed as quite undone; yet cannot I so easily yield up my faith, and distrust thy promise and goodness. But am confident thou that art the Lord Almighty, and my good God, wilt now deliver me from mine enemies as thou hast ever done, and wilt restore me to, and maintain

3 But thou, O Lord, art a shield for me; my glory and the lifter up of my head.

maintain me in, mine honour which thou haſt given me, and turn my ſorrow into joy.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

4 Nor do I ſpeak this preſumptiouſly or by gueſs, but am well aſſured of it, by a ſpecial anſwer I received from God in mine earneſt prayer, which I made towards mount *Sion*, where his Ark reſides. And this my confidence to find mercy with God, I care not who know, ſo ſure am I of it.

5 I laid me down and ſlept; I awaked, for the Lord ſuſtained me.

5 Which hath ſo comfortably ſecured me in mine own mind, as that for all my trouble I can ſleep as quietly, and wake as chearfully as at any time before; The Lord hath given me ſuch a ſpirit of confidence and aſſurance, that he will be the ſame God to me that he hath been, and will ſuſtain me now as he hath done heretofore, maugre mine enemies.

6 I will not be afraid of ten thouſands of people that have ſet themſelves againſt me round about.

6 So that, though I muſt needs confeſs in outward appearance my condition is very forlorn, beeing fain to flie before mine enemies, yet I am ſo comforted in God, as that my faith is far above my fear, ſo that though multitudes oppoſe me, and the whole Kingdom (as it were) on every hand rebel againſt me, and but a very few left to take my part, whileſt God is for me, I care not who or how many be againſt me.

7 Ariſe, O Lord, ſave me, O my God; for thou haſt ſmitten all mine enemies upon the cheek bone: thou haſt broken the teeth of the ungodly.

7 And now, O Lord, let it appear that I ſpeak the truth, ſhew thy ſelf in my behalf, put forth thine Almighty power and ſave me, who thou knoweſt am thine, and one that truſts in thee, and cauſe I have to do ſo, for thou haſt ever been gracious to me, and defeated mine enemies, though they have been never ſo ſtrong, and I in never ſuch peril, yet haſt thou brought me out, and ſet me free from the malicious cruelty of all thoſe ungodly ones that have oppoſed

me,

me, for such and none other have ever been mine enemies.

8 So that it is neither the power of mine adversaries, nor the straits I am in, that shall make me doubt of deliverance, whilest I have a God to trust in, who can, and will preserve me as he hath done, (for to him belongeth the glory of my preservation) because he hath firmly purposed, and faithfully promised his chief and choisest blessing to his Church and people by me, which shall not be frustrated, even his Son Christ to rule over them, and to be victorious for them, of whom he hath made me the Type. Oh that *Israel* would understand this, submit to it, and praise him for it.

8 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

Fourth Psalm.

David *first speaks to God by prayer, and gaining comfort and confidence thereby, he then speaks to his enemies by advice, to leave off troubling him and themselves in vain, for that they should never be able to get his Kingdom from him, because God had given it to him, and would keep it for him, do what they could, and therefore admonisheth them not headily to persist in sinning by rebelling, but to advise with their pillow in a point of so great concernment and infallibility, and to desist and subject themselves to the will of God, so should they find pardon and favour with him, which would be better to them than all worldly happiness which they were so greedy of, and which for his part seeing he had done, he feared nothing.*

Psalm. 4.

To him that is most skilful upon the stringed instrument Neginoth to which this Psalm is chiefly set, do I *David* that made it, recommend it, for the care and ordering of it in the Quire.

To the chief musician on Neginoth. A Psalm of *David.*

1 O Lord I suffer much in thy quarrel, & am put to many straits, in all which I flie to thee, therefore good Lord hear my prayer in such cases: for

1 Hear when I call, O God of my righteousness: thou hast enlarged me when I was &c.

 though

ſtreſs, have mercie upon me, and hear my prayer.

though I my ſelf be a ſinner, yet I truſt in thy righteouſneſs, and make thee the judge of mine innocencie, of whoſe goodneſs I have had large experiences, for thou haſt ever been faithful to deliver me out of all my dangers. And therefore I will ſtill believe in thee, and pray to thee, that thou wilt continue thy mercie, as mine enemies continue their malice, and hear me ſtill as they give me cauſe to crie to thee for help.

2 O ye ſons of men, how long will ye turn my glorie into ſhame? how long will ye love vanitie, and ſeek after leaſing? Selah,

2 O ye that are too weak to reſiſt the Almighty, and as weak in underſtanding heavenly things, how long will you perverſly refuſe to give and acknowledge that honour which God hath deſigned to me, and will certainly fulfil in making me the Kingly type of the promiſed Meſſiah, and in that relation to ſubmit unto me? Will you never be reclaimed? But ſtill vainly ſeek to deſtroy Chriſts ſpiritual Kingdom by indeavouring to diſpoſſeſs me of mine, which you ſhall never be able to compaſs, though you labour it never ſo, in hope to have it from me, but deceive your ſelves and loſe your labour. I would you would take warning to ſeek the heavenly and not the earthly Kingdom which you are ſo greedie of.

3 But know that the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him.

3 Indeed be adviſed, and know to ſave you further trouble, that I have not laboured to advance my ſelf to this honour of a King for ambition ſake, but it was God who had a favour to me for the grace ſake he hath wrought in me, that hath deſigned me to this place and office wherein he is pleaſed to uſe me, and as he hath raiſed me to it, ſo will he never ſuffer me to be diveſted of it, but will be ſure to relieve me, and give me the better of mine enemies, whenſoever in my need I call upon him.

4 O that you would take my counsel to fear God, & not proudly & passionately go on in sinning against him by opposing your selves against me. Weigh but with your selves seriously the consequence of mine advice as to your everlasting welfare, and in cold bloud consider the strange providences that have thus far carried on the work of mine advancement to the Kingdom maugre mine enemies, and judge whether that do not promise as much as I prophecie, and whether it were not therefore best for you to give over and be quiet, I would you would consider it for your good.

4 Stand in aw, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Come, be perswaded to submit and render your selves the righteous and obedient servants and subjects of the Lord, as a sacrifice due to him that deserves and expects it from you, and in so doing trust in the Lord for mercie and grace which you shall be sure to find, and trust not in your own power and policie to frustrate his will and pleasure.

5 Offer the sacrifices of righteousnes: and put your trust in the Lord.

6 How many gape after this worldly and outward prosperitie, and labour it tooth and nail, as if that were their chiefest good. But let me tell you the way to be happie indeed, is to get the grace and favour of God to belong unto you, this I for my part would have above all for me and mine to be happie by.

6 There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us.

7 For, for my own part I am able to speak it to thy praise. That hereby O Lord thou hast more rejoyced my heart, than all the joyes under heaven could have done, the joy of harvest be it never so plentiful is nothing comparable to the shining of Gods favorable countenance through Christ upon the soul, and the assurance of his grace towards us in him.

7 Thou hast put gladnes in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou Lord onely makest me dwel in safetie.

8 Yea I am so comforted with his favour, and confident of his faithfulness in protecting me, that all my troubles and dangers shall not disquiet me, but I can peaceably injoy my self and take my rest through faith in God. For whilest I have thee O Lord on my side, and that thou doest but thus fortifie my spirit with the assurance of thy faithfulness and favour, and keepest fresh in memorie thy former mercies in my manifold deliverances, be my case never so desperate, thou alone art securitie enough unto me.

Fifth Psalm.

David *prayeth to God for audience and answer touching his preservation, because of his firm confidence, vehement importunitie; and his enemies wickednes, which God hating in his holiness will therefore punish in his justice. But because* David *was and ever would be a servant and worshipper of God, he therefore hopes and prayes that God will shew him how to escape his enemies, which without his direction he can never do, they are so full of deceit and crueltie. For which he prayes God to punish them, yea to take them in their traps. But for the godly that trust in the Lord, and do love and fear him, he prayes they may ever prosper, and have cause of continual rejoycing in outward preservation and inward manifestation of grace and favour, which likewise he promiseth to such.*

Psalm. 5.

To the chief musician upon Neginoth. A Psalm of David.

To him that is most skilful upon the instrument *Nehiloth* to which the Psalm is chiefly set, do I *David* that made it recommend it for his care and ordering of it in the Quire.

1 Give ear to my words O Lord, consider my meditations.

GOod Lord let me have thine ear to the prayer wherewith I humbly bespeak thee, which is not a bare lip-labour, but springs from within me, out of the most intense thoughts of my mind and

and heart, caused by the sense of my many miseries, and confidence of thy gracious goodness, which I pray thee consider to move thee to hear and grant my requests.

2 My grief makes me importunate and earnest with thee for audience, to whose free gift and Soveraign bountie I pay the Homage of all I hold, and in whom I onely trust for protection, knowing and believing thee to be my all-sufficient and good God. Therefore thou must not fail to hear and answer me, for I will never cease calling upon thee, nor will I seek to any other but thee.

2 Hearken unto the voice of my crie, my King, and my God, for unto thee will I pray.

3 My greatest confidence is in thee, and therefore my first and chiefest addresses shall be to thee. It is thee O Lord that I relie upon, and prefer before wicked shifts and humane policie, and therefore with me thou shalt have precedencie of all things both for time and place. Early when others are otherways busied, contriving how to bring to pass their wicked designs by evil means, then will I be supplicating thy throne of grace O Lord, there will I be busied, and thither will I direct my prayer.

3 My voyce shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.

4 And in this I have great odds of mine enemies, for I know the righteous God loves righteousness, and takes no pleasure in the wickednes of the wicked; How pleasing soever their ways be to themselves, they are hateful to God, nor shall ever sin and iniquitie find favour from him, be acceptable to him, or be blessed by him.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 And as sin, so the obstinate sinners shall have no favour from the Lord, for thou art too righteous to love wicked workers, nay in thy holiness thou hatest and abhorrest them.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquitie.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloudie and deceitful man.

6 They that think to prevail by lying and diſſembling, thou wilt in thy righteouſneſs turn it to their ruin, thou Lord wilt not endure that the cruel minded and falſ-hearted ſhould proſper.

7 But as for me I will come into thy houſe in the multitude of thy mercie: and in thy fear will I worſhip toward thy holy Temple.

7 Let them think to thrive in thoſe ways, for my part I am reſolved of another courſe, I'le keep cloſe to thee, and truſt firmly in thine abundant goodneſs and mercie to me, which ſhall make me frequent thee with prayer and praiſe, and in obedience to thy holy will, I will make mine humble ſupplications, and offer up thankſ-givings to thee through the mediation of Chriſt, who ſhall be figured by the holy Temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

8 O Lord be thou faithful to me and careful over me, that I fall not into the ſnares of mine enemies, who are ſo watchful to catch me, ſhew me the way thou wouldſt have me to walk, and which thou wilt bleſs unto me for my preſervation.

9 For there is no faithfulneſs in their mouth, their inward part is very wickedneſs; their throat is an open ſepulchre, they flatter with their tongue.

9 For if thou doeſt not furniſh me with wiſdom, and inſtruct me how to eſcape, they will be too hard for me, ſeeing they make no conſcience to lie and diſſemble, they have no truth nor honeſtie in them, but are wholly compoſed of malice, miſchief, and deceit, its their ſtudie and delight, they care not what they ſay nor how falſe they pretend, ſo that thereby they may devour me and them that ſide with me, and to compaſs their cruel deſigns can ſpeak fair and mean falſe.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for thy have rebelled againſt thee.

10 Thou that art a righteous God and hateſt ſuch dealing, plague them for it, that they may know thou knowſt it, and abhorreſt them for it, entrap them by their own diſſemblings, and take them in their own deceitful ſnares. Let their ſins which are ſo many and great, ſtir up thy juſt wrath againſt them

to

to confound them, and free thine Israel of them, for it is not me onely but thee that they set at nought, and rebel against.

11 And as thou shewest thy self an enemy to thine enemies, so let the world see thou art a friend to thy friends. Let all those that faithfully trust in thee, and humbly depend upon thee, prosper in so doing, when thine enemies weep let them rejoyce, and that with infinite joy and gladness, because of thy wonderful and apparent preservation of them. Yea let those who believing in thee, do withal fear and love thee, not onely joy in thine outward preservation of them, but also inwardly in thy grace and salvation.

11 But let all those that put their trust in thee, rejoyce: let them ever shout for joy: because thou defendest him: let them also that love thy name, be joyful in thee.

12 For indeed thou Lord art and wilt ever be, not onely a God of outward blessings to him that loves thee, and trusts in thee, but wilt also inwardly so manifest thy special and saving grace and favour to him, as it shall make him dreadless of any outward danger, by being assured through thy mercie of salvation it self.

12 For thou Lord wilt bless the righteous, with favour wilt thou compass him as with a shield.

Sixth Psalm.

God having brought upon David *a sore sickness (or some grievous affliction) he intreats to be chastized with fatherly gentleness, and that he would compassionate the great miserie he sustained both in bodie and soul, and restore him to health and comfort, and not prosecute him to death, but let him live to give him thanks: professing how many tears and prayrs his sin and sickness had cost him, and the rather, because of the malicious insolencie of his enemies, whom he concludes, God will certainly defeat of their hope and desire, having heard his prayer and pittied his case, and assures them, it shall not be long before they see it to their shame and grief.*

To him that is most skilful upon the stringed instrument Neginoth; to be sung with a high voice to the eighth tune, or instrument of eight strings called

To the chief musician on Neginoth upon Sheminith, A Psalm of David.

led Sheminith, whereto this Psalm is chiefly set, do I *David* that made it recommend it.

1 O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.

1 O Lord thou hast many ways afflicted me, for besides my many enemies, thou hast now brought upon me a very soar and painful sickness, which make me fear thine anger is kindled against me, which I humbly knowledge my sins have deserved. But good Lord remember mercie, and chastize me for them, not in thy heavie displeasure, but according to thy Fatherly compassion.

2 Have mercie upon me O Lord; for I am weak: O Lord heal me for my bones are vexed.

2 For though sin doth provoke thee to anger, yet miserie is wont to move thee to shew mercie, and truly, O Lord, my case is very woful, for I am exceeding low brought by my disease, therefore have pittie upon me, for certainly thou mayest do a great cure, and get thee a great deal of honour in recovering me now I am grown to that extremitie, that my very bones are tortured with pain, and are not of strength to support me.

3 My soul is also soar vexed: but thou, O Lord, how long?

3 Nor am I onely sick in bodie, but that which most makes me fear thy displeasure towards me, is this. That my soul is also soar troubled, and as my bodie can find no ease, so nor my soul find comfort, which indeed is a grievous sadning to me. But thou O Lord, who I am sure art a God of mercie and compassion, as well as of just displeasure, how long canst thou behold me in this case, and forbear to help me, specially with soul-comfort?

4 Return, O Lord, deliver my soul; o save me for thy mercie sake.

4 Good Lord change thy mind, and now after so great and long affliction become my God again, by setting my soul (at least) at libertie from its comfortless state. Look no longer at my sins to punish them, but consider and cast an eye upon thine own merciful

nature

nature now a while, and for its ſake reſtore me to health and inward peace.

5 And ſo ſhall I live to praiſe thee, whereas if thou purſue me to death, what good wilt thou get by that, here if thou letſt me live I ſhall remember from time to time this mercie of my recoverie, with many other good turns done me, to thy glorie and praiſe; but in the grave I ſhall forget all, for both the knowledge of thee, and the remembrance of all the mercies thou haſt ſhewed me (which I was wont to celebrate with thankfulneſs in this life) muſt needs vaniſh when life it ſelf departs, and be buried in the grave with me in oblivion and ſilence.

5 For in death there is no remembrance of thee: in the grave who ſhall give thee thanks?

6 Truly, Lord, I have had a very ſad time of it, and a heavie burthen have I born a long while, which hath coſt me much ſorrow and grief, in ſo much as my groans have been inceſſant and without any eaſe or intermiſſion, ſo that I am now quite ſpent and wearie, ready to give over for want of breath and ſpirit to expreſs my moanings, night nor day have I had any quiet, nor taken any reſt, but inſtead of ſleep I have ſpent the night in continual weeping, and in ſtead of repoſe upon my couch in the day time, I have done nothing but ſhed tears.

6 I am wearie with my groaning, all the night make I my bed to ſwim; I water my couch with my tears.

7 In ſo much as my ſight is decaied, and mine eyes waſted with inceſſant ſorrowing, and ſunck into my head, as it were with old age, becauſe of thy heavie hand, and chiefly for the inſultations of my many enemies over me becauſe of mine affliction.

7 Mine eye is conſumed. becauſe of grief; it waxeth old becauſe of all mine enemies.

8 But bleſſed be thy name; me thinks of a ſudden upon this my prayer I find my heart much cleared, and my ſpirit well aſſured of thy favour and future mercie to me, ſo that now I hope mine enemies ſhall

8 Depart from me all ye workers of iniquitie; for the Lord hath heard the voice of my weeping.

have small cause to rejoyce over me; for that I know thou wilt speedily disappoint that malicious and wicked desire they had of my destruction, and wilt restore me, for though my grief hath cost me many tears, yet the Lord I perceive hath taken notice of them, and pitied me for them.

9 The Lord hath heard my supplication; the Lord will receive my prayer.

9 Yea he hath listned to the supplications I made in mine extremitie and will not reject them, but according to my prayer will shew me mercie, receive me to favour, and restore me to health and comfort.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

10 So that now I am confident it shall be mine enemies turn to hang their heads for shame and vexation, and mine to triumph over them, when they see such an unexpected and sudden alteration, and God to appear so much for me in it, who they thought had been quite out of favour, and should have now perished in his displeasure.

Seventh Psalm.

David *being falsly accused to* Saul *by* Cush *to have abused his favour, and made use of his reconciliation to strengthen himself against him and supplant him in the Kingdom, and* Saul *by this slanderous report being inraged against* David, *prosecutes him with greater hatred than before, whereupon* David *flies to God by prayer for deliverance from* Sauls *inraged cruelty, pleading his innocencie in the thing whereof he was accused, whereupon he stirs up God to stand for him against his cruel adversaries, for the promise sake which he had made him of the Kingdom, and the service he would procure him in Israel thereby, and withall prayes him that he will judge him according to his innocencie, and the wicked according to their wickedness, for that he knew who was in fault, he, or his enemies. And in confidence thereof prophesies his enemies ruin and disappointment, and that he shall live to see the day when he shall have cause to praise God for it, and when that day comes, he promises not to fail to do it.*

Psalm 7. Shiggaion of David, which he sang unto

A Psalm which *David* made and set to the tune of Shiggaion, whereby he sought the Lord when as he

was

was endangered by false accusation of him to *Saul* by that pick-thank flatterer *Cush*, the Benjamite.

the Lord, concerning the words of Cush the Benjamite.

1 MOst Almighty Lord, and my most gracious God, unto thy power and goodness do I flie for safe-guard, relying onely on thee, and therefore pray thee undertake my defence against my many adversaries, Saul and his partizans, who do most wrongfully persecute me, from whose hands therefore, good Lord, deliver me.

1 O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

2 Lest if I fall into his hands he take away my life and put me to death by torments, now that he is so inraged by false flatterers, and I have none left about him that will or dare stand my friend, and speak a good word for me.

2 Lest he tear my soul like a Lion, renting it in pieces, while there is none to deliver.

3 My most righteous Lord and God, if this thing be true that Saul is informed off against me, and for which he thus persecutes me, if I have had any treacherous design upon him, or broken Covenant with him as is suggested.

3 O Lord my God, if I have done this; if there be iniquitie in my hands.

4 If under the colour of peace and agreement I have sought to bring to pass any treacherous or treasonable thing, or since our capitulation have falsified my word, (nay, I am so far from thinking evil to Saul, that though he be mine utter enemie, and hath wrongfully and without any cause at any time given by me laboured my destruction, which nature can ill brook, yet even then in that time of open hostilitie, when I had him at advantage, and might have rid my self of him once or twice, such was my respect and loyaltie to him, and fear of sinning against thee, that I delivered him, though to the hazard of mine own life thereby.)

4 If I have rewarded evil unto him that was at peace with me. (Yea, I have delivered him that without cause is mine enemie.

5 If thou Lord who knowest all things, know me

5 Let the enemie persecute my soul, and

take it, yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

guilty of this perfidious treacherie whereof I am accused, then in thy righteous judgement let Saul never cease to seek my life, till he have it, and then let him put me to as shameful a death as ever any suffered, and brand me for a most treacherous ignominious wretch to all posteritie, even from my heart I wish it.

6 Arise, O Lord, in thine anger, lift up thy self, because of the rage of mine enemies: and awake for me to the judgement that thou hast commanded.

6 But, Lord, thou knowest its otherways, therefore in thy just displeasure, and in the greatness of thy power bestir thee in my behalf to right me on my false accusers and bloudie persecutors, because of their unjust violence against me, and delay no longer, but take this season of their sinning to destroy them, and fulfil that righteous decree and judgement which is gone forth of thy mouth, concerning the making me the Kingly type of Christ over Israel.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

7 And I will cause thy sanctuarie to be erected upon Sion, so shall all Israel meet solemnly to worship thee, therefore for thy peoples sake who do now want the means of serving and seeking thee as they desire, seat thy self upon thy Tribunal to do justice which now thou hast long forborn, and shew forth thy power from heaven, as formerly thou hast done in their behalfs.

8 The Lord shall judge the people: judge me, O Lord, according, to my righteousness and according to mine integritie that is in me.

8 The Lord will right this wrong which his people sustain, in having his worship deteined from them; and I pray thee consider my case too, O Lord, to right me also on mine enemies who have deprived me of thine ordinances, for that thou knowest me just in my behaviour, and in mine heart upright towards Saul, and most falsly slandered in those things whereof I am accused, and for which I am persecuted.

9 Oh let the wickedness of the wicked come to an end, but

9 O Lord do thou put an end to the wicked practises of mine ungodly enemies, but make good thy promise

promiſe of mine eſtabliſhment in the throne of Iſrael, who fears thy name, and am juſt in all my dealings, for thou that knoweſt the inward thoughts and deſires of mens hearts canſt judge whether I or mine enemies be the wrong-doors.

eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My truſt is wholly in the Lord for my preſervation, againſt the furie of mine implacable and malicious adverſaries, who I know will not let the upright hearted man periſh who fears to ſin, and hath a care to walk honeſtly.

10 My defence is of God, which ſaveth the upright in heart.

11 God though he ſeem ſlack yet will ſooner or later judge the righteous mans cauſe, and as well as the wicked ſeem to proſper, yet hath God a continual eye upon them, and their evil ways, whereby his diſpleaſure is daily increaſed againſt them.

11 God judgeth the righteous, and God is angrie with the wicked every day.

12 He indeed waits a time to ſee if the wicked will repent and turn from his evil ways, but if after he have waited a while, he turn not, then will he be the more inraged & ſevere in the execution of juſtice, for which he hath all things in a readineſs when the time comes.

12 If he turn not, he will whet his ſword, he hath bent his bow, and made it readie.

13 Yea he is preparing all the while, he lets him live in ſin to bring upon him utter deſtruction for it at laſt, and the proud perſecutors of the poor and godly, he means in the end to make them the marks at whom he will diſcharge all his quiver of plagues and puniſhments.

13 He hath alſo prepared for him the inſtruments of death, he ordaineth his arrows againſt the perſecutors.

14 The world ſhall ſee, that after he hath taken a great deal of pains, and been at much trouble to compaſs his wicked ends by wicked means, and hath with much ſtudie contrived miſchievous devices againſt the innocent, the end will be, that he will be deceived in his expectation, both of the righteous mans ruin, and his own proſpering, for he ſhall be the man that ſhall

14 Behold, he travelleth with iniquitie, and hath conceived miſchief, and brought forth falſhood.

periſh with all his machinations, but the upright man ſhall be preſerved in his innocencie.

15 He made a pit and digged it, and is fallen into the ditch which he made.

15 After he hath long ſet his wits a work, and moiled and toiled to compaſs the godly mans deſtruction, God ſhall ſo bring it about, that his very deſign upon the righteous ſhall turn to his own utter undoing.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come upon his own pate.

16 All the ill he meant to others ſhall light upon himſelf, and his violence againſt the good, ſhall fall heavie upon him to his utter deſtruction.

17 I will praiſe the Lord according to his righteouſnes: and will ſing praiſe to the name of the Lord moſt high.

17 That day I know and am ſure I ſhall live to ſee, (though it ſeems afar off) when I ſhall have cauſe to praiſe the Lord for keeping promiſe with me, and for all his righteous judging me according to mine innocencie, in my deliverance and mine enemies downfall; and when this is which I am ſure will be, I promiſe before hand (in the faith of it) that I will praiſe the power and goodneſs of the Lord God Almightie who rules over all; and raiſeth, and abaſeth, whom he pleaſeth.

Eighth Psalm.

David *having honoured God with his abſolute and relative title of Sovereigntie, extols the excellencie of his manifeſted attributes which appear in his works by way of interrogation, as unable otherways to expreſs them to their worth; ſhewing how both great and ſmall, yea the ſmalleſt things moſt convincingly ſet forth the praiſe of his admirable power, and gracious goodneß and providence towards mankind, even to the confounding and confuting all ungodly and perverſe Atheiſts. And ſhews, that for his own part, when he ſeriouſly conſiders the workmanſhip of God in the Heavens, and his creating the lights that ſhine therein for mans uſe, together with his gracious rebeſtowing the uſe and dominion of the creature upon him by a new title of Redemption, and heaven to boot, when as he had loſt all by ſin, and was worthie of none; he cannot but with admiration acknowledge his great goodnes to man, yea he cannot enough admire both his greatnes, and goodnes.*

Pſalm 8.

To the chief muſician

To him that is moſt skilful upon Gittith, the inſtrument

ment used by *Obed-Edom* the *Gittite* and his family, do I *David* that made this Psalm commit it for his ordering it in the Quire.

upon Gittith. A Psalm of *David*.

1 MOst glorious Lord who hast the dominion over all the world, and specially over us thy chosen, how full of renown is thy power, wisdom and greatness all the world over, by reason of those admirable creatures and glorious Lights, the Sun, Moon, and Starrs, which thou hast created and placed up on high to shine through the ayrie regions to give light and convey heat to all that live upon earth.

1 O Lord our God how excellent is thy name in all the earth! who hast set thy glory above the Heavens.

2 Yea every thing, high and low, great and small hold forth thy glory, and manifest thy praise-worthy power and providence. The very instinct and infant oratory that thou putteſt into the new born babe, to cry after the Mothers breasts, making that silly creature so wise as to seek its subsistence, so soon as it hath a Beeing; and by moving pity therewith, to be able also to procure it, when it is utterly of it self helpless, and at anothers finding: this doth most convincingly testifie (to thy praise) thy power, and providence in despight of all wicked and ungodly Atheists that list not to acknowledg thee; and stops the mouth of the most perverse and devillish-minded caviller against thee, whilst they must needs see thy great power and as great goodness (whereof themselves have shared) in putting that instinct into little children to provide for themselves, and that power in nature to accommodate their need with food suting their weak estates, and that love and pity in parents to understand their meaning by instinct.

2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemie and the avenger.

3 When for my part I take view and seriously consider

3 When I consider thy Heavens, the work

of thy fingers, the Moon and the Starrs which thou hast ordained.

conſider that wonderfull workmanſhip of thine, the Heavens with their infinite height, and vaſt extent, and the world of great and weighty Clouds that paſs and repaſs therein, and thoſe foreſaid Lights of Moon and Starres, which thou haſt appointed to move in their courſes, and appear in their Seaſons, and to give Light and influence down below.

4 What is man, that thou art mindful of him? and the ſon of man that thou viſiteſt him?

4 It maks me thankfully acknowledg, and wonder at that great goodneſs thou haſt ſhewed to man above all (how unſenſible ſoever others are of it) whom thou madeſt out of duſt and clay, that thou ſhouldeſt ſet ſo much by him, as to create and ordain ſuch things for his uſe, and ſhouldeſt further have ſuch continuall regard to him (that is of ſuch ill deſert by ſin, and ſo little worth by nature, frail and mortall, ſubject to generation and corruption) as to exerciſe ſuch a daily care and providence over him from firſt to laſt, and to redeem him out of his loſt eſtate by taking his nature.

5 For thou haſt made him a little lower than the Angels, & haſt crowned him with glory and honour.

5 For, notwithſtanding all theſe ſuperexcellent and permanent creatures, yet haſt thou given him, and renewed unto him the principal place in the order of creation next the Angels, honouring him with a greater dominion and likeneſs to thy ſelf, in heavenly and angelical qualities than any thing but they, and made him capable of that celeſtial and everlaſting glory and happineſs which they enjoy with thee by the redemption which thou haſt afforded him in Chriſt, who himſelf became lower than the Angels by ſuffering in our nature, that he might inveſt him with a title to heaven and the glory and happineſs that is there, which in virtue of his reſurrection he is already poſſeſſed of for him.

6 And restore him again to his dominion over the creature, having as at first put the rule of all terrestrial things into his hands, though they were made by thee and not by him, and hast subordinated every creature to his use and regiment.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

7 The multitude of sheep and neat that are every where in the world, yea, both tame and wild beasts are subjugated to his dominion, and ordained for his service.

7 All sheep and Oxen, yea, and the beasts of the field.

8 The fowl that flee above him yet are subjected under him, and the fish that inhabit the great, vast, and deep seas, and live and move there invisibly to man, are yet ordained for him, and subordinated to him.

8 The fowl of the aire, and the fish of the sea, and whatsoever passeth through the paths of the sea.

9 O Lord, whom we must needs acknowledge to be Lord over us, though thou hast made us Lords over all, its admirable to consider how many wayes, and in how many and sundry things thy wisdom, power, providence, greatness and goodness excels towards mankind by what thou hast provided for him, and doest bestow upon him, furnishing every place both above and below throughout the whole world with infinite store and variety of all good creatures for his sake.

9 O Lord, our Lord, how excellent is thy name in all the earth!

Ninth Psalm.

David breaks out into a joyful and faithful praising of God for his many wonderful deliverances, his enemies overthrows, and his executing judgement according to the justness of his cause and his enemies wickedness; shewing his adversaries by the success, the difference between their trust and his, and the different judgement that righteousness and unrighteousness shall ever have from God, encouraging all Gods people to take notice of what he hath done for him, thereby to strengthen their faith in themselves. He praiseth the Lord and excites others to it, who when he executeth will punish the

the oppressor, and right the oppressed. And after praises given for former victories, having further need of his help because of more enemies, he praies him still to be his deliverer, that still he may have farther matter of praise, and rejoycing in him. Stirring up all men to take notice of the admirable defeats God hath given to his wicked enemies, and that so all the Churches enemies shall be served. Concluding with prayer to God, not to suffer himself to be wounded in his honour through his sides by his proud enemies.

Psalm. 9.

To the chief musician upon Muth-labben. A Psalm of David.

To him that is most skilful upon the instrument Muth-labben so called (some conceive) from the victory he had in the duel fought with *Goliah*) to which this Psalm is chiefly set, do I *David* that made it, recommend it, for the care and ordering of it in the Quire.

1 I will praise thee, O Lord, with my whole heart, I will shew forth all thy marvellous works.

1 O Lord I have often praied to thee, and alwaies sped so well, as that now I will praise thee with as good a heart and will, as ever I praied unto thee for my preservation in my greatest danger, and will let the world know, what wonderfull things thou hast done for me from time to time, by dedicating a Psalm of praise to thee for them.

2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most high.

2 I will wonderfully chear up my heart in the apprehensions of thy favour to me so amply manifested, and will with publick praises glorifie thy power and goodness which have appeared in thy marvellous works. O God, of infinite might and Majesty.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

3 Mine enemies though they vex me sore and persecute me long, yet when the time comes that thou wilt foil them, then they shall be able to make no resistance, but in thy just displeasure shall certeinly come to nought.

4 For thou hast maintained my right and my cause, thou satest in the throne judgeing right.

4 As hath been already made apparent, for maugre their power and malice, thou hast still hitherto maintained and manifested my title to the Kingdom to be just, & my cause to be honest, by thy righteous judgements;

ments; whereby thou haſt made it appear more than once, that thou art, and wilt prove thy ſelf a righteous judge.

5 Thou haſt puniſhed all that were againſt me, whether they were my heathen and forraign enemies that knew leſs what they did, yet they have ſmarted for it, or my wicked countreymen and domeſtick foes, who ſhould have had more underſtanding, them therefore haſt thou quite deſtroied, and diveſted of all their power and authority, and cut of all title to the throne of Iſrael from them and their poſterity for ever.

5 Thou haſt rebuked the heathen, thou haſt deſtroied the wicked; thou haſt put out their name for ever and ever.

6 O thou mine implacable enemy, that wouldeſt never be reconciled till thou waſt ruined, which now thou art, and all thy deſtructive plots and practiſes with thee, never to trouble me more; Both themſelves and the great Cities, and Fortreſſes they builded for to eſtabliſh their dominion, and eternize their name, haſt thou, Lord, deſtroied, and cauſed them and their memorials to periſh for ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroied cities, their memory is periſhed with them.

7 But the Lord who is my city of refuge abides for ever for me to truſt in; He ſhews now that he hath not been idle all the while he ſeemed ſo, but hath been fitting himſelf to execute judgement when the time ſhall come, as now it is.

7 But the Lord ſhall endure for ever: he hath prepared his throne for judgement.

8 And the wicked of the world ſhall ever find it ſo, that though they think him remiſs, and careleſs how things go, yet they ſhall find that he is not ſo, but with moſt perfect wiſdom, righteouſneſs and integrity will judge and puniſh the wicked, all the world over ſooner or later.

8 And he ſhall judge the world in righteouſneſſe, he ſhall miniſter judgement to the people in uprightneſs.

9 And ſo alſo on the other ſide ſhall the poor and innocent when they are unjuſtly oppreſſed, (however

9 The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

they may likewiſe think him regardleſs) yet ſhall they not find him ſo, but if they flee to him, & truſt in him, he will be a refuge to them, yea then, when becauſe of extremity they moſt need it, and can leaſt think or exſpect it.

10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.

10 And truly they that know thy power and goodneſs, and have had triall of it, will venture all upon thee. For, for my part I am able to ſay it, that as I have ſought to thee and none but thee, ſo thou haſt never failed mine exſpectation, nor been unfaithful to my truſt, but according to my praier and dependance have I ever found thee helpful to me, and ſo ſhall others.

11 Sing praiſes to the Lord, which dwelleth in Sion: declare among the people his doings.

11 O ye Miniſters of his worſhip to whom I have recommended this Pſalm of praiſe. Lift up your voices in praiſes to the Lord, that hath choſen Sion for the place of his ſpecial reſidence and ſolemn worſhip, where accordingly you celebrate it, let the people that reſort thither hear you ſing aloud his marveilous doings, that they may alſo learn to praiſe him, and truſt in him.

12 When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the humble.

12 When the time cometh that mens ſins are ripe, and that he will call them to accompt and reckon with them for the bloud of the innocent, which they have unjuſtly ſhed or coveted, he will then make it appear, that he remembers to right the wrongs of them that truſt in him, and ſeek to him, and forgets not the cry of the afflicted, that in ſingleneſs of heart and poverty of ſpirit makes his humble addreſſes to him, as to his onely refuge.

13 Have mercy upon me, O Lord, conſider my trouble which I ſuffer of them that hate me, thou that

13 Though I have had many deliverances and thou haſt given me great cauſe to praiſe thee for ridding me of a world of enemies, yet I am not without,

but

but ſtill have thoſe that hate me, and of meer malice vex and trouble me, ſo that I ſuffer much by them; good Lord, ſtill continue to be merciful to me and to deliver me, thou, that many and many a time haſt delivered me, when mine enemies had brought me to that paſs that I knew not which way to turn me, but death and deſtruction waited for me on every ſide.

lifteſt me up from the gates of death.

14 That I may muſter up all thy mercies and praiſefully proclaim them in the publick aſſemblies of Sion, the place which of all Iſrael and Jeruſalem thou haſt choſen for thy publick and ſolemn worſhip. Yea there I will moſt joyfully make known thy ſaving grace and favour to me.

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Sion: I will rejoyce in thy ſalvation.

15 Thou haſt vanquiſhed the heathen, and diſappointed their plots and deſigns againſt me, having enſnared them in the ruine they meant to me.

15 The heathen are ſunk down in the pit that they made: in the net which they hid, is their own foot taken.

16 All men that have eyes may ſee that thou favoreſt me, and may be convinced that it is onely thy doing that mine enemies are foiled, by the manner of thy effecting it, and thine executing ſuch wonderful and admirable judgments upon them, making their own wicked enterpriſes againſt me, the means to bring to paſs their own deſtruction; I cannot but extraordinarily put men on ſeriouſly to mind and muſe on this thy remarkable providence. Yea again and again I wiſh they would well conſider this thing.

16 The Lord is known by the judgement which he executeth: the wicked is ſnared in the work of his own hands. Higgaion, Selah.

17 And mark how my foes periſh, even ſo ſhall all the wicked of the world that rebel againſt Chriſt, and reſiſt his government, and oppreſs his innocent and righteous people, periſh eternally in hell; even all the nations of the world, that know not God to ſerve him and believe in him, like as the hea-

17 The wicked ſhall be turned into hell, and all the nations that forget God.

then people hereabout that take up arms againſt me, come to ruine.

18 For the needy ſhall not always be forgotten: the expectation of the poor ſhall not periſh for ever.

18 For though God may defer his judgeing the wicked, and his delivering the poor and needy that truſt in him, very long, for ſo he did me; yet will he not ever do ſo, either firſt or laſt there will come a time when the poor afflicted ones ſhall be ſure of what they have long praied and looked for.

19 Ariſe, O Lord, let not man prevail, let the heathen be judged in thy ſight.

19 Thou O Lord haſt long forborn the heathen, but truely they are grown now to that greatneſs and inſolency, that if thou doeſt not ſhew thy ſelf in my behalf, they will have the better of me, and ſo of thee whoſe quarrel I maintain; Therefore look thou to it that they which are but men, get not the better of thee, by vanquiſhing me, but by thy judgements upon them, let them plainly ſee its thou that condemneſt them, and juſtifies me.

20 Put them in fear, O Lord: that the nations may know themſelves to be but men. Selah.

20 O Lord, by thy judgements upon them make them afraid to hold on their courſe of enmity and oppoſition againſt me, by ſeeing thee to take part with me, and ſo cauſe them to know by their ill ſucceſs, that for all their great power and multitudes of people, they are too weak by humane ſtrength (which yet they truſt in, as if it were more) to reſiſt thee, whoſe cauſe I maintain, and fight for. Yea, Lord, make them know it to purpoſe.

Tenth Psalm.

David *represents to God his own and his peoples condition generally in this world, under the insolent confidence of the wicked, heaping unmeasurable pressures upon the godly, by reason of his long-suffering towards them, which makes them worse and not better, as he finds by experience in his persecutors* Saul *and his complices. And therefore praies the Lord to appear for his people against them that do but abuse his patience, and doubts not but he will, even destroy the Churches enemies, as he did the* Cananites *for Israels sake, being the same God in pittie and power now as ever.*

Psalm 10.

1 WHy standest thou afar off, O Lord? why hidest thou thy self in times of trouble?

2 The wicked in his pride doth persecute the poor: let them be taken in the devices, that they have imagined.

1,2 MOst merciful and righteous Lord, why art thou contrarie to thy nature and promise, a stranger to the trouble of thy people, me, and others; and takest no knowledge of it to help us in it, but seemeth to let the wicked afflict the godly without regard, who by thy forbearance is heightned exceedingly in wickednes, and takes a pride to vex and trample down the poor, thinking to make themselves great by oppression, but, Lord, do thou blast and utterly disappoint their wicked designs against them that are good, and do thou turn all the evil they unjustly imagine against the innocent upon the nocent.

3 For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the Lord abhorreth.

3 And truly its time for thee to shew thy self, for men grow shameless in wickednes, and are confident by those courses to carrie all before them, thinking meanly of all good men, and the ways they walk, that are not as wicked and worldly minded as themselves, esteeming those onely wise and happie that heap up riches, and grow great by hook or crook, whom yet the Lord abhors and counts the greatest fools.

4 The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts.

4 The wicked have had such a time of it against the godly, and therewith are grown so high-minded, and self-confident, that he never cares whether God be with

with him or againſt him, he thinks leaſt of him, or ſets leaſt by him, of any thing.

5 His ways are always grievous: thy judgements are far above out of his ſight.

5 Leading a life as if there were no God, for his whole trade and courſe is compoſed of nothing elſe but diſobedience to God and injurie to men, and becauſe he feels not thy judgements, he is therefore fearleſs, and thinks they will never befal him, but that he is ſafe enough, not caring a jot, but ſetting at nought both God, and all that take Gods part with me againſt him.

6 He hath ſaid in his heart, I ſhall not be moved: for I ſhall never be in adverſity.

6 And hath fully concluded in the pride of his heart, and confidence of his preſent condition, that he ſhall never be worſe than he is, but ſhall ever proſper, and never taſte of misfortune.

7 His mouth is full of curſing and deceit, and fraud: under his tongue is miſchief and vanitie.

7 He ſtands in no aw of God, nor ſcruples no ſin, but gives libertie of ſpeech to himſelf to curſe, ſwear, and forſwear, lie and diſſemble, in ſo much as that he is altogether converſant in miſchievous ſpeeches, and ſelf confident boaſtings, not any truth or good comes from him.

8 He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

8 He every where fore-laids me, lying in wait near high ways, and neighbour Towns, to catch me, and ſeeks in holes and corners where he thinks I hide my ſelf or may paſs by, to find me out and murder me without any cauſe given, watching diligently all opportunities and means to take me at unawares, who am poor and friendleſs.

9 He lieth in wait ſecretly as a Lion in his den: he lieth in wait to catch the poor, he doth catch the poor: when he draweth him into his net.

9 He is as greedily affected and as cruelly diſpoſed towards me as a Lion to his prey; ſeeking all advantages againſt me, never regarding mine innocencie and the unjuſt ſufferings he expoſeth me to, ſtudying by all means poſſible to ſeduce and to entrap me in my ſimplicitie, that he may circumvent me to deſtroy me.

10 And

10 And as proud as he is, yet in subtilty he can abase himself and with glavering speeches, and fawning behaviour indirectly endeavour the overthrow of the innocent and distressed, that by fair pretences he may deceive and bring them under his power, and execute his rage upon them by the hands of his privado's, desperate Assassinats.

10 He croucheth, and humbleth himself; that the poor may fall by his strong ones.

11 And in all this is confident of impunitie, taking for granted, because at present he perceives not God, to mind him, that therefore he never will, but as he thinks whats past is forgotten, so he shall speed no worse for the time to come.

11 He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.

12 But Lord let him find it otherways by some manifestation of thy self in judgement, good God have a care of thine honour and mine innocence, and other thy people who are concerned in me, yea, of thy whole Church which is resembled by me, by executing some remarkable judgement, and let not the world have cause to think thee careless of the afflicted, that humbly depend upon thee.

12 Arise, O Lord, O God lift up thine hand; forget not the humble.

13 Why shouldest thou by thy forbearance give the wicked such occasion to insult over thee, and slight thy judgements, confidently promising himself, that thou wilt never call him to an account for what he does.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 But its sure enough that thou takest notice of the mischievous and spiteful carriage of the wicked both against God, and those that are godly, for whatever, they think yet I know thou precisely markest them to pay them home with condigne punishment, in the faith whereof it is, that the poor afflicted man, I, and others that in this world must look to fare as I do, puts himself and his cause over into thine hands

14 Thou hast seen it, for thou beholdest mischief and spite to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless.

to be righted, for that thou art the helper of the helpleſs and diſtreſſed againſt oppreſſors.

15 Break thou the arm of the wicked, and the evil man: ſeek out his wickedneſs till thou find none.

15 Weaken thou the power of the wicked wherein he ſo much truſteth, and which he imploys to evil purpoſes, traſe him quite through the courſe and trade of his iniquities, even to the uttermoſt end of them, and puniſh him accordingly.

16 The Lord is King for ever and ever: the heathen are periſhed out of his land.

16 The Lord that governs his Church and people hath approved himſelf, and ever wil, to be the ſupream commander, and diſpoſer of all, and over all, for their ſakes as appears by his wonderful works; for how hath he deſtroyed the heathen in this land? which he promiſed to beſtow upon Iſrael, and made it holy of prophane, in ſo much as they are waſted to juſt nothing who were potent and numerous; and his worſhip and worſhippers planted in it, maugre their reſiſtance, after that ſort ſhall he do by the enemies of his Church and people, deſtroy them, as theſe.

17 Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear.

17 For it hath been alwayes Gods manner to trie his peoples faith and patience, till they ſee a need of him, and make their humble addreſſes to him, and then to help them. Yea, when he has a purpoſe and ſees it time to work their deliverance, and deſtroy their enemies, then doth he inſpire them with a more than ordinarie ſpirit of prayer and faith to ſeek and hope for thoſe very things?

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

18 Which ſhall certainly come to paſs, for therefore hath God deferred it, and always doth, until moſt remarkably for his peoples greater good, and his greater glorie he may vindicate their oppreſſions, and enfranchiſe them from under the tyrannie of their oppreſſors, who when they are at the higheſt in carnal confidence, and the godly at the loweſt in worldly

diſſi-

diffidence, thats Gods time to reſcue theſe, and ruin thoſe.

The xi. PSALM.

David *by proteſting his truſt in God, ſilences his companions, and rejects the advice they gave him to ſave himſelf by flight, and give over expecting the Kingdom, diſſwades them from diſheartning him, and ſhews how he no whit doubteth, but by the juſtice of God, his wicked enemies for all their malicious deſigns upon him, ſhould periſh in their wickednes, and that he ſhould be ſuſtained in his uprightnes.*

To him that is the firſt and principal of all the Quire do I *David* that made this Pſalm recommend it for the care and ordering of it to be ſung.

Pſalm xi. To the chief muſician, A Pſalm of David.

1 IN the Lord whom I know to be a ſufficient ſafeguard, do I truſt to fulfil his promiſe. How then is it that you my companions diſpair, and to the grief of my ſoul counſel me diſtruſtfully to give all for loſt, abandon the cauſe, and never more to look after it, but how to ſave my ſelf.

1 IN the Lord put I my truſt: how ſay ye to my ſoul, flee as a bird to your mountain.

2 For though its true the power and malice of mine enemies is great: yet conſider this, They are wicked and manage an unrighteous cauſe, maliciouſly ſeeking my deſtruction, whom they in their own conſciences know to be upright and innocent, and therefore I am confident it ſhall turn to theirs.

2 For lo, the wicked bend their bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart.

3 Do not ye tempt me by deſpair to relinquiſh a righteous cauſe, and to diſtruſt a righteous God. For faith and an upright heart are the onely foundations that a righteous man hath to ſupport himſelf withall, and if you undermine them, you quite undoe him.

3 If the foundations be deſtroyed; what can the righteous do?

4 Be confident of this therefore, that God is neither abſent nor idle, but is preſent in his tabernacle here below, to hear the prayer of the righteous and afflicted,

4 The Lord is in his holy temple, the Lords throne is in heaven; his eyes behold, his eye lids trie the children of men.

flicted, and also sits a judge in heaven above, strictly noticing thence the ways of men, beholding who does right, and wrong.

5 The Lord trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

5 The Lord takes special notice of the righteous man, and his cause, to approve both him and it, but as for the unrighteous and cruel persecutor, he hates him at his heart, and so he shall find.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

6 For however the wicked may go on in their evil ways for a time, yet God shall overtake them, with an unexpected storm of judgements, wherein their sins shall ensnare them, even as he did Sodom and Gomorrha. God will fearfully execute his wrath upon them. This shall certainly be their reward, and herewith shall their cup be filled to the brim, and they made to drink it to the bottom.

7 For the righteous Lord loveth righteousnes, his countenance doth behold the upright.

7 For God who is just hates injustice, and onely loves and liketh righteous ways and causes, so as to bless and prosper them, as also amongst men, the upright and innocent are onely they he beholds with favour and affection to reward and defend them.

The xii. Psalm.

David *cries to God to succour him against the treacherous dealing of feigned friends. And upon his prayer promiseth himself by Gods just judgement the ruin both of his undermining and insulting enemies, and also his own deliverance from their oppression and pride: Magnifying the promises of God for their faithfulnes, he encourageth all Gods people to trust in God, and in conclusion shews the reason why his enemies were so many and so treacherous, because they that could work him most mischief, had most favour.*

Psalm xii. To the chief musician upon Sheminith. A Psalm of David.

To him that is most skilful in the eighth tune or upon the instrument with eight strings, called Sheminith; whereto this Psalm is chiefly set, do I David that made it recommend it.

1 Help Lord, for the godly man ceaseth, for the

1 O Lord, in thy faithfulnes succour me, for I am left alone to serve thee, all men forsaking God and

and me, deceitfully ſtudying by all manner of treacherous dealing to work wickednes againſt me.

faithful fail from among the children of men.

2 I know not any one I can truſt be he never ſo neer me, I find all men ſo full of feigned friendſhip, ſuch lying diſſemblers, practiſing nothing but flattery and falſhood.

2 They ſpeak vanitie every one with his neighbour: with flattering lips, and with a double heart do they ſpeak.

3 But my confidence is, that though I cannot know them to avoid them, yet the righteous God will be meet with them, and by their own ruin diſappoint them of their ends againſt me; both the diſſembler and the proud boaſter, that either ſeeks to deceive me or ſets light by me, and my righteous cauſe, will he preſerve me from, and right me upon.

3 The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things.

4 Who have arrogantly boaſted themſelves to be too cunning for me, and confidently given it out they will deceive and entrap me; preſuming themſelves lawleſs in all they ſay, or do, though never ſo falſe, and not accountable to any, no not to God himſelf, whom they diſeſteem for my ſake.

4 Who have ſaid, with our tongue will we prevail, our lips are our own: who is Lord over us?

5 But this ſhall be the iſſue. That when they have done their worſt, and their hopes be at the faireſt: Then will God, beholding mine oppreſſion and wrong, and hearing my prayer, ariſe for me (as he hath promiſed) and deliver me from the diſdainful pride and malice of my ſcornful and wicked enemies.

5 For the oppreſſion of the poor, for the ſighing of the needie, now will I ariſe (ſaith the Lord) I will ſet him in ſafetie from him that puffeth at him.

6 The promiſes which the Lord hath given to me, and to his people, have no deceit in them, but are moſt true and faithful ones, I have had often trial of them in my manifold afflictions, and I ever found them ſo.

6 The words of the Lord are pure words: as ſilver tried in a furnace of earth, purified ſeven times.

7 And I dare affirm it of thee, (O righteous Lord,) thou wilt ever be to all them that truſt in thee a faithful keeper and preſerver in all ages hereafter, as thou

7 Thou ſhalt keep them, (O Lord,) thou ſhalt preſerve them from this Generation for ever.

haſt been to me, whom thou haſt made an example of thy truth and goodneſs to all Generations.

8 The wicked walk on every ſide, when the vileſt men are exalted.

8 But no wonder, there are ſo many wicked wretches that ſet themſelves on every ſide, and uſe all means to procure my ruin, ſeeing they that can work moſt wickednes againſt me be they never ſo baſe and vile, are moſt ſet by, and beſt rewarded.

The xiii. Psalm.

David expoſtulates with God touching his long delay in fulfilling his promiſes, and his undergoing ſuch miſeries, whilſt his enemies proſper. whereupon he prayes him to lay his caſe to heart, and that timely too, leaſt death ſurprize him before he enjoy the promiſe, and ſo his enemie take occaſion to blaſpheme and inſult at his downfal. After which prayer his heart is refreſhed with a freſh gail of faith, wherein he confidently promiſes himſelf deliverance, and God the praiſes of it.

Pſalm xiii.

To the chief muſician, A Pſalm of David.

To him that is the firſt and principal of all the Quire, do I David that made this Pſalm recommend it for the care and ordering of it to be ſung.

1 How long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?

1 MAny gracious promiſes haſt thou made me, but how long, Lord, ſhall I waite for their accompliſhment? will they never be fulfild? how long wilt thou exerciſe me under adverſitie?

2 How long ſhall I take counſel in my ſoul, having ſorrow in my heart daily? how long ſhall mine enemies be exalted over me?

2 How long ſhall my ſoul be off and on, toſſed between hope and diſpair, not knowing what to think of my ſelf and thee, by reaſon of mine inceſſant miſeries, notwithſtanding all thy promiſes. How long wilt thou ſuffer mine enemie to have the better, and I the worſe?

3 Conſider and hear me, O Lord my God, lighten mine eyes, leaſt I ſleep the ſleep of death.

3 Conſider my caſe and hear my prayer, O Almightie and moſt merciful Lord God, and give me betimes to ſee thy faithfulnes by my deliverance, leaſt by extremitie of grief and trouble death cut me ſhort of thy promiſe.

4 Leſt mine enemies ſay I have pre-

4 Yea leaſt my wicked enemie inſult and ſay; for

all

all the promiſes which thou haſt made, and my confidence in them, the day is his, and thoſe that have long ſought my ruin, rejoyce to ſee it.

vailed againſt him, and thoſe that trouble me, rejoyce when I am moved.

5 But yet for all my preſent perplexities, and mine enemies inſolencies, as I have, ſo I do ſtill firmly truſt that thou wilt ſhew me mercie, and am confident, that my heart ſhall one day have as much joy (as now it has ſorrow) in a gracious and glorious deliverance.

5 But I have truſted in thy mercie, my heart ſhall rejoyce in thy ſalvation.

6 I know the time ſhall come when I ſhall and will endite a Pſalm of praiſe to thee the Lord, for fulfilling thoſe great things thou haſt promiſed, which I am as confident of, as if they were now done.

6 I will ſing unto the Lord, becauſe he hath dealt bountifully with me.

The xiiii. Psalm.

David *ſpeaking in the wiſdom of the holy Ghoſt, befools the wiſdom of all fleſh, which in all men naturally out of an enmitie and miſunderſtanding of God, leads onely unto ſin, and profeſſedly hates thoſe few in the world who n God hath renewed, in ſtead of ſeeking to become ſuch themſelves. But he ſhews, that they both have and ſhall certainly ſmart for that ſin of cont mpt and hatred of Gods people that ſerve and truſt him, and praies, that God would preſently by him give tranquillitie to his people, as Chriſt ſhall to his Church.*

Pſalm xiii.

To him that is the firſt and principal of all the Quire, do I David that made this Pſalm recommend it for the care and ordering of it to be ſung.

To the chief muſician, A Pſalm of David.

1 MAn by his fall hath loſt, and naturally is void of the right underſtanding of God, believing nothing ſo of him as he is, and ſo makes him as if he were not. And out of this depraved ignorance all natural men live in ſin, and from the beginning have multiplied abominations; not one either is, or ever was, that by nature, without ſpecial and ſupernatural grace, ever knew or ſerved the Lord aright.

1 The fool hath ſaid in his heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good.

2 The Lord made a long trial of it in the firſt age of

2 The Lord looked down from heaven

upon the children of men, to see if there were any that did understand, and seek God.

of the world in that time of nature between Adam and the giving of the Law, purposely to see what it of it self would bring forth, and how improve the talent that age afforded, whether there were any one of all mankind that could and would improve it to the knowledge, belief, and worship of him; or for default, by nature to make out to him for grace.

3 They are all gone aside, they are all together become filthy: there is none that doth good, no not one.

3 But he found by long experience, notwithstanding his documents to, and judgements upon the old world, and so he finds still. That all men are naturally fools, void of understanding, and generally without exception of polluted hearts and lives, loathsome in his sight; that none in nature does that which is right and acceptable, no not a man of all mankind, nor covets grace.

4 Have all the workers of iniquitie no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

4 In so much as God himself admired to see all men by nature void of the knowledge of him, and of themselves in relation to him, and wholly given over to sin and carnalitie; yea, even to the hatred and devouring those few in the world that are the people of God, upon whom he hath bestowed his favour and grace, and that differing from them, walk in holines and righteousnes; never taking thought to do, or be like them; neither themselves of themselves by nature worshipping God, nor seeking to God for the like grace and inablement that those had given them; but contemned it, and hated them.

5 There were they in great fear: for God is in the generation of the righteous.

5 Which at last brought fearful desolation upon them when the floud came and swept them all away. Like measure shall the wicked contemners and haters of God and his worshippers have, they shall find, that God, who by his spirit and grace throughout all ages is in the righteous, will also be for them, and against those that are against them.

6 You-

6 You graceleſs and wicked ones of this age take notice of it, that have perſecuted the poor and helpleſs, and ſcorned him as a hairbrain fool for truſting ſo nakedly upon the Lord, and bearing himſelf upon him without humane probabilities, for deliverance and eſtabliſhment.

6 You have ſhamed the counſel of the poor; becauſe the Lord is his refuge.

7 But, O that the time were come, which I am ſure will come, and is not long too, that God will, by mine enemies ruin, ſettle my Kingdom in Sion, as a Type of Chriſts in heaven; and then and there by me ſend deliverance and happines to his people Iſrael, as he will thence by him ſend ſalvation to his Church. When God ſhall have thus delivered them from their enemies, and out of their preſent troubles, as formerly he did out of their captivities, into peace and tranquillity, as his Church by Chriſt ſhall be from wrath and hell; how ſhall the faithful and true Iſrael of God, who properly are the ſeed of his ſervant Jacob, rejoyce proportionably in the type, to what they ſhall then in the Antitype.

7 O that the ſalvation of Iſrael were come out of Sion! when the Lord bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.

The xv. Psalm.

David *drives to convince and convert the formal Profeſſor, or outward Jew, of, and from, an overweening conceit and miſtaken apprehenſion of himſelf and his ceremonious worſhip. As a Prophet goes to God by way of queſtion, to know of him and ſo to deliver from him who he is that is in his account a true worſhipper of him, and is and ſhall be partaker of his grace and glorie. And brings anſwer, that its he, and only he, that in the ſight of God is as well conſcientious of the moral as of the ceremonial law, practizing as well righteouſneſs as holines, in all manner converſe and commerce with men, in thought, words, and actions.*

A Pſalm made by David.

Pſalm xv.
A Pſalm of David.

1 LOrd there are many pretenders to thy ſervice and frequenters of thy Tabernacle worſhip, that take themſelves to be of the Church, becauſe they are in it, but thou knoweſt that many are of Iſrael that are not

1 LOrd, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

not Israel. Therefore declare by me thy prophet, who, and what manner of man he must be that is an Israelite indeed; a true worshipper of thee, and savingly implanted into the true Church, ever to abide in thy Kingdom of grace here, and of glorie hereafter.

2 He that walketh uprightly, and worketh righteousnes, and speaketh the truth in his heart.

2 Why, no wicked man, nor bare professor or meer ceremonial worshipper that is but seemingly holy: But he, and he onely, that in conscience to God carries on the whole trade of his life holily and righteously both in duties of pietie, and acts of moralitie, in common converse and commerce 'twixt man and man; doing what he does justly and honestly, without fraud and deceit, and saying what he says in truth, from his heart without dissembling.

3 He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproch against his neighbour.

3 Doing injurie to no man by undermining his good name, and sliely seeking his disreputation by insinuating and speaking ill of him behind his back, yea, that neither in word or deed doth willingly disparage or disprofit any man, nor is well pleased another should, not itching after tales and reports to other mens disparagement and asperfion, nor being over credulous of them when he hears them to the lessening their credit, but in all things is careful to do, as he would be done by, counting every man his neighbour, and walking thereafter in doing good and not evil to all.

4 In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

4 He that gives no countenance or encouragement to wickednes and wicked men, but declares himself against it, and them, for its sake: contrarily having in great esteem, and shewing good respect to them that are known to be holy and good; and is careful to walk unblameably, and therefore is so tender of his word, as that if he have promised or sworn any lawful thing, he will keep it though it be to his disadvantage, rather than falsifie.

5 He

5 He that violates not the Laws of charitie, and juſtice, but having it by him, lends freely to them that need, intending their commoditie and not his own. And that in office or judicature gives judgement uprightly, not ſuffering himſelf to be perverted by bribery to wrong the innocent. He that thus walks is no formaliſt, nor Hipocrit or caſt-away, but is the truly godly man that is bleſſed for ever with ſaving grace, and aſſurance of glorie.

5 He that putteth not out his money to uſurie, nor taketh reward againſt the innocent. He that doth theſe things ſhall never be moved.

The xvi. PSALM.

David *having praied for divine preſervation ſhews he expects to be ſaved by Gods goodnes, and not his own, which onely is gratuitous not meritorious. Then he ſhews the vanitie and miſerie of falſe religion and worſhip, which he for his part diſclaines, and by faith chuſes to be happie in God onely. Bleſſing God that hath by his word and ſpirit given him the wiſdom to believe in him. which ſtabliſhes his heart in peace during life, and in aſſured hope after death, touching perſeverance to the end, and heaven in the end.*

Pſalm xvi.

A Pſalm made and ſet by David to a ſpecial tune called Michtam.

Michtam of David.

1 O God of power uphold me from falling from thee, & lead me on in the knowledge, love, & obedience of thy truth to the end, for on thee only & on thy good grace do I truſt for preſervatiõ unto ſalvatiõ.

1 Preſerve me O God: for in thee do I put my truſt.

2 My ſoul hath firmly entred covenant with thee, and choſen thee for its Lord, to ſerve thee, and to be ſaved by thee of thy free mercie, abandoning all worth or goodnes of mine own, as any ways meritorious or beneficial to thee, that needeth nothing, but haſt all fulnes and cauſe of full contentednes in thy ſelf alone.

2 O my ſoul, thou haſt ſaid unto the Lord; Thou art my Lord, my goodues extendeth not to thee.

3 Onely to thy children and ſanctified ones here on earth do I labour to expreſs my gratitude, by what offices of love and reſpect I can ſhew for thy ſake, as they that to me are moſt excellent of all men in the world, be their outward condition never ſo mean, being happy to be a fellow ſervant and true worſhipper of thee amongſt them.

3 But to the ſaints that are in the earth, and to the excellent in whom is all my delight.

4 Diſ-

4 Their ſorrows ſhall be multiplied, that haſten after another God: their drink-offerings of bloud will I not offer, nor take up their names into my lips.

4 Diſcomfort and deſtruction, inſted of peace and ſalvation ſhall be heaped upon them, that forſaking thee, have their hearts ſet upon any other God. For my part I renounce all but thee, and will ſerve, and ſacrifice to thee alone, and will have nothing to do with their falſe worſhip, nor once open my lips to any God but thee to ſwear by him, or to pray to him.

5 The Lord is the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

5 With the Lord alone am I well ſatisfied, a ſingular portion & rich inheritance do I account my knowledge of him, & intereſt in him, thou art full content to me, in thee and by thee ſhall I be ever happie & bleſſed, when other men of other confidences ſhall be miſerable.

6 The lines are fallen unto me in pleaſant places: yea, I have a goodly heritage.

6 In having thee for my God I have my hearts deſire, and think my ſelf enriched beyond all earthly pleaſures and profits, which many in the world have, which have not thee.

7 I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſons.

7 I will ever bleſs and praiſe the Lord for revealing to me in his word the way of life and ſalvation, when others ſit in darknes and in the ſhadow of death, and alſo teaching me effectually by the inward and ſecret inſpiration and whiſperings of his ſpirit, conſciouſly to walk in it, when as others that know it externally for want of inſpiration, do wander from it.

8 I have ſet the Lord alwayes before me: becauſe he is at my right hand, I ſhall not be moved.

8 In what condition ſoever I have been, I have ſtill kept the eye of my faith full upon God, and not ſuffered it to take to other things, and becauſe I make God my ſupport, and lean ſo wholly upon him, I know he will not deceive my confidence, but will ſuſtain me in his favour, and ſupport me with his power and grace for ever, till he bring me to glorie.

9 Therefore my heart is glad, and my glorie rejoyceth: my fleſh alſo ſhall reſt in hope.

9 And in the faith hereof my heart is comforted above all worldly ſorrows, even to the cauſing my tongue to break out in holy boaſtings and praiſes, that inſtrument of ſpeech, wherein man tranſcends other creatures.

Yea

Yea in this confidence I dare die as well as live, and by virtue of it, cheerfully bequeath my body to the grave in certain expectation of a bleſſed reſurrection thence.

10 For as thou wilt enable Chriſt (whoſe type I am, and who ſhall ſpring from me) to overcome all his ſufferings, and preſerve him who is thy beloved ſon, and ſolely without ſin, from the putrefaction which all men elſe that are ſinners muſt ſuſtain in the grave, making him to triumph over death, who is the reſurrection and the life. So by Chriſt ſhall I be ſet free in ſoul and body from wrath and mortality, by a glorious reſurrection to immortality and life.

10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy one to ſee corruption.

11 Yea thou wilt teach me the way of life and ſalvation, and lead me in it, until thou bring me into thy heavenly preſence, to partake and be poſſeſſed of thoſe ſoul-ſatisfying and ſubſtantial joyes that are there, and of thoſe everlaſting and immortal pleaſures, which Chriſt the head of his Church at thy right hand hath to beſtow on all his glorified members.

11 Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

The xvii. PSALM.

David *(probably when he was in the cave encompaſſed by* Saul*) makes his prayer and appeal to God, impartially pleading his innocency againſt his enemies. Further teſtifies, that in conſcience to God he durſt never do as he was done by, nor praies he never may, but commits his matter over to God in prayer, to be righted by him, and delivered from the violence of his proud outragious enemies in his extream ſtraights. And again preſſeth hard upon the Lord to ſhew himſelf for him againſt them that have no intereſt in his ſpecial and ſaving favour, (onely ſhare in his common mercies) which he hath, and prizeth as an happineſs above all,*

The xvii. Psalm.

Psalm. 17.
A prayer of David.

A Psalm of *David* in way of prayer.

1 Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips.

THou that art a righteous God, hear the prayer of the righteous and innocent person, heed my humble and vehement supplication, let my prayer have audience, which speaks nothing but truth of my self and enemies.

2 Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

2 Judge thou my cause against mine adversaries by clearing mine innocency, behold the wrong I sustain, and by thy just judgements do me right upon them according to my righteousness.

3 Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing. I am purposed that my mouth shall not transgress.

3 Mine integrity is not unknown to thee, for thou hast searched mine heart as well as seen mine actions, thou hast put me upon the scrutiny and discovery of my self in my most retired thoughts; yea, in thought, word, and deed, hast thou tried me; and sifted me through great and many afflictions, and neither hast, nor shalt find unrighteousness in me; for I am (by thy blessed assistance) fully purposed, as to think, so, to speak the truth in all uprightness, and not to seek mine advantage by lying and dissembling as do mine enemies.

4 Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.

4 Concerning the wrongs they have done me, I have been careful for all their unjust provocations to walk by the rule of thy word, not rendring evil for evil, nor requiting their injurious cruelty with the like, though it lay in my power.

5 Hold up my goings in thy paths, that my footsteps slip not.

5 And so Lord inable me ever to do, to walk after thy word, that I may never erre from thy truth, nor by sinning forfeit my well doing, and good success in the end, which by thy promise in the way of obedience I am sure of.

6 I have called upon thee, for thou wilt

6 I have made thee my confidence, and ever addressed

dreſſed me to thee, for I know and believe according to thy promiſe thou wilt hear and do for me; now Lord is a fit time and a needful, I pray thee therefore withdraw not thy ſelf, but be intreated to take notice of me, and to hear mine inſtant prayer.

hear me, O God: incline thine ear unto me, & hear my ſpeech.

7 Shew thy love to me in marvellouſly delivering me, and fulfilling the wonderful things thou haſt promiſed me; O Lord, that uſeſt to imploy thy power for their preſervation that truſt in thee, for deliverance from them that unjuſtly oppreſs them.

7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand, them which put their truſt in thee, from thoſe that riſe up againſt them.

8 Do thou Lord watch carefully over me that am dear to thee, and in tender compaſſion preſerve thy weak and innocent one.

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings.

9 From them that unjuſtly ſeek my ruine, and purſue me to the death with mighty ods of power and ſtrength.

9 From the wicked that oppreſs me, from my deadly enemies, who compaſs me about.

10 They bear themſelves high in confidence of their own greatneſs and power, wallowing in abundance, and give out great ſwelling words in diſdain and contempt of me an abject.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have hunted me and my ſmall company from place to place, and have now overtaken and begirt us round, uſing all diligence to find us out whereſoever we hide our ſelves, that they may deſtroy us.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth:

12 Greedily, lion-like gaping after us to prey upon us, and either by ſtrength or policy utterly to ruine us.

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Conſider my ſtrait O Lord and ſtep into my reſcue, defeat his purpoſe and diſable his power, ſave my life now endangered by my wicked enemies, and deſtroy them that would deſtroy me, by thy might and in thy juſtice.

13 Ariſe, O Lord, diſappoint him, caſt him down; deliver my ſoul from the wicked, which is (*or, as in the margin,* by) thy ſword.

14 Save me from men which though they are too

14 From men which are (*or, as in the mar-*

hard

gin, by) thine hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou filleſt with thy hid treaſure: they are full of children, and leave the reſt of their ſubſtance to their babes.

hard for me, are not able to ſtand under thy hand O Lord God of power; yea, from ſuch men as care never to ſee thy face in heaven, nor ſhall they, on whom thou liberally beſtoweſt temporal favours (for thats all they are to have from thee) as the fat and ſweet of the earth, and ſtore of children, to whom they leave ſtore of wealth, and thats all they care for.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

15 Bnt Lord this is not my care, nor herein conſiſts not my happineſs, but in this, that I can appeal to thee, in the faith of thy grace, and the ſenſe of mine own innocency. This is my care and comfort at preſent, and I am ſure for future I ſhall be happy when they are miſerable, at the day of the reſurrection of all fleſh, when I ſhall appear acceptable to thee, cloathed in thine Image of holineſs and righteouſneſs, which they ſhall not; and ſo be received into life and immortality, when they ſhall be rejected.

The xviii. Psalm.

David *having upon the conſideration, and view of his great and many benefits, firſt kindled the love of God in his heart, then falls to praiſing him for them, which he performs with much divine Art and elegancy, in muſical Identities, poetical ſtrains, and Hyperbolical alluſions, ſimilitudes, and compariſons of his deliverances, for ſubſtance with the moſt wonderful ones that ever God wrought for his Church or ſervants, by any his notorioueſt miracles. Then he ſhews the ground hereof, to wit, the innocency of his cauſe, the uprightneſs of his wayes, and the grace and righteouſneſs of his good God. And thence raiſes concluſions of future mercies both to himſelf and others in like caſe that walk with and depend on the Lord, as he had done, to whom he thankfully aſcribes all his preſervation, deliverance, victories, advancement; and promiſes himſelf victory for time to come, and enlargement of his dominions (as a type of Chriſts Kingdom) over as well Heathens as Iſraelites. And reſuming his acknowledgements, above all, he records his deliverance from* Saul, *as moſt remarkable and thank-worthy. By all which he gives to underſtand the ratification of the Kingdom to him*

by

by God, and his appointment; to signifie, for the comfort of the faithful, Christs conquests by the power of his father in the Churches behalf, in and over which he shall reign for ever.

Psalm xviii.

To him that is the first and principal of all the Quire is recommended (for the care and ordering of it to be sung) by David whose greatest honour in this his high advancement is, that he is the designed and dedicated servant of the Lord; this Psalm, which he composed at the end of his troubles, when the Lord had delivered him from the power and violence of all his home-bred enemies, but principally from Saul who was his greatest persecutor, and potent adversary, and made him King in his stead. And upon this occasion he gave thanks and praised God as followeth;

To the chief musician a Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said;

1 AS I have cause so I ever will bear in mind thy mercies, and love thee for them, O Lord; in whom I repose all my trust and stay, and so have ever done.

1 I Will love thee, O Lord, my strength.

2 I have bottomed my self on the Lord onely, and made him my defendor, and trusted in him for deliverance, which he hath sent me. I own him and no other God but him for my God, I will never think my self weak while I have him for my strength, whom I will choose to trust in as mine all in all, my defendor, and mine enemies strong offendor in my behalf, my safeguard from them, and advancer above them.

2 The Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

3 I have often called on the Lord in prayer in mine adversity, and now I will change my note and sing a Psalm of praise to him, who is right worthy to be praised by me, for what he hath done for me; and

3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

ſo I ſhall ſtill be ſure of him for my God and Saviour, as well againſt thoſe that ſhall be mine enemies, as thoſe that have been.

4 The ſorrows of death compaſſed me, and the flouds of ungodly men made me afraid.

4 I have been many times brought into inextricable dangers of death, ſo that I have even given my ſelf for loſt, and have thought it impoſſible to eſcape the hands of ſuch a wicked multitude as ſought my bloud.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

5 Yea, I have made full account of my grave, ſo near have I been to mine end, in mine own apprehenſion; I judged it utterly impoſſible ever to eſcape the deadly dangers I have been in.

6 In my diſtreſſe I called upon the Lord, and cried unto my God, he heard my prayer out of his Temple, and my cry came before him, even into his ears.

6 But ever in my diſtreſs I made my repair to God, I called to him who I knew was of power to help me, and made my earneſt ſupplication to him, that I believed loved me, and would be good unto me, and accordingly I found it ſo, for he failed me not, but heard my prayer and anſwered it from Heaven the place of his preſence, as ſhall be the Temple, and was moved by my pitiful caſe and earneſt ſupplication, which he took ſpecial notice of, and ever ſent me relief according to it.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

7 For thereupon he miraculouſly delivered me, and wrought wonderfully for me, and againſt mine enemies; in effect as much, and as marvellouſly as he did of old either in the puniſhment or for the terrour of his own people when they rebelled againſt him and his ſervant Moſes, or at any time for the deliverance of Iſrael, whether in Egypt, the red ſea, wilderneſs, or ſince, yea, as conſpicuouſly did he appear for me in the acts of providence and power, as if he had really and in letter created all thoſe revolutions and tranſmutations in the aire and elements hereafter mentioned, as

to

to instance, when at any time in his wrath he did (or as if he had) sent terrible earth-quakes, that as it were shook the whole earth, and the most unmoveable mountains from top to bottom.

8 And like as when supernaturally he sent forth fire and smoak, which consumed the ungodly and rebellious with all they had to ashes, and strangely kindled and set on fire combustible materials, as natural fire naturally uses to do coals and such like.

8 There went up a smoak out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 Or manifested his presence in thick and darksome clouds, descending as it were down to the earth.

9 He bowed the heavens also & came down: and darkness was under his feet.

10 Or when at any time he used the powerful ministration of Angels and winds, wherewith himself also was present.

10 And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the wind.

11 Or terribly appeared by overcasting the aire with an unwonted darkness, occasioned by an extraordinarie concourse of dark watery clouds all over the skie, benighting the day, and obscuring the sun by their blackness and greatness.

11 He made darkness his secret place: his pavilion round about him, were dark watters, and thick clouds of the skies.

12 And then suddainly changing the face of the heavens from that immensity of darkness, to such an extraordinary and supernatural brightness which ushered in his presence, as instantly dispelled those foresaid clouds, wherein before he terribly appeared, and then again as terribly in the contrary temperament of the sky, being all of a light fire, by flashes of lightening (which even consumed and burnt up what was combustible) accompanied with showers of hail issuing from those clouds so broken with the brightness of his appearing.

12 At the brightness that was before him his thick clouds passed, hail-stones and coals of fire.

13 Or when as the Lord raised terrible thunderclaps in the heavens, and sent forth that dreadful voice

13 The Lord also thundred in the heavens, and the highest

gave his voice; hailstones & coals of fire.

of his to the amazement of his peoples enemies the Egyptians and others, and therewith powred down upon them hailstones mingled with fire, which beat them, and burnt them up like straw or stubble.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, & discomfited them.

14 Yea, when he shot his mortal thunderbolts amongst them and put them to flight, frighting them out of all order and array, and discharged his swift and penetrating lightnings upon them, and utterly routed and discomfited them.

15 Then the chanels of waters were seen, and the foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

15 And when his people being in danger, upon their prayer God made the very sea it self dry and fordable for their safe retreat and their enemies ruine. And the bottom of that deep concave and Abisse whereinto the earth received the water at the creation, was discloſed by the seas dividing it self at the Lords command, and by the winds that he raised to interrupt its course, and force it to a stand.

16 He sent from above, he took me, he drew me out of many waters.

16 As much as all this hath he done for me, though by a more occult way of providence, he hath wrought and fought from heaven for me many a time, and after diverse manners, he ever had a special eye to me and care of my safety, and from manifold and great dangers hath he powerfully, maugre the force and malice of mine enemies, delivered me.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

17 Yea from Saul who was my mightiest and cruelest enemy, and from all that sided with him against me in hatred to me, hath he most miraculously delivered me, whom else I could never have escaped nor prevailed against, considering their strength above mine.

18 They prevented me in the day of my calamity: but the Lord was my stay.

18 For in humane power and policy they were ever too hard for me in the time of mine adversity and persecution. But I firmly trusted in the Lord, who

was

was alwayes on my ſide, and ſtill ſuſtained and delivered me, notwithſtanding all they could do.

19 Yea he hath not onely brought me out of my troubles, but moreover hath advanced me highly, and ſtated me in a moſt happy condition from out thoſe ſtraits I was in. And the reaſon why he thus wrought for me, and had ſuch care over me, to deliver me, was his good grace and free favour to me.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 And to the honeſt cauſe which I maintained, and which he ſuſtained in my behalf, proſpering me in it and for it; and mine innocent and juſt behaviour againſt mine enemies injuſtice and cruelty, hath he recompenced with their downfal and mine advancement.

20 The Lord rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenced me.

21 For in all my troubles I was careful to keep a good conſcience towards God in doing juſtly, and walking uprightly, and did not (ſaving the ſlips of humane frailty and infirmity) at any time perverſly ſtep aſide or fail in my duty to God, whom I ever found ſo gratious.

21 For I have kept the wayes of the Lord, and have not wickedly departed from my God.

22 For I was ſincere, and had alwayes his righteous precepts in mind and memory to order my ſelf and my wayes impartially thereafter, and did not refuſe upon any reaſon or occaſion to yield obedience to them.

22 For all his judgements were before me, and I did not put away his ſtatutes from me.

23 Nor was mine inward man wanting, but he that ſees all things knows my obedience was performed from my heart, in faith and affection to the commander, as well as to the commandment, and that in love to him I bridled and refrained my ſelf from the ſin, that either by nature or occaſion I was moſt prone and tempted to.

23 I was alſo upright before him: and I kept my ſelf from mine iniquity.

24 Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

24 And now I find I am no loſer by it, for the Lord in mercy hath had conſideration of the juſtice of my cauſe, and of mine innocent and holy demeanour, and hath rewarded me accordingly with the ruine of mine enemies, and mine own preſervation and advancement.

25 With the merciful thou wilt ſhew thy ſelf merciful, with an upright man thou wilt ſhew thy ſelf upright.

25 I and mine enemies are a pattern of thy truth and juſtice, and that thou wilt reward all manner of men according to their works, they that ſhew mercy ſhall find mercy at thine hands, as I have done in my deliverance, and they that exerciſe their faith and love towards thee, ſhall find both love and faithfulneſs from thee again.

26 With the pure thou wilt ſhew thy ſelf pure: and with the froward, thou wilt ſhew thy ſelf froward.

26 And ſuch as are undefiled in the way, careful to walk uprightly and do juſtly according to thy commandments, ſhall in the end find thee juſt in thy promiſes, and gracious in thy providences; and on the contrary, ſo ſhall they find thee croſs in providence, and juſt in judgements, that proudly and perverſly erre from thy precepts.

27 For thou wilt ſave the afflicted people: but wilt bring down high looks.

27 For thou wilt not fail to ſave and deliver the innocent and oppreſſed that truſt in thee, and call upon thee, but on the other hand wilt be ſure to bring to ruine thoſe that ſet light by thee and thine.

28 For thou wilt light my candle: the Lord my God will enlighten my darkneſs.

28 I may ſay it, for ſo I have and ſhall find it more and more to be true, for thou both haſt and wilt make my condition proſperous and happy, the Lord in whom I truſt, and whom I have ever found truſty to me, as he hath out of love and faithfulneſs begun, ſo I know and believe he will go on until he have eſtated me in perfect peace and proſperity, and made me as happy as ever I was miſerable.

29 For

29 For by what thou haſt done I know what thou wilt do, in that by thy power I have been wonderfully preſerved in battel and defeated mine enemies, and by thy aſſiſtance have eſcaped many perils and skaled their fortreſſes, even ſo ſhall I do ſtill.

29 For by thee, I have run through a troupe: and by my God have I leaped over a wall.

30 As for God you need not doubt him, for his way of proceeding towards his people is a moſt abſolute and perfect way, full of wiſdome, juſtice, and truth, his promiſes have alwayes been found true and never deceived them that truſted to them; for according to them, he ever was, and ever will be a preſerver and defender of all them that faithfully depend upon him.

30 As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all thoſe that truſt in him.

31 And the contrary is very fooliſhneſs, for who is a God to be truſted in and depended on, ſave the Lord Almighty onely, and who can defend and protect, but that God who hath ſhewed ſuch wonderful ſtrength and power in our preſervation that relied on him.

31 For who is God ſave the Lord? or who is a rock, ſave our God?

32 It is God, and God alone, that hath made me of mean and impotent, to become thus conſiderable and potent above mine enemies, and that maketh all my proceedings proſperous and ſucceſſefull.

32 It is God that girdeth me with ſtrength, and maketh my way perfect.

33 He enables me tō over-run & conquer all mine enemies with eaſe and expedition, and ſubdues them under me, making me Lord of them, and all their ſtrength.

33 He maketh my feet like hindes feet, & ſetteth me upon my high places.

34 He puts power and skill into me, and makes me both too cunning and too ſtrong for mine enemies.

34 He teacheth my hands to warre, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt not onely thus given me power over mine enemies, but haſt alſo evermore preſerved me

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath hold-

en me up, & thy gentleneſs hath made me great.

from theirs, and by thine omnipotency haſt upheld me from being overthrown in the dayes of my weakneſs and perſecution, and as thy tender care hath thus preſerved me, ſo thy loving kindneſs hath advanced me to this top of honour and felicity I am now ſeated in.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

36 Thou many a time ſet me at liberty out of my ſtraights and difficulties, ſo that I miſcarried not in my hazardous condition.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

37 I have defeated mine enemies ſo that they have fled from me, and I have chaſed, overtaken, and utterly deſtroied them, returning victorious.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

38 I have ſo ſpoiled and diſabled their power, that they have not been able to ſtirre againſt me, they are ſubdued under me, and are at my mercy.

39 For thou haſt girded me with ſtrength unto battel: thou haſt ſubdued under me thoſe that roſe up againſt me.

39 For thou, Lord, didſt furniſh me with courage and puiſſance to encounter mine enemies in plain field and ſet battel. And thou it is that gaveſt me victory, and enableſt me to vanquiſh them, that have waged warre againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me.

40 Yea thou haſt ſubjugated them under mine obeiſance and command, and given me abſolute and ſupream power to execute my pleaſure on them that dare to malign or oppoſe me, as Chriſt ſhall have.

41 They cried, but there was none to ſave them; even unto the Lord, but he anſwered them not.

41 In their neceſſities they importuned help on all hands, but there were none that durſt appear in their behalfs againſt me; yea, they tried how they could ſpeed by prayer to God, becauſe they ſaw others had done ſo, and found themſelves void of all other ſuccour, but they loſt their labour and had no anſwer.

42 Then did I beat them ſmall as the duſt

42 But in ſtead thereof were wholly put into my hands,

hands, whom I made examples of my just displeasure, by taking deserved punishment upon them; executing martial law: I destroied them by multitudes without mercy or compassion, as Christ shall his enemies when he takes vengeance on them, and breaks them to pieces with a rod of iron.

before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the oppositions and gainsayings that I found at mine entrance to the Crown by mine own people Israel, and hast both set me over them, and extended my dominions over many heathen nations also; yea, thou wilt yet make more and strange nations subject to me, as well as they, even as Jews and Gentils shall be to Christ.

43 Thou hast delivered me from the strivings of the people: and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 So soon as they hear of my prowesse and victories, they shall be willing to become my tributaries. The heathen shall be glad to strike sail, and offer me their allegiance, as in like manner they shall do to the Messiah, who shall conquer by his word as I by my sword.

44 As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me.

45 The courages of the heathen shall abate, and they shall flie away at the renown of my power, nor shall they think themselves safe in their strong holds, but shall abandon them for fear of me.

45 The strangers shall fade away, and be afraid out of their close places.

46 It is the Almighty and everliving God, to whom I ascribe the surviving of all my miseries, and the enjoyment of all my happiness, and him will I ever blesse who hath been a sure rock of defence and safety to me in all storms, and I will never forget to magnifie God as my sole and onely Saviour out of all my troubles.

46 The Lord liveth, & blessed be my rock: and let the God of my salvation be exalted.

47 It is God that taketh vengeance of my potent and malicious enemies, and suppresseth the mutinous and

47 It is God that avengeth me, and subdueth the people under me.

and rebellious ſpirits of the popularity, and keeps them in ſubjection and Allegiance to me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

48 He delivers me from all mine enemies great and ſmall, leſs and more; yea, and ſubdues them that take up arms againſt me under my dominion: yea, thou haſt done many favours for me, but one above all the reſt, which I muſt principally record, that is, my great preſervation from Saul my foreſt enemy, and moſt malicious perſecutor.

49 Therefore will I give thanks unto thee, (O Lord) among the heathen: and ſing praiſes unto thy name.

49 Therefore will I give thee thanks, O Lord, even amongſt the heathen will I publiſh the renown of thy ſaving power and goodneſs, as Chriſt ſhall thy ſaving grace and righteouſneſs, that they may alſo know thee and believe in thee, and will ſing the praiſes of all thou haſt wrought for me, and give the glory thereof to thy grace and might.

50 Great deliverance giveth he to his King: and ſheweth mercy to his annointed, to David, and to his ſeed for evermore.

50 Great deliverance he both hath given, and ſtill continues to give to me, whom he hath made King over Iſrael, and ratified it after an extraordinary manner. And hath and will ſhew mercy to his appointed and Annointed ſervant and Soveraign of his people in teſtimony of his favour and good will to him, even to David, the ſelected type of Chriſt and his victorious Kingdom, who ſhall come of him, and reign over his Church everlaſtingly; as he and his poſterity ſhall over Judah from generation to generation.

The xix. Psalm.

David *intending to magnifie Gods word, and the condition of his people the Jews, that did enjoy it of all the people of the world, takes his riſe from his works, and thoſe nations that onely enjoy them, whereby though they might*

might attain to much excellent knowledg of God, thereby to magnifie and praise him. Yet do his works how excellent soever declare him but under a common notion, whereas his word holds him forth in a special manner, manifesting and that with power and efficacy the way of life and salvation, which we having lost, it onely restores it to us; making us holy like it self, and consequently happy, containing nothing but what is pure, true, and just, and yeilds most profit and delight of any thing to them that conscionably observe it. Which none doth or can do so exactly, but that he needs both pardon of unknown sins, and preservation against known ones, which the very godly themselves cannot avoid but by power from God. To be accepted in whose sight we must get our persons sanctified in thought, word, and deed, and our sins done away by the virtue of Christs redemption.

Psalm 19.

To him that is the first and principal of all the Quire, do I *David* that made this Psalm recommend it, for the care and ordering of it to be sung.

To the chief musician. A Psalm of David.

1 THe heavens and those glorious lights that shine therein manifest and magnifie the more glorious wisdom and power of God, and that vast expanse and transparent region of the aire, wherein those great and mighty clouds reside, and birds take their flight, shew forth his might and skill that made them.

1 THe heavens declare the glory of God: and the firmament sheweth his handy work.

2 The continual and never failing succession of one day after another, by the suns return upon the earth, speaks the praise of his wise contrivement, and by a constant course of one nights following another, by the setting of the sun, and the appearing of the moon and starrs, is his exceeding great wisdom, power, and providence shewed and held forth.

2 Day unto day uttereth speech, & night unto night sheweth knowledg.

3 There is no people under heaven be they of never such different languages, but the benefit of these things are participated to them, and thereby the praise and glory of God is taught them, and com-

3 There is no speech nor language, where their voice is not heard.

communicated to their understandings & capacities.

4 Their line is gone out throughout all the earth, and their words to the end of the world: in them hath he set a Tabernacle for the sun.

4 This glorious peice of creation, the heavens and the firmament, by the ordinance of God ever from the beginning have they overspread the whole earth, and they speak the excellent wisdom and power of God to all parts and people thereof. In them may all men see how wonderfully God hath ordained the sun to reside and shine.

5 Which is as a bridegroom coming out of his chamber, and rejoyceth as a strong man to run a race.

5 Which at its first arising, and mornings beautiful appearance is most welcome to all mens sight, bringing light and as it were life with it from under the dark curtain of the sable night; and with a free and natural motion fit for such an undertaking, without difficulty sets upon the course it is to run and finish in the appointed time, from one end of the heaven to the other.

6 His going forth is from the end of the Heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

6 His setting forth is from the East, and in a day he makes his progress to the West, diffusing also his light and influence North and South; whose penetrating heat in this his motion, reacheth the very lowermost parts of the earth, concocting minerals, and quickening vegetables.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

7 Glorious is God in his works which declare his power and wisdom to all men, but much more glorious is he in his word and doctrine delivered peculiarly to his people, which holds forth to them his covenant of saving grace. Those things by a natural propensity convey to men many common and bodily benefits. But the word of God is far beyond them all; restoring both our title to them (lost by our fall) and which is infinitely more, supernaturally revealing to us the perfect and infallible way of life, & turning again to God, and powerfully bringing

bringing it to pass upon us. The truth delivered in it by the Lord touching our salvation is unquestionable and may be trusted to, which understood and imbraced enriches us, who foolishly lost our first estate of holines and happines, with understanding how to get it again.

8 The saving principles and ordinances which God gives us in his word to walk by, are holy and righteous, and such as being observed and obeyed in faith and conscience to the Law-giver, brings joy and hearts ease in the comfortable sense of our sinceritie, and assurance of Gods favour to us, and acceptance of us. The whole will of God revealed is it self pure, void of errour or corruption, and makes them so that walk according to it, enlightning them with understanding to tread in the way of truth and life, when others wander in by-paths of death and errour.

8 The statutes of the Lord are right, rejoycing the heart: the commandment of the Lord is pure, enlightning the eyes.

9 The holy law of God which he hath ordained his people to fear and serve him by, is free from corruption, and makes them like it that observe it, holy and pure; and is everlastingly the same, like God the giver of it, not to be varied by us at no time nor occasion, bringing with it the reward of everlasting happines. The ordinances and commandments of the Lord by which he expects to be obeyed, and purposes to judge the world are compleatly perfect, free from all errour and injustice, and onely makes men so.

9 The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true and righteous altogether.

10 They are of more worth and yield a man more profit than all the riches of the world, better are they to be prized, and more to be desired than the most refined gold. And more true pleasure and content do they bring to the soul and conscience by faithful observance, than the sweetest honey does to the taste.

10 More to be desired are they than gold; yea, than much fine gold: sweeter also then honey, and the honey-comb.

11 Af-

11 Moreover, by them is thy servant warned: and in keeping of them there is great reward.

11 After a special manner they are and ever have been useful to me and to all that fear thee, shewing us how to stear a right course in every condition, by chusing the good and refusing the evil. And well worthie are they to be obeyed, for they bring a blessed reward with them even peace of conscience and everlasting life.

12 Who can understand his errours? cleanse thou me from secret faults.

12 So holy are all thy foresaid laws and commandments, and so binding both to the inward and outward man; as, who lives that can know how oft he offends against them? Lord pardon me therefore my unknown sins, and sanctifie my heart and spirit conformably to thy law which is spiritual.

13 Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

13 Protect me also who am thy servant, and desire to yield thee universal obedience, from outward and grosser iniquities committed against knowledge, let not such prevail over me by strength of temptation. And so being thus pardoned and sanctified, notwithstanding my many frailties and daily infirmities, I shall be uprightly righteous in thy sight, and shall be though not innocent and free from all sin, yet from known and presumptuous ones, any of which lived in, may justly stagger my sinceritie and covenant-peace, which without thy special preventing grace I shall notwithstanding fall into.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

14 Yea cleanse me throughout. Let my very words and thoughts, as well as deeds, be such as sute with thy law and will. Thus, Lord, grant me grace and pardon, who onely art my sanctifier and redeemer.

The xx. Psalm.

David *as a prophet instructs his people in a pattern and form of prayer to pray for him their King, and to seek their own welfare in him, as the Churches in Christ, whereof he and they were respective types. And to look at God for all the good they exspected by his means, and withal to be confident of it by faith, grounded upon pregnant experiences of his grace and favour to him. And how ever God might make them strong in outward things, yet not to change their trust, but to keep it firm in God, by example both of their enemies miscarriages through their misgrounded confidence, and of their own experienced success by trusting in the Lord. Closing up the prayer with a brief of all. Praying God to preserve both them and their King, and to make him able to govern and defend them in equitie and tranquillitie, as Christ his Church.*

Psalm xx.

To him that is the first and principal of all the Quire, do I David that made this Psalm, recommend it for the care and ordering of it to be sung.

To the chief musician A Psalm of David.

1 WE the people of God, and thee, whom God hath set over us, pray for thee. That the Lord would hear thy prayers against thine enemies in time of need: the grace and providence of God which he shewed to our father Jacob, and promised to us his seed, who are his peculiar people, evermore accompany and preserve thee our King.

1 THe Lord hear thee in the day of trouble, the name of the God of Jacob defend thee.

2 Yea, the good Lord answer thee succesfully from that place which he hath specially appointed to hear, and for us to offer prayers in, even his holy Tabernacle. And grant thee his Almighty aid according to the daily prayers of his priests and people which they put up unto him in his holy mountain in thy behalf.

2 Send thee help from the sanctuarie: and strengthen thee out of Sion.

3 The Lord keep in mind thy pious offerings of praise and thanksgivings for mercies past, to give thee further cause to do the like, and the Lord accept the propitiation for thy sins to pardon them, and shew forth

3 Remember all thy offerings, and accept thy burnt sacrifice. Selah.

forth the gratious fruits and effects of his reconciled favour to thee. All this we humbly and heartily pray for.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

4 God grant thee answers and issues according to thine own desire, and bless all thy advice and undertakings for God and his people with sutable success.

5 We will rejoyce in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

5 We are confident that God is and ever will be with thee, and therefore rejoyce before hand in that happines and preservation we promise our selves under thee, as the Church shall have under the Messiah, and with much assurance and boldnes in our God and thine, will we triumphantly and in confidence of victorie march against thine and our enemies. And to that purpose the Lord hear, and effectually answer all thy petitions.

6 Now know I, that the Lord saveth his annointed: he will hear him from his holy heaven, with the saving strength of his right hand.

6 We have had good experience and sufficient proof of Gods great good will towards thee, and that ever since thy first anointing by Samuel; the Lord hath so preserved and kept thee, and spite of all thine enemies placed thee in the throne, as that we doubt not, but that still God will be the same in grace and good will to thee, hearing thy further requests which thou shalt put up against thine and our enemies, and answering thee from heaven with preservation and victorie.

7 Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.

7 Our enemies according to their national accommodations and militarie provisions, so is their confidence, some in one thing, some in another. But we will strengthen our selves in the Lord, and repose our trust in him alone, by virtue of his many gracious promises made to us, and his former mightie works wrought for us.

8 They are brought down and fallen, but

8 And cause we have to do so, if we consider. How help-

helpleſs they have found them, whoſe truſt was in other things, and how notwithſtanding their pride and power, it hath brought them to ruin. Whileſt we by truſting in the Lord, are through his power and goodneſs attained to great felicitie and ſuperioritie above them, from a low and deſpicable condition.

we are riſen and ſtand upright.

9 Good Lord, be ſtill our preſerver and our Kings, and ſo ſtrengthen him with power, and endow him with clemency and juſtice. That he may be both able to keep us in peace from our enemies that ſeek to annoy us, and in righteouſneſs preſerve us from civil oppreſſion amongſt our ſelves. As Chriſt can and will his Church and people, when they crie to him.

9 Save Lord, let the King hear us when we call.

The xxi. Psalm.

David *in the name of Iſrael foretels much happineſs to him and to themſelves, in him their King anſwerable to the Churches happineſs in her head Chriſt, the onely Saviour of his people, and they ground it upon experience of Gods former extraordinarie favours to him, which makes them in him confidently boaſt themſelves on the Lord, for that he ſtill truſts in God, who therefore will preſerve him, and with fierce wrath deſtroy his enemies as rebels and traitors againſt God himſelf, for ſo are all the enemies of Chriſt whom* David *typifies. Having thus declared their faith, they end with prayer and promiſe praiſe.*

Pſalm xxi.

To him that is the firſt and principal of all the Quire, do I David that made this Pſalm recommend it, for the care and ordering of it to be ſung.

To the chief muſician A Pſalm of David.

1 David whom thou haſt made head and King over us thy people, as Chriſt is over his Church: ſhall (we are confident) find thee a never failing God unto him, and that thou wilt give him continual cauſe of rejoycing in that gracious aſſiſtance thou wilt ever afford him againſt his enemies. Yea, its not to be expreſſed how great things thou haſt done

1 The King ſhall joy in thy ſtrength, O Lord: and in thy ſalvation how greatly ſhall he rejoyce!

for him, and what further favours thou wilt shew him in the preservation of him and his people, to his and their unspeakable joy.

2 Thou hast given him his hearts desire, and hast not withholden the request of his lips. Selah.

2 Thou hast brought all things to pass after a mervellous manner which long since thou promisedst him, and which accordingly he hath long expected, nor hast thou disappointed his faithful waiting and fervent praying, but hast fulfilled them to the uttermost, as thou shalt the Messiahs. To thy praise be it spoken.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

3 Thou hast done more for him and shown more bounteous goodnes to him, than ever he could have asked for himself, for of thine own good pleasure unthought of, and undesired hast thou advanced him from a mean estate, and brought him out of a turbulent condition to be the King of thy people Israel in much glorie and rest.

4 He asked life thee, and thou gavest it him, even length of dayes for ever and ever.

4 He did but beg deliverance of thee out of his troubles, that he might not be destroyed in them, and so frustrate thy promise of the Kingdom to him, and thou gavest him his desire, and more, for thou hast entailed the crown upon him and his heirs for ever, nay, and moreover hast advanced him to be a type and progenitor of Christ, whose Kingdom shall last for ever and ever.

5 His glorie is great in thy salvation, honour and majesty hast thou laid upon him.

5 His faith and ours, emboldens both him, and us in him, to glorie and boast our selves on thee, in assurance of preservation and deliverance, which we ground upon that, that thou hast done already for him, in fulfilling the promise of the Kingdom to him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding

6 For thou hast wonderfully blessed him, both really in his own person, and promissorily in his seed, which shall also inherit the Kingdom after him. And

that

that which yields him and us moſt content in all his worldly felicitie, is, that it is the gift of thy grace, and a token of thy love and favour to him, which is more worth than all beſides.

glad with thy countenance.

7 And as thou haſt done, ſo he and we make ſure account thou wilt do, for though thou haſt advanced him to great authority, and furniſhed him with ſtrength and power. Yet as heretofore, ſo ſtill now he is King, his truſt is never the leſs in thee, and in nothing elſe, and therefore he and we are confident, that as thou haſt raiſed him to this condition, ſo of thy good grace thou wilt eſtabliſh him in it, and us under him in happineſs.

7 For the King truſteth in the Lord, and through the mercie of the moſt high, he ſhall not be moved.

8 We verily believe, that as thou haſt already done by thine and his enemies, ſo ſtill thou wilt continue to hunt them down, and by thy power to root them out, that in him, make oppoſition to thee and thy Chriſt.

8 Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.

9 Thou wilt bitterly enrage thy ſelf againſt them, and execute fierce deſtruction upon them, even as thou wilt upon the enemies of Chriſt at the day of judgement, whom everlaſting burnings ſhall devour.

9 Thou ſhalt make them as a fierie oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Root and branch of them ſhalt thou cut off, that refuſe to come under thy ſcepter, and ſeek to deſtroy thy Kingdom, as not worthie to live upon the earth.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they are rebels and traitors, not ſo much againſt him as thee, whoſe annointed he is, to typifie Chriſt; notwithſtanding they have attempted to unthrone him, and to take Iſrael out of his hands, and ſo out of thine: which though they have ſtrongly endeavored, yet all in vain, for they cannot bring it to paſs,

11 For they intended evil againſt thee: they imagined a miſchievous device, which they are not able to perform.

no more than the world ſhall Chriſts people out of his.

12 Therefore ſhalt thou make them turn their back, when thou ſhalt make ready thine arrows upon thy ſtrings, againſt the face of them.

12 Therefore though thou mayeſt ſuffer much, and be loth to do execution upon them, yet when they put thee to it, that thou muſt ſhew thy ſelf on thy King and peoples behalf, thou wilt make them know to their conviction whom they fight againſt, by the woful deſtruction thou wilt bring upon them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

13 Lord do thou anſwer our faith and confidence in thee, for our King and us, by putting forth thy glorious ſtrength in his and our behalves againſt our enemies, that we may exalt thee. To whoſe power and goodneſs we promiſe with all ſelf-denying thankfulnes to ſing the praiſes of all our happines and ſucces.

The xxii. Psalm.

David *as a type of Chriſt ſhews his faith in God, and Gods love and faithfulnes towards him, notwithſtanding the deſpightful uſage, and cruel perſecution of his enemies, which he ſets forth by metaphorical expreſſions, and hyperbolical alluſions of his ſufferings, to thoſe, which Chriſt ſhall realy undergo, and for all his ſufferings he tels how cloſe he ſtuck to God in prayer-fulnes and praiſe-ful confidence, and how friendly and faithful he had ever found God to him in his moſt deſpicable and forlorn condition, as he will be to Chriſt whom he will highly favour in his greateſt abaſement, and exalt him to the higheſt dignitie of being the ſole Saviour of his Church, and ſupream potentate of all the world.*

Pſalm xxii.

To the chief muſician upon Aijeleth-Shahar, A Pſalm of David.

To him that is moſt skilful upon the inſtrument Aijeleth-Shahar, which ſignifies the Hind of the morning; ſhewing Davids and Chriſts early and unceſſant perſecution (or hunting) till they came to their Kingdoms.

1 My God, my God, why haſt thou forſaken me? why art thou ſo

1 THou that art my God, I am confident and well aſſured in ſpecial relation and affection to me, why

why then seemest thou to have forsaken me, and exposest me to such extream sufferings by mine enemies, as force from me grievous complaints, and yet find no relief, or audience, as unto ease, in these my sufferings, as shall befal Christ himself in the agony of his passion.

far from helping me, and from the words of my roaring.

2 O God whom I must and cannot but own for mine, night and day am I in continual vexation, and put up uncessant prayers unto thee accordingly, but am not heard.

2 O my God, I crie in the day time, but thou heares not; and in the night season, and am not silent.

3 But however thou delayest to answer, yet art thou holy and faithful of thy word and promise, and therefore Ile both trust and try thee to the uttermost. O thou that dwellest in thy sanctuarie where the wonderful praise-worthie works which thou hast done and doest for thy people Israel are acknowledged to thy glorie, & where I hope to praise thee, as well as others.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our forefathers made thee their salvation, they believed in thy promises of protection, and thou didst not deceive them, but didst wonderfully preserve them, maugre all their powerful and spiteful enemies.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 When they in their distresses put up their prayers to thee, thou heardest and answeredst them with deliverance. They believed in thy faithfulnes and power to uphold and protect them, and sped accordingly, never having cause to be ashamed of their trust in thee.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 And if it have been thy custom to shew them most good will and faithfulnes in their worst estate, why I am (as Christ shall be) brought as low as low can be imagined, reputed in the eye of the world an abject fellow, one, to whom most men offer all manner of scorn and despite.

6 But I am a worm, and no man: a reproch of men, and despised of the people.

7 None owns me for better than a laughing-stock

7 All they that see me laugh me to scorn: they shoot out the lip, they make the head fly ing,

shewing all signs of contempt and disgrace to me, as they shall to him.

8 He trusted on the Lord, that he would deliver him: let him deliver him seeing he delighted in him.

8 And all, because I have trusted in thee to carrie on the busines of the Kingdom that thou hast engaged me in, they blasphemously mock at my faith as a vain and fruitles thing, and at thy power as if it were not able to deliver; and at thy favour also, wherein its true I have boasted my self; as if it were a delusion or meer imaginarie thing, of no realitie or benefit to them that have it, more than to them that have it not; The like whereof they shall do to Christ.

9 But thou art he that took me out of the womb: thou didst make me hope, when I was upon my mothers breasts.

9 But say they what they will in mockage of my trust and thy favour, yet thou hast been my God from the very first, and so shalt be to the last, and from thee and thy good grace and providence do I own all my subsistence and being, and what good soever hath been by any contributed to me I ascribe it all to thee, even that which the mid-wife or my mother did for me in my very infancie.

10 I was cast upon thee from the womb; thou art my God from my mothers belly.

10 I have had all my preservation from thee, both in, and ever since my birth, hast thou shewed thy manifold love and care to me.

11 Be not far from me, for trouble is near; for there is none to help.

11 And thou that hast kept me hitherto, I hope wilt not now cast me off in time of need, nor expose me to undergo my troubles without thee, who art mine onely helper.

12 Many buls have compassed me: strong buls of Bashan have beset me round.

12 Many enemies of great wrath and furie have combined themselves against me, as they will against Christ: yea, men of greatest power and violence have begirt me to procure my ruin, like so many high fed buls in the fat pastures of Bashan.

13 They

13 They have shewed all signs of hatred and cruelty to me, and would even Lion-like tear me in pieces, for the indignation they have against me, were I in their hands to prey upon.

13 They gaped upon me with their mouths, as a ravening and roaring Lion.

14 I am a man dissolved in tears by reason of my great extremities, nor have I any ease, but by reason of mine unceſſant ſorrows am like a man in perpetual rack and torture, in type ſuſtaining the very agonies of Chriſt; mine heart is enfeebled, and as it were waſted and conſumed within me, by reaſon of mine inward grief and earnings.

14 I am poured out like water, and all my bones are out of joynt: my heart is like wax, it is melted in the midſt of my bowels.

15 All my ſpirits are ſpent through ſorrow, and I am become like a broken pot-ſheard, without any natural moiſture left in me, wherewith life and ſtrength ſhould be maintained, it being quite waſted and dried up: yea, that which feeds and facilitates the motion of the tongue in ſpeech, is exhauſted, and my tongue is put to ſilence, and made uſeleſs through want of its ſupply. All manner of moiſture is ſo ſpent, and my bodie ſo dried up and parched with the exceſſive ſorrows thou haſt heaped upon me, that it ſeems, as if it would diſſolve into duſt, as when it is in the grave.

15 My ſtrength is dried up like a pot-ſheard: and my tongue cleaveth to my jaws; & thou haſt brought me into the duſt of death.

16 For I am perſecuted and endangered by unreaſonable men of fierce implacable minds; I am in extream hazard by a multitude of impious and blaſphemous wretches, that hate me as they will the Meſſiah for righteouſneſs ſake, and with endleſs vexations as it were crucifie me, as they will do him by a lingring death upon the croſs.

16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 Grief hath ſo pined me away, that my fleſh is waſted from my bones, and I am become like an

17 I may tel' all my bones: they look and ſtare upon me.

Anatomie, even to the wonderment of my pitileſs enemies, ſo Chriſt ſhall be to his.

18 They part my garments among them and caſt lots for my veſture.

18 They verily believe to make a prey of me, firſt to ruin me, and then to divide that which is mine as a ſpoil amongſt them, as they ſhall the garments of Chriſt when they have put him to death.

19 But be not thou far from me, O Lord; O my ſtrength, haſt thee to help me.

19 But though they be thus miſchievouſly bent againſt me, yet Lord let me have thee on my ſide: Be not thou to ſeek in mine extremities, that art mine onely truſt and ſuccour, but be ready at hand to help me in my need.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

20 Let them not take away my life by the ſword of violence and injuſtice, but preſerve thou it from their power and malice, which is the choiceſt of all thy bleſſings beſtowed upon me, as that wherein my very being conſiſts, therefore let not the cruel-minded man that perſecutes me for it ever obtein it.

21 Save me from the Lions mouth: for thou haſt heard me from the horns of the unicorns.

21 My caſe is very deſperate and full of danger, for I am ready to be devoured by my Lion-like enemies, but Lord, thou that canſt deliver, do deliver me; in token of the reſurrection of Chriſt even from death it ſelf, and the rather, for that heretofore I have found favour and had audience, in as deſperate a condition and as imminent peril of death by mighty enemies.

22 I will declare thy name unto my brethren, in the midſt of the congregation will I praiſe thee.

22 I will in Pſalms of praiſe magnifie thy power and goodnes amongſt thy people, who are my brethren, fleſh of my fleſh, as the regenerate are one with Chriſt in ſpirit. In the midſt of all Iſrael met together at thy ſanctuary to worſhip thee, ſhall thy praiſes be openly ſung in Pſalms of praiſe which I will dedicate to thee.

23 Stir-

23 Stirring up thereby thy faithful and obedient people to praiſe thee with me, and for me the Type, as thy Church and choſen ones will for Chriſt the Antitype. All ye who are Jacobs poſteritie and reſemble Gods peculiar and elect people, exalt the Lord for the great benefits he hath afforded me, and to you by me; Serve him with reverence and Godly fear, all you that are Iſrael and ſprung of Iſrael, as ſhall do the children of the promiſe, or the ſpiritual Iſrael of God under the Government of the Meſſiah.

23 Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorifie him, and fear him, all ye ſeed of Iſrael.

24 For he hath ever been mindful both of you and me in all our afflictions, then when the world hath contemned and diſdained you, as it will his Church, and me as it will Chriſt; yet hath he highly ſet by us and done for us, nor hath he ever withdrawn his grace and favour from me, in my worſt eſtate, no more than he will from the Meſſiah in his, but when at ſuch times I cried unto him he hath moſt of all expreſſed it, ever vouchſafing me a gracious anſwer, and relief, as he will to him and his in like condition.

24 For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him he heard.

25 Therefore will I pay my homage of praiſe and thanks unto thee of whom I have received all my welfare and happines, even before all Iſrael will I do it, to provoke them to do the like, who have like cauſe with me: I will at thoſe times of moſt ſolemn and publick worſhip ſing thy praiſe and offer my ſacrifice of thankſ-giving unto thee, that all may joyn with me, and take example by me.

25 My praiſe ſhall be of thee in the great congregation: I will pay my vows before them that fear him.

26 They that meekly undergo their ſufferings, and do wait upon the Lord for deliverance, and the fulfilling of his gracious promiſes, ſhall be ſure at laſt

26 The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

laſt to have their hearts deſire, and ſhall be feaſted with their own peace-offerings, as Chriſt ſhall be in heaven after he hath endured the croſs. They ſhall have cauſe of praiſe that faithfully ſeek to him by prayer in their diſtreſſes. Such men ſhall not need to be diſcouraged at no time, nor in no condition, but ſhall always have cauſe comfortably to enjoy themſelves by faith in God.

27 All the ends of the world ſhall remember, and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee.

27 The time ſhall come, when Chriſt is come, and after his ſufferings is exalted into glorie, as contemptible as he ſeemeth to be, that all the world ſhall take notice of their loſt eſtate. But for him whom God hath exalted to the office of a Saviour and Mediator, and ſhall thereupon willingly and with all their hearts renounce their errours and idols to ſerve the onely true God in Chriſt; and the manifold nations of the Gentiles, who now are a ſeparate bodie from the Church, ſhall then be incorporated into it, acknowledging the Lord Chriſt and worſhipping him, who when he is lifted up ſhall draw all men after him.

28 For the Kingdom is the Lords: and he is the Governour among the nations.

28 For God hath put all power into his hands, and he will ſhew that his Kingdom is not confined to Iſrael alone, but that he is King over the Gentiles, whom he will alſo bring under his dominion and allegiance.

29 All they that be fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul.

29 All ſorts of people from all parts of the earth ſhall ſubmit to Chriſts ſcepter and ſalvation. They that outwardly abound in wealth and honour, or inwardly with carnal confidence or ſelf-righteouſneſs, ſhall yet be glad to caſheer ſuch deſtructive principles and deceivable, and account it their greater

greater safetie and felicitie to take their souls repast in Christ, whom they shall feed upon by faith, as their peace-offering, for whom, and by whom they shall thankfully adore and worship God; all also that are abject and poor, or that in self-despair apprehend themselves under the bondage and fear of death by sin, shall likewise humbly and thankfully take hold of him for their Saviour, and honour him as their onely Redeemer. And thus it shall be made appear by the conviction of all mens consciences, that were it not for him, all the world were undone; for no man can be saved without him, by his own righteousnes; nor purchase heaven either by worldly affluence or voluntarie penurie and pennance of soul or bodie, but onely by being Christs, and having Christ for his.

30 Not that all the whole world shall either serve him or be saved by him. But a holy seed, like Jacobs, chosen and called every where out of the world shall believe in him, and yield obedience to him, and they shall be counted to the Lord for children, and he to them for a Father, because of their faith in him and obedience to him, and his reciprocal love to them and care over them.

30 A seed shall serve him, it shall be accounted to the Lord for a Generation.

31 They by the Fathers drawing shall come to Christ, and partake of his justifying righteousnes and grace, when he is raised and exalted out of his abased condition of humiliation to be the King and Saviour of his Church. Which in zeal to Christ himself, and in Christian charitie and dutie they shall promulgate and declare also to succeeding Generations, and teach it to their children and childrens children, that they in

31 They shall come, and shall declare his righteousnes unto a people that shall be born, that he hath done this.

in like manner may partake of his grace, and be begotten to God by believing in him. Even those great things shall they declare, which he hath done for Christ, and for his Church in and through Christ, like as he hath done for me, and for the people of Israel by me.

The xxiii. Psalm.

David *from what God had done for him in bringing him to the Kingdom argues what he will do, and sets his seal of faith and assurance to it, so as that by reason of his past and present condition, no future dangers shall dismay him. But is confident he shall spend and end his life in happines, and promises constant praises, for perpetuated mercies.*

Psalm xxiii.
A Psalm of David.

A Psalm made by David.

1 THe Lord is my shepheard, I shall not want.

1 THe Lord hath shewn himself as careful and tender over me as a shepheard over his sheep, which makes me confident of his gratious benignity to me for the time to come, that of his bounteous goodnes he will so see to me, that I shall lack nothing that is expedient for me.

2 He maketh me to lie down in green pastures: he leadeth me besides the still waters.

2 For present, he hath made large provision for me, and carved with a bountiful hand unto me of every good thing, he gives me peace and plentie, and hath brought me into a safe and happie condition void of danger, and full of inward and outward tranquillitie.

3 He restoreth my soul: he leadeth me in the paths of righteousnes for his names sake.

3 He hath as it were given me a resurrection from the dead by freeing me from mortal dangers which put my very life in peril, and caused much affliction of mind, he hath carried on all the course of his providence towards me in a way of truth and faithfulnes according to his promise and that onely for his

own

own free-grace and mercies ſake, therefore hath nothing failed of all that he promiſed me.

4 Yea, I have had ſuch large and unqueſtionable experience of thy love and faithfulnes, that though I ſhould be brought into never ſo great danger, and lie never ſo long under it, yet will I not diſtruſt thy deliverance at laſt, for becauſe all that befals me is by thy permiſſion, and makes not void thy grace and providence, which is then with me, when all things are againſt me. Thou haſt a rod of offence for mine enemies, and a ſtaff of defence and protection for thy ſheep, and for me thy ſervant, which ſuſtains my faith and courage againſt all fears and dangers.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me.

5 Thou haſt plentifully provided for me, enriched me with the ſpoil of my very enemies, and made me maſter and owner of that was theirs to the great regret of thoſe of them that live to ſee me ſo, as many of them do; Thou haſt heaped ſuch an abundance of all manner of affluence and beneficence both for honour, delight, and neceſſitie upon me, that thou haſt made me overflow in bleſſings and benefits unto others, as ſhall Chriſt the head to his members.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oyl, my cup runneth over.

6 I cannot but conclude from that goodnes and mercie I have already found according to thy promiſe, that I ſhall ever whileſt I live be a large ſharer in thy free and bounteous beneficence and liberality. And I promiſe by Gods grace I will never ſo ſurfet of thy benefits, as to forget my benefactor, but will diligently frequent thy ſanctuarie, and hold on a conſtant courſe of praiſe and thankſ-giving therein, according to thy commandments, as thou ſhalt hold on a courſe of mercie and favour to me, according to promiſe, ending as I begin.

6 Surely goodnes and mercie ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for ever.

The

The xxiiii. Psalm.

David *to invite men into a participation of the ſanctifying graces of the ſpirit, and ſalvation and glorification by Chriſt; ſhews, That though all the world and men in it belong to God, yet with great difference, for though all are his by right of creation, yet hath his ſpecial favour of election and calling paſſed onely upon ſuch as are holy, others are but his creatures, theſe his ſons and daughters, whom he ſpurs on to enlarge their deſires after Chriſt in the exerciſe of faith and uſe of means; and promiſes both him, and together with him, happines and ſecurity to ſuch.*

Pſalm xxiiii.

A Pſalm of David.

A Pſalm made by David.

1 The earth is the Lords, and the fulnes thereof, the world and they that dwell therein.

1 THe Lord hath dominion over all the earth, which together with thoſe infinit ſpecies and individuals of creatures animate and inanimate that are in it, are all of them his. Yea, the whole world from North to South, and Eaſt to Weſt is his, and under his regiment, together with all the inhabitants thereof every where.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the flouds.

2 For it is he that hath made all both ſea and land, and that hath given an habitable exiſtence and being to the earth above the waters, which he hath placed below it in that great *Abyſſe* where the ſeas remain. By his decree it is thus eſtabliſhed over and above the waves and ſurges of the ſea, which elſe would ſoon ſurmount it.

3 Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place.

3 But though all the world be the Lords in common right of creation; yet who are they that are his redeemed ones in ſpecial relation? that have the honour and priviledge to be peculiarly elected, and called out of the world to worſhip and ſerve him here, and to be glorified of him hereafter (like as in type we are, being his peculiar and choſen people, who of all the world are priviledged with his ſanctuarie which

we

we frequent, and where we worſhip him upon mount Sion the figure of heaven.)

4 Why, onely he that is holy and upright, whoſe converſation and affections are changed from the corrupt courſe of the world, in obedience and love to God purifying his heart from inward concupiſcences, and leading his life unblameably. Who hath not either committed impietie, in truſting in vain confidences, or worſhipping vain idols inſtead of the true God; or iniquitie, in ſwearing falſely to the wronging of truth or equitie.

4 He that hath clean hands and a pure hear. ; who hath not lift ur his ſoul unto vanitie, nor ſworn deceitfully.

5 Such an one is and ſhall be bleſſed of the Lord with his grace and favour, and ſhall partake the righteous reward of his holy walking at the hands of God, who hath thereby ordained him unto ſalvation and glorification.

5 He ſhall receive the bleſſing from the Lord, and righteouſnes from the God of his ſalvation.

6 Theſe are the peculiar people and children of God choſen out of the world, that do thus truly and ſincerely ſet themſelves to worſhip him. Yea, amongſt Iſrael it ſelf alſo there are none that are truly, that is, ſpiritually, the children of holy Jacob, that in this wiſe walk not in his ſteps ſincerely, ſerving and worſhipping the God of Jacob. Theſe are onely the bleſſed people of a bleſſed God.

6 This is the generation of them that ſeek him, that ſeek thy face O Jacob. Selah.

7 Ye that are thus the living Temples of the Lord, and have already entertained his ſanctifying ſpirit into you, do you lift up your hearts in the uſe of holy ordinances through faith in joyful deſires and aſſured expectation of him; yea, be you abundantly lift up by faith in the uſe of holy means, who are the everlaſting habitation of an everlaſting God, with a joyful and aſſured welcome

7 Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors, and the King of glorie ſhall come in.

come of him; for so shall you invite and undoubtedly entertain the high and mightie potentate, the Lord Christ into your souls, with the glorious manifestation and ravishing operation of his love, benefits, and graces.

8 Who is this King of glorie? the Lord strong and mightie, the Lord mightie in battel.

8 And know, O all ye faithful and obedient ones for your courage and comfort, who, and of what qualitie, this glorious King the Lord Jesus is, whom the world despises but you honour. Why, he is the Almighty God, of power all-sufficient to preserve and defend his people and Church, that in trust of him do love and serve him, against all the strength and power of men, and devils that do or shall malign or oppose themselves against them, and to put them to the foil, as we his Israel in the letter have found by experience for your instruction and corroboration that are his people in Spirit.

9 Lift up your heads O ye gates, even lift them up ye everlasting doors, and the King of glorie shall come in.

10 Who is this King of glorie? the Lord of hosts, he is the King of glorie. Selah.

9, 10 See the seventh and eigth verses foregoing. These being a repetition tending to amplification, for further assurance of what is there promised, and ratified with a *Selah* for the incouragement of the Godly.

The xxv. Psalm.

David *notwithstanding the deep sense he had of his sins by reason of the great afflictions he lay under, yet confidently repairs to God in prayer for justice against his enemies, and mercie for himself, both in the pardon of his sins, and bestowing grace upon him, assuring himself, that herein he shall be heard because of Gods goodnes, and the many sweet promises which in the general he hath made to his people, which he applies to himself in particular. And so ends as he begins with prayer, forcibly urged upon God by the greatnes of his afflictions, the crueltie of his enemies, the uprightnes of his cause, and his peoples necessities.*

A Psalm made by David.

Psalm XXXV.
A Psalm of David.

1 TO thee above, O Lord, doth my soul faithfully addresse it self, and its desires continually, and to no other.

1 UNto thee, O Lord, do I lift up my soul.

2 O thou, that by many gracious and sweet promises, I know assuredly to be my God, in thee onely do I put my trust, let not me therefore miscarry, and be defeated of my hopes, and so both I and my faith be rendred a scorn to my wicked enemies.

2 O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me.

3 Yea, Lord, remember, what a tie of truth and goodness lies upon thee, towards them that in faith and holiness depend on thee, and walk with thee as I do; not to suffer such to miscarry, and fail of their confidence or reward, no, let mine enemies do so who trust in other things, and spitefully without any cause on my part, break all Laws of Justice and Charity towards me; so shalt thou magnifie thy faithfulness to the faithful, and thy Justice upon the wicked.

3 Yea, let none that wait on thee be ashamed which transgress without cause.

4 How ever other men walk towards me, yet my desire is to keep touch with thee, and therefore, O Lord, I pray thee, in all my trials, shew me thy promises and commandments, appertaining to my present case and condition, and teach me to understand what safety and reward there is in them, that I may never depart from them.

4 Shew me thy wayes, O Lord, teach me thy paths.

5 Powerfully enable me to stick close to thy word of truth by faith and obedience, refusing every false way and refuge. Thus instruct me both to do, and know thy will in the midst of my temptations, for thou art the God in whom I trust, for all manner of preservation in wel-doing, and wel-being, on thee do

5 Lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I wait all the day.

I constantly depend every hour, for every thing both for direction, and protection in all my trials.

6 Remember, O Lord, thy tender mercies, and thy loving kindnesses: for they have been ever of old.

6 O Lord, forget not what fatherly pitty and love thou hast evermore born to thine, and what expressions and manifestations thou hast made thereof, upon all occasions as they have needed, for they never yet failed thy people; nor let them do so now to me, that plead that priviledge to be one of thine, to whom mercy successively belongs in my generation, as to them in theirs.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness sake, O Lord.

7 Call not to mind my sins long since committed before I knew thee, nor the errors I was guilty of in that estate, now to inflict their punishment upon me, but contrarily according to that mercy thou hast in store for me and hast promised to me, do thou pardon them, and shew thy self gracious to me in mine afflictions, and that of thy meer and free goodness, O Lord, not for any motive or merit of mine.

8 Good and upright is the Lord: therefore will he teach sinners in the way.

8 Gracious and faithful is the Lord, therefore will he, and for no other reason, both pardon self-judgeing, and enable self-outed sinners to turn to him with all their hearts, and to walk before him in all well-pleasing.

9 The meek will he guide in judgement: and the meek will he teach his way.

9 The humble and lowly-hearted that sensibly needs, and sincerely craves supply of grace and wisdom from God, he will give them a good understanding how to walk acceptably before him, so as to have his favour and protection, such shall not want supply of enlightning and enabling grace to know and do his will.

10 All the paths of the Lord are mercy & truth, unto such as keep his covenant, and his testimonies.

10 However, even the faithfull may think, some of Gods wayes he takes towards them, by the strangeness of them, to be unagreeable to that mercy and truth

truth is in him and his promiſes. Yet be they never ſo contrary to fleſh and bloud, they are all of them conſonant to his grace and faithfulneſs, which he hath contracted with thoſe that are in covenant with him, and walk accordingly in faith and obedience.

11 For thy truth and mercy ſake, O Lord, and for no cauſe elſe, do away my ſin out of thy ſight which is great and manifold, and lies heavy on me, and which elſe will certainly bring upon me ſoar afflictions, as I have already felt they have done.

11 For thy names ſake, O Lord, pardon mine iniquity: for it is great.

12 Few there are that reverence and fear the Lord, ſo as to ſeek to him to be pardoned their ſins and made his ſervants, but in this I may comfort my ſelf, and ſo may any elſe, that in ſo doing I nor they, ſhall not fail of our deſires, but that God in his love and goodneſs to ſuch an one will ſo direct and guide him, as that he ſhall not be given over to his own corrupt luſts, but ſhall be inſtructed and enabled to walk in ſuch a way as he ſhall beſt accept.

12 What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe.

13 And he that doth ſo, though he may have troubles without, yet he may be ſure of peace within, nor ſhall he be devoid of temporal bleſſings neither, but ſooner or later in Gods good time, according to his covenant, he will reward his ſervice upon him, and his poſterity, eſpecially if they walk in his ſteps, even with outward mercies of peace and plenty, as we ſee it fulfilled to us according to promiſe made to our holy forefathers, and ſo I doubt not ſhall it be to me and mine as God hath promiſed.

13 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

14 However the godly are in the world neglected, yet with God they are in ſpecial favour, for in a gracious familiarity and good will, he ſweetly imparts the ſacred miſtery of his good pleaſure and purpoſe of

14 The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant.

their ſalvation in a ſpiritual way to the ſpiritual man, that fears to offend and deſires to pleaſe him; which as a ſecret is hid from the knowledg of the world, who onely partake his common and outward benefits. Yea, ſuch he will teach with an intimate inſtruction and impreſſion of his ſpirit upon their hearts, what are the covenant-graces, priviledges, and benefits belonging to, and on his part to be beſtowed upon them, he will ſhew them the honour and happineſs to be in covenant with him, as alſo what are the covenant-duties and gratuitous returns reciprocally to be performed on their parts to him, with enablement to do them in love and thankfulneſs, by writing his law in their hearts.

15 Mine eyes are ever towards the Lord: for he ſhall pluck my feet out of the net.

15 I will make nothing my truſt but God, nor will I ever ceaſe to wait upon the Lord, and pray unto him for deliverance, but be my caſe never ſo deſperate, and my miſery never ſo tedious, yet will I confidently and with a fixed mind exſpect it; for according to his promiſe I know the time will come when I ſhall be ſet at liberty, and diſintangled from my troubleſome dangers.

16 Turn thee unto me, and have mercy upon me: for I am deſolate and afflicted.

16 As mine eyes are towards thee, ſo, Lord, ſet thy face favourably to me-ward, whom thou haſt ſeemed long to have neglected: Now therefore bethink thee, and let me at laſt find grace in thy ſight, and give me a merciful deliverance, for I am without any help but thine, and greatly afflicted by many outward enemies, and inward trials.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

17 My miſeries ſtrike deep into my ſoul, which is very ſore oppreſſed with grief; O conſider it in thy tender mercies, and deliver me out of my great afflictions.

18 Lord

18 Lord take me into thy consideration, do but cast an eye upon the greatness of mine affliction and dolour, and let it move thee to compassion, and pardon of all those my sins that may have caused thy displeasure, that so I may find favour and receive some ease.

18 Look upon mine affliction, and my pain, and forgive all my sinnes.

19 My state is very forlorn and perillous, if thou consider (as I pray thee do, and send help accordingly) mine enemies, for their number which is great, and for their hatred of me, which is to the death, and their pursuit is accordingly with extream violence.

19 Consider mine enemies, for they are many, and they hate me with cruel hatred.

20 They do all they can to take away my life; O therefore do thou undertake to protect it from their rage, and deliver me out of their hands. Let me not miscarry by their power or policy, and so I and my faith be rendred scornful and scandalous to them, for I put my trust in thee, thy truth and goodness therefore fail me not.

20 O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee.

21 Let the innocency of my cause, and my just behaviour in it, move thee to preserve me from the injustice of mine adversaries; for on thee in respect of thy righteous promises do I trust and wait to be righted against their wrongs.

21 Let integrity & uprightness preserve me: for I wait on thee.

22 O God, that in thy faithfulness didest deliver Israel our Father out of all his troubles, do the like by his seed, and bring them into a state of peace and rest by and under me, as shall the Church and faithful have one day by Christ.

22 Redeem Israel, O God; out of all his troubles.

The xxvi. Psalm.

David being slaundered by his enemies appeals to God, to judge if he have done or thought as they say of him; and whether to God and man his behaviour hath not been such as it should be, which he is sure it hath, the love of God constraining him. Yea, he hath declined all temptations to the contrary, and is fully resolved to keep faith and a good conscience to the end. And then praies: That since he is and hath been studious of piety and innocency, he may not be exposed to wicked mens cruelty, nor his end be like theirs, promising when God shall advance him, to be as incorrupt and innocent in prosperity as in adversity. And concludes with confidence of supportation and good success in Gods way, which is the way he is in.

Psalm xxvi.

A Psalm of David.

A Psalm made by *David*.

1 Judge me, O Lord, for I have walked in mine innocency: I have trusted also in the Lord: therefore I shall not slide.

1 MIne enemies condemn and censure me, but, Lord, I appeal to thee who judgest with righteous judgement, of whom I am sure I shall be acquit of all their slaunderous accusations, for thou knowest that all I have done hath been with an honest heart in obedience to thee, and without wrong-doing to any man, nor have I so much as stepped out of the way by indirect and unlawful means, to compass the fulfilling of thy promises, but have both waited and believed in the Lord, to do it in his own way and time. Therefore I am confident that God in his grace and righteousness will uphold and prosper me and mine innocency against mine enemies.

2 Examine me, O Lord; and prove me; try my reins and my heart.

2 Having a clear conscience, I freely expose and put my self into thine hands, where I am sure of justice and truth, to be examined and tried of those things whereof mine enemies unjustly accuse me, both within and without, as well touching the uprightness of mine heart in respect of pride or malice, as the honesty and warrantableness of mine actions.

3 For

3 For indeed I have such a tie upon me, by reason of thy love and goodness to me, which I always with such thankful admiration and faithful dependance bear in mind, as that it awes me from offending thee in any kind, and makes me in return of love to thee to be most precise in my walking, strictly observing to answer my duty to thy word and will in all things.

3 For thy loving kindness is before mine eyes: and I have walked in thy truth.

4 Besides I have ever shunned occasions of evil, not so much as taking counsel of men void of grace and conscience to do as they would have me, nor will I ever consent to use or practise any crafty or hipocritical dealing, like men that live and move more by policy, than faith and honesty.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have ever detested both the company and counsels of wicked men, nor will I be infected with them, or adviced by them to go out of the way of faith and uprightness.

5 I have hated the congregation of evil doers: and will not sit with the wicked.

6 My purpose is always to tread an innocent path, and to keep my self from doing unjust or unlawful things, for such I know, O Lord, by those many legal cleansings thou hast instituted, thou wilt only accept of to worship thee, and therefore will I be careful principally to maintain a pure conscience and conversation, and then will I in comfort and confidence of thine acceptance of me and mine offering frequent thy tabernacle, and there perform my ceremonial services of sacrifices and peace-offerings to thee.

6 I will wash mine hands in innocency: so will I compass thine Altar, O Lord.

7 That so I may let all men know that do resort thither, and declare to them both by those tokens of my thankfulness appointed in thy law for that purpose, and by Psalms of praise the wonderful things, thou shalt have wrought for me according to my trust

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

in thee, and thy promiſes, which are my onely ſtay; and thereby move them alſo to faithful thankſgiving.

8 Lord, I have loved the habitation of thy houſe, & the place where thine honour dwelleth.

8 O Lord, thou knoweſt my wayes have not been wayes of wickedneſs, but of piety and holineſs. I have dearly loved and devoutly frequented thy holy ordinances in thy holy tabernacle, and have been a diligent worſhipper and honourer of thee there, which thou haſt ordained for that purpoſe, and where thou art ſpecially preſent.

9 Gather not my ſoul with ſinners, nor my life with bloudy men.

9 In thy goodneſs and mercy therefore remember me, as ſuch an one that deſires and endeavours to ſerve thee in holineſs and righteouſneſs, and expoſe me not to the wicked and bloudy hands of mine enemies, nor bring that wrathful deſtruction upon me thou intendeſt unto them, as the puniſhment of their iniquity and cruelty.

10 In whoſe hands is miſchief: and their right hand is full of bribes.

10 Who plot and practiſe nothing but miſchievous things, and regard neither truth, nor honeſty, but abuſe their authority, and pervert juſtice through corruption of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

11 But as for me, if thou pleaſeſt to ſet me in place of juſtice and authority, then as I have carried my ſelf in mine affliction, ſo thou ſhalt find I will ſtill keep a good conſcience, and walk in incorrupt and ſincere wayes, therefore, O Lord, think on me to deliver me out of my great affliction and miſery, and in mercy make good thy gracious promiſes to me.

12 My foot ſtandeth in an even place: in the congregations will I bleſs the Lord.

12 The unjuſt and unequitable wayes that mine enemies walk, I am ſure will bring them to ruine, but as for me, as I have troden the path of piety and equity, ſo I am ſure to find the reward of grace and mercy, and to be upheld and made to ſtand when they ſhall ſtumble and fall. This I know ſhall be my portion,

and

and for this before hand I vow praiſes and thankſgivings to God, even in the publick congregations of Iſrael.

The xxvii. Psalm.

David *rowſeth up his faith to overtop his fear by many arguments, taken from former preſervations, and confidence, that as God hath ſtirred up an earneſt deſire in him, to worſhip him in his Tabernacle, ſo he ſhall be preſerved thereunto. He further backs his faith with prayer, preſſing upon God the warrant of his own word, and his former remarkable providences; as alſo his ſtrong affiance and truſt in him, and his enemies malice againſt him; and ſo concludes with great incouragement to himſelf, and every one of Gods people to wait and truſt everlaſtingly in a promiſe, never to give out, but incourage themſelves in God his goodneſs, be their condition never ſo deſperate.*

Pſalm xxvii.

A Pſalm made by David.

A Pſalm of David.

1 IN my moſt afflicted ſtate and darkſome condition, the Lord hath and doth afford me both comfort and direction; yea, and alſo preſervation and deliverance, and ſo hath promiſed to do alwayes, and I believe no leſs by him, from whom then need I fear any harm. The Lord is he, that according to his promiſe and my truſt in him, defends and upholds me ſpite of all the power of men and devils, of whom then need I be afraid, be they who they will, and do they what they can.

1 THe Lord is my light, and my ſalvation, who ſhall I fear? the Lord is the ſtrength of my life, of whom ſhall I be afraid.

2 When as multitude of wicked ones with cruel hatred conſpired againſt me, and joyned all their forces to wreak their teen upon me, and barbarouſly deſtroy me; what got they by it? but ruine to themſelves, which they thought to bring upon me, by the juſt judgement of God upon them for my ſake.

2 When the wicked, even mine enemies and my foes came upon me to eat up my fleſh, they ſtumbled and fell.

3 Whilſt

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear; though warre ſhould riſe againſt me, in this will I be confident.

3 Whilſt thus I am ſure of God on my ſide, though an whole army of men ſhould be ready to make an aſſault upon me, my heart by faith ſhall bear up in God without diſmaiedneſs. Though I were never ſo implunged in warres by forraign enemies, or domeſtick inſurrections, yet by faith in Gods grace and powerful aſſiſtance, will I confidently exſpect an happy iſſue out of them all.

4 One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, & to enquire in his Temple.

4 The thing I have alwayes in all conditions mainly deſired of God, and which ſtill I do and ever will principally ſue to him for, is, that he will ſo order mine affairs, that I may not be put beſides my hope, and deſires of that tranſcendent happineſs of frequenting his preſence, and enjoying his ordinances in his tabernacle, where I could gladly lead my life, there to behold through thoſe many legal types and ſhadows, the admirable grace and wiſdom of God in the ſalvation of man through Chriſt, and to make there my dayly prayers, and to ask advice of him upon all occaſions, as the people of God ſhall one day do in his holy Temple.

5 For in the time of trouble he ſhall hide me in his pavilion; in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

5 Nor ſhall I entreat this of him in vain, for he that hath ſtirred me up to ſeek it, will fulfil it, and to that end in my greateſt trouble, I am confident he will preſerve and ſafely protect me; Yea, as if I were ſhut up in his holy Ark, ſo ſhall I be kept and ſecured by him, he ſhall make me invincible ſpite of all mine adverſaries, and ſet me above and out of their reach to hurt me.

6 And now ſhall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle ſacrifices of joy, I will ſing, yea, I

6 And ſure I am it is not long too, before I ſhall have the better of all mine enemies one and other, and ſhall live in a flouriſhing ſtate of peace and proſperity, therefore do I confidently aforehand vow peace-offer-

ings

ings to him, which I will plentifully and publickly offer in his tabernacle, with joyful thanksgiving in the congregation, for my deliverances, where I so much desire to serve him. And where also I will sing his praises, and publish his praise-worthy mercies to me in manifold Psalmes and Himnes.

will sing praises unto the Lord.

7 Thou that art the God of my faith and trust, O hear me when mine afflictions cause me to cry and pour forth my prayers unto thee, and in mercy answer me with deliverance.

7 Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

8 For whereas thy word warrants and enjoynes thy people in all their difficulties to seek thy gracious help and favour in prayer and faith, my heart readily ecchoes, and sayes Amen to it, doth as it bids, for it hath always been my practise to prefer thy grace as my greatest good, and onely support because of thy faithfulness.

8 When thou saidest, seek ye my face; my heart said unto thee, thy face, Lord, will I seek.

9 And still do I beg of thee above all things not to eclipse thy favour, or withdraw thine assistance from me, take not such displeasure at me, who though a sinner yet am thy servant, as to divorce me from thy favour and protection. Thou knowest, and so do I, what mercies and providences thou hast shewen me in my need, which is wont to bind thee to further goodness, and to incourage us to greater faith, and therefore let me in the faith thereof, humbly put thee in mind of thy former grace, to move thee to second it now and always as I have need, and thou hast opportunity, by standing for me and sticking to me, not leaving me to mine enemies, nor withdrawing thy help; for thou hast been, art, and ever shall be the God that I onely have and will trust in for preservation.

9 Hide not thy face farre from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

10 Truly my faith is more in thee, and a nearer tie of

10 When my father and my mother

forsake me, then the Lord will take me up.

of love and affiance doth mine heart apprehend from thee, than from the deareſt bonds of nature and natural affections, ſo that my father that begot me, and my mother that bare me, I more diſtruſt to fail and forſake me in their love and care, than thou, who I am confident wilt never forſake me, nor fail in thy love and promiſes to me, whoſoever do, nay thou wilt then moſt of all be a freind unto me, when I am left moſt friendleſs and forlorn.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

11 O Lord manifeſt thy love and care both in my protection and direction, inſtructing me how to walk obediently towards thee in all my temptations, and ſafely in regard of mine enemies, by eſcaping their traps and ſnares, who would be glad to ſee my fall both into ſin, that they may have whereof to accuſe me, and into danger, to have their wills upon me.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breath out cruelty.

12 But, Lord, let mine enemies never have their wills and deſires of me by my miſcarriages any way, though they ſeek and long for it every way, by fraud and force endeavouring it; forging lies againſt me, and threatning all manner of cruelty to me.

13 I had fainted, unleſs I had believed to ſee the goodneſs of the Lord, in the land of the living.

13 Certainly, ſo many and grievous have been my preſſures, that I could never have ſubſiſted under them, unleſs I had had a promiſe to ſtay me, and faith to ſtay upon the promiſe through the goodneſs of God for my deliverance and ſettlement one day in a happy condition, free from perſecution and baniſhment, amongſt the ordinances and people of God, which I am ſure I ſhall have before I die, though in the nature of a reſurrection from the dead.

14 Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart, wait, I ſay, on the Lord.

14 And truly this hath ever upheld me, and ſo doth ſtill to wait on the Lord, which for the promiſe ſake I will never fail to do, for I know it ſhall be fulfilled,

filled, therefore will I incourage my self by faith in God, and so shall I be sure of him to give me heart-upholding grace and spirit. No, never will I give over waiting on the Lord, till he cause me cease it by fulfilling what I wait for according to his promise. And so let all and every one of the people of God, be incouraged to do in like sort by mine example.

The xxviii. Psalm.

David prayes to have his prayers heard, and difference made between him and his wicked enemies, whom he accurses as the wilful withstanders of the will of God touching him a type of Christ; And therefore promises and propheſies their destruction, and his own assured establishment over Israel, whom he prayes for, that they may be blessed under him, as the Church shall be under the Messiah.

Psalm xxviii.

A Psalm made by David.

A Psalm of David.

1 UNto thee will I as I have ever done make my moan in my misery, and cry for help, for on thee, O Lord, depends all my trust and hope of safety, therefore deny not to hear and help me, who have no other helper; for if thou doest, I am utterly helpless and must unavoidably perish.

1 UNto thee will I cry, O Lord, my rock, be not silent to me: lest if thou be silent to me, I become like them that go down into the pit.

2 Stop not thine ears nor with-hold not thy favour from me, for it is as bitter as death to have my prayers unheard, when in anguish of my spirit I pour them forth before thee, and when according to thine ordinance, I lift up mine eyes and hands in supplication towards the sanctuary, which thou hast appointed as a type of heaven to vouchsafe thy presence, and to hear and answer prayer in.

2 Hear the voice of my supplications, when I cry unto thee; when I lift up mine hands toward thy holy oracle.

3 Let me not perish as an evil doer by evil doers, nor

3 Draw me not away with the wicked,

and with the workers of iniquity : which ſpeak peace to their neighbours, but miſchief is in their hearts.

nor be untimely taken away in thy wrath as a malefactour, and wicked worker amongſt thoſe that are ſo, who with hipocritical diſſembling make ſhew of peace and friendſhip, to them that really mean no ill, but intend nothing but miſchievous deceit againſt them.

4 Give them according to their deeds, & according to the wickedneſs of their endeavours : give them after the works of their hands, render to them their deſert.

4 Such as are ſo, and do ſo (which are mine enemies) let them feel and find thy juſt diſpleaſure according to their demerits, and anſwerable to their ſinful practiſes againſt the innocent, let them have the wages they have wrought for, and in thy juſtice pay them their juſt deſerved puniſhment.

5 Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, & not build them up.

5 And becauſe they regard ſo little, and ſlight ſo much the Lord in his remarkable judgements upon themſelves, and his no leſs remarkable grace and favour unto me, ſo clearly manifeſted by extraordinary teſtimonies, and ſingular providences, confirming mine election to the Kingdom as a type of Chriſt, he will and ſhall therefore at laſt I am ſure do himſelf and me right upon them, and make them underſtand it by their utter extirpation and overthrow, and my eſtabliſhment in their ſteads, as he ſhall do by Chriſt and his enemies.

6 Bleſſed be the Lord, becauſe he hath heard the voice of my ſupplications.

6 Now bleſſed be the Lord, who enables me in full aſſurance of faith, and by an infallible ſpirit of of prophecy, to foreſee the iſſue of my prayers to be according to my deſires, and his gracious promiſe and decree touching me.

7 The Lord is my ſtrength, & my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.

7 So that I can ſay in the aſſurance of the event; that the Lord is and ſhall be to the end my all-ſufficient preſerver and defendor againſt mine enemies. Yea in full perſwaſion of faith I can ſay, as if I had already taken a farewel of all my troubles; That I

am

am (for ſo I ſhall be be) fully delivered and graciouſly eſtabliſhed in a good eſtate according to the truſt I have put in him, therefore my heart at preſent rejoyceth, as if all were done and paſt, and with a Pſalm of thankſgiving do I now promiſe publickly to praiſe the Lord, when it ſhall be ſo.

8 The Lord is a faithful and powerful deliverer, and reſcuer of his people from out their oppreſſions, and from under their enemies, and for their ſakes he is and will be the undoubted Saviour and preſerver of me, whom he hath annointed and decreed to ſet over them, for their good and welfare, as a type of Chriſt over his Church.

8 The Lord is their ſtrength, and he is the ſaving ſtrength of his annointed.

9 Therefore remember thy people to bring them out of the tyrannie of their enemies, and the preſent diſtempers they lie under, and bleſs them whom thou haſt peculiarly choſen out of all the world to be thine, by ſetting me over them as a type of Chriſt, and feed them under me, as Chriſt the ſhepheard ſhall feed his flock with plenty of grace and peace, and bring them to a laſting and ſettled condition of tranquillity, giving them the victory and dominion over all their enemies by and under me, as the Church ſhall have by and under him.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

The xxix. Psalm.

David *to awe all men to be reſpective of Gods Church & people, ſpecially Kings from whom they then did, & ever ſhould receive moſt oppoſition & hardſhip. He firſt ſeeks to awe them by a due reſpect of God himſelf and of his ordinances, exhorting them to give him honour & worſhip. And therefore ſets before their conſiderations the terribleſt of his words to convince them of his glorious*

glorious greatneſs, to wit, the thunder, ſhewing the marvellous effects it hath upon things both ſenſible and unſenſible, the better to move with man, and ſpecially with great men, to reverence the greatneſs of Almighty God: And beſides that, he alſo preaches to them his glorious goodneſs manifeſted in his word and ordinances, to excite them to partake therein together with his people. But in caſe they refuſe, and obſtinately oppoſe themſelves againſt him and them; He incourageth the Iſraelites, and in them the faithful, aſſuring them, that God will ſubdue their enemies, and make them proſperous under him (as Chriſt ſhall his Church) ſpite of all the world.

Pſalm xxix.
A Pſalm of David.

A Pſalm made by David.

1 GIve unto the Lord) O ye mighty, give unto the Lord glory and ſtrength.

1 O ye mighty potentates of the world ſuffer a word of exhortation, be not high in your own conceits, to which you are moſt ſubject, be warned not to ſwell with the pride of your honour and power, but ſet the Lord above you, and pay the homage of both to God, leaſt he lay your honour in the duſt, and bring your ſtrength to weakneſs.

2 Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of Holineſs.

2 Do by God as you exſpect others ſhould do by you, that are your ſubjects and inferiours. Give him the honour that is due to his greatneſs, and leave off your ſuperſtition and come and worſhip him, and bring your gifts in token of ſervice and ſubjection, to his beautiful ſanctuary, for no where elſe will he receive them, it being the ſole appointed place of his glorious and ſolemn worſhip and ſpecial preſence.

3 The voice of the Lord is upon the waters: the God of glory thundereth, the Lord is upon many waters.

3 Your power is here below, but Gods is up above which loudly declares it ſelf to us on earth, from out thoſe watery clouds that are in the firmament over us, whence God, who is the Lord of ſupream glory dreadfully thunders, and ſhews his greatneſs by that terrible noiſe multiplied out of ſundry clouds, by ſundry thunder-claps at once, and by the infinite inundation of rain that immediately follows thereupon.

4 This

by ſundry thunderclaps at once, and by the infinit inundation of rain that immediatly follows thereupon.

4 This voice of the Lords thunder is in it ſelf very dreadful, and declares him to be of mighty power and of exceeding great Majeſtie and glorie, far above all earthly potentates.

4 The voice of the Lord is powerful; the voice of the Lord is full of Majeſtie.

5 When the Lord thunders, it is ſo mightie and forcible, that it overthrows the ſtrongeſt trees; even the great and tall Cedars of Lebanon are broken and turned up by the roots by the violence of thunder-ſtorms.

5 The voice of the Lord breaketh Cedars: yea, the Lord breaketh the Cedars of Lebanon.

6 Yea, of ſuch affrightment is that terrible voice of his, and with ſuch power doth it operate even upon unſenſible creatures: That not onely the trees, but alſo the mightie and unmoveable mountains whereon they grow are ſhaken by it, and ſeem to jump up out of their places, and from their center by the earth-quake, which is begotten by that noiſe. Even the mountains Lebanon and Hermon, as great and weightie as they are, are moved; and in a moment riſe and fall with the force of thunder.

6 He maketh them alſo to skip like a calf: Lebanon and Sirion like a young unicorn.

7 The thunder ſends forth fearful and fiery-flaſhes of lightning from out the clouds, and in an inſtant with a violent and ſudden motion diſperſes and darts them hither and thither.

7 The voice of the Lord divideth the flames of fire.

8 The thunder by its mighty and frightful noiſe uttered as it were by the omnipotent mouth of God himſelf, makes even the vaſt and ſavage wilderneſs, yea, that great and terrible one which the Iſraelites wandred in 40 years between Egypt and Canaan together with the wild beaſts and formidable creatures therein, which are ſo frightful to others, themſelves to quake and tremble.

8 The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh.

9 The voice of the Lord maketh the Hinds to calve, and discovereth the forrests: and in his temple doth every one speak of his glorie.

9 This noise of thunder so terrifies the most wild and untamedst creatures, and which are of difficult production, as are the Hinds, that it makes them prevent natures season, and for fear, untimely cast their young, and of such force it is, that it layes the forrest in many parts of it plain, by turning up trees by the rootes, making a clear prospect through woods and groves. This is one way whereby God gets himself glorie, shewing this his greatness to the amazement of all men and all things, and exspects of all men to be honoured thereafter. But another and better way whereby he is honoured, is, now in his tabernacle, and hereafter in his temple, for saving-mercies with a sanctified worship; where all the faithful do and must resort to give him the glorie and praises not onely of his greatness manifested in his works, but chiefly of his goodness and mercie manifested in his word.

10 The Lord sitteth upon the floud: yea, the Lord sitteth King for ever.

10 O that the Kings and great men of the earth would therefore be awed by his works, and won by his word to honour him, and subject themselves to him and his holy ordinances, and cease to rebel and rise up against him, by opposing his Church and peoples quiet; but if not, The Lord that commands the raging seas and subdues their force, can and will subdue theirs also, for he shall bring all his enemies be they never so great, under his feet, and will reign for ever in and for his Church, spite of all earthly power to the contrarie.

11 The Lord will give strength unto his people, the Lord will bless his people with peace.

11 The Lord will give his people the better of their adversaries be they never so potent, and will establish them in peace and tranquillitie by and under me, as Christ shall his Church in inward spiritual peace

peace and consolation, spite of all her enemies, the world, flesh, or devil.

The xxx. PSALM.

David *upon his return to Jerusalem after* Absaloms *expulsion of him, dedicates his house anew, and thereat gratulates the mercies of God with this Psalm of praise for his deliverance and his enemies overthrow, exhorting the Israel of God to rejoyce with him, whom God had made such a monument of mercie to his people, whom though for sin he may afflict, as he did him, yet will he remember mercie and hear their prayers as he did his, to the end they may ever have cause to praise him, as for his part he had, and for ever would.*

Psalm xxx.

A Psalm and song, at the dedication of the house of David.

A Psalm of praise and thanks-giving made by David at his peaceable and victorious return to Jerusalem after Absaloms rebellion, and appointed to be song with voice and instruments at the solemnity of dedicating his house, by purging it from those incestuous filthinesses committed in it, by him with his fathers concubines. Whom therefore he put apart, never to have any further knowledge of them.

1 AS I have great cause, so, O Lord, I will greatly magnifie the grace and mercie towards me, for thou hast again exalted me, and set me in my Kingdom, and given me the better of mine enemies that traiterously rebelled against me, and would have deposed me to have inthronized themselves in it.

1 I Will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoyce over me.

2 Lord God of infinit power and goodness, such thou hast approved thy self to me, when I was in distress I made thee mine onely refuge, to thee, alone did I in prayer and supplication make my moan,

2 O Lord, my God, I cried unto thee; and thou hast healed me.

and of thee ſought I relief, and thou haſt accordingly quit me of all my troubles, and reſtored me to my Kingdom in peace and ſafety, as from death to life.

3 O Lord, to thy power and goodneſs do I wholly and ſolely aſcribe my ſubſiſtence and recovery, ſo miraculous and wonderful hath been my deliverance from ſuch dangers, that by no humane power could have been prevented from deſtroying me, hadſt not thou preſerved me alive beyond all humane hope or help.

3 O, Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.

4 O all ye my fellow-ſaints and ſervants, the adopted and called of the Lord, joyn with me to bleſs and praiſe him with joyful hearts, in this my ſolemn memorial and thankful gratulation of his grace and faithfulneſs.

4 Sing unto the Lord, (O ye ſaints, of his;) and give thanks at the remembrance of his holineſs.

5 For this my ſtrange and ſpeedy deliverance and reſtorement; whereby he hath made me a monument of his goodneſs and mercie to his people, everlaſtingly in all ages, to encourage them to believe in him and pray to him, be their ſin, and his diſpleaſure ſeemingly never ſo great, for that in faithfulneſs he will remember mercie even in judgement, to ſuch his anger is ſhort-lived, and makes the return of his favour much more ſweet and precious like life from death. If his people by ſin grieve him, he may juſtly withdraw the light of his countenance & grieve them, but grace and mercie ſought to in faith and humilitie will ſoon remove the eclipſe, it ſhall be but as an evening to a morning, the light of grace like that of nature will certainly return, and with advantage, for ſhort ſorrow makes welcome joy.

5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

6 And I for my part can give a full teſtimonie of this

6 And in my proſperitie I ſaid I ſhould never be moved.

this his dealing in my behalf, for when as I was setled peaceably in my Kingdom, and had brought under mine enemies, my heart began to contract securitie and carnal confidence, not living by faith and prayer as at other times, but thought my self unchangeably happie, never dreaming of such a strange revolt and rebellion.

7 Acknowledging but with a mixture of too much carnal confidence in my present condition, the grace of God in bestowing it on me, and establishing it unto me, not considering that he could as easily take it from me for sin, as bestow it on me in mercie; therefore God seeing cause, withdrew his favour and support from me, let me first fall into sin, and then into danger, to let me see what had preserved me from both, to wit, neither my goodness, nor my good condition, but his grace and favour, and that onely can do it. For notwithstanding all the obligations on his part, and vows and promises on mine; yet so soon as he ceased to dispense his auxiliarie favour and grace, I fell into monstrous folly, which wrought me this trouble and miserie.

7 Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 And hereupon I betook me to my never failing refuge of fervent and faithful prayer, which I put up to the Lord again and again.

8 I cried to thee, O Lord: and unto the Lord I made supplication.

9 Reasoning the matter thus in an humble boldness, what satisfaction can my bloud make thee for my sin? or how can my death glorifie thee comparably to my life and restorement? what an opportunitie of praise wilt thou lose, if thou takest away my life? though I confess in justice I have forfeited it: but consider if according to thy mercie and faithfulness, thou so far beyond my

9 What profit is there in my bloud, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

merits ſhalt pardon and ſpare me, what praiſe it will bring thee, and how I and others for my ſake ſhall be ſet on work to admire and magnifie the omnipotencie of thy grace, and infallibilitie of thy promiſe.

10 Hear, O Lord, and have mercie upon me: Lord be thou mine helper.

10 Therefore make not my life a prey to mine enemies, but hear my prayer, and in mercie pardon my ſin, and grant me deliverance, be thou Lord my helper and ſaviour from my ſin and danger.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſack cloth, and girded me with gladneſs.

11 And upon my prayer the Lord hath helped me, yea, to thine everlaſting praiſe be it ſpoken, thou, Lord, haſt been merciful to me, and haſt done away both my ſin and thine anger; quit me of mine enemies, and reſtored me out of my ſorrowful eſtate to a joyful condition, and out of my humiliation and abaſement, into an eſtabliſhed tranquillitie and happineſs.

12 To the end that my glorie may ſing praiſe to thee and not be ſilent: O Lord my God, I will give thanks unto thee for ever.

12 And this thou haſt done for me; To the end I may by this merciful occaſion have my tongue oiled from a heart enlarged to exalt thee, in thy never to be forgotten praiſes, by Pſalms of thankſ-giving: and accordingly, O Lord, that art the God of all my happineſs, I will never forget this thy mercie, but with everlaſting thankfulneſs according to my dutie and thy deſert, will I celebrate the praiſe thereof unto thee.

The xxxi. PSALM.

David *by many circumſtances in this Pſalm does doubtleſs intend his ſufferings and the great ſtraits he was brought into under* Abſaloms *rebellion, againſt which he prayes, and comforts himſelf by, and from Gods former mercies ſhewn in his deliverance under* Sauls *perſecution; and in prayer urgeth hard upon God his great extremities under the burden of his ſin and ſufferings, together with his injurious uſage,*

usage, solitarie friendlesneß, and extream hazard of his life. In all which afflictions he yet animates himself by his faith in God, and earnestly persists in prayer to him, even until he be fully heard and answered in his own preservation and his enemies overthrow. And then blames his faith for failing him upon the suddenneß and greatneß of his temptation, but magnifies the goodneß of God that yet was merciful and faithful to him. And exhorts all the Godly never in no case to disbelieve the power and grace of God, assuring the faithful, that they shall ever find God so.

Psalm XXXi.

To him that is the first and principal of all the Quire, do I David that made this Psalm recommend it for the care and ordering of it to be sung.

To the chief musician A Psalm of David.

1 THee, O Lord, do I make mine onely refuge in all mine adversities, trusting in nothing but thy help, and grace, therefore at no time, no more now then heretofore let me miscarrie, nor my faith, nor self be rendred a scorn to mine adversaries, but do thou keep promise with me, and deliver me.

1 IN thee, O Lord, do I put my trust, let me never be ashamed: deliver me in thy righteousnes

2 Lend an hearing ear to the prayer I put up unto thee, and delay not to deliver me in mine extremitie, which is urgent and requires speedy relief, as my faith makes thee, so let it find thee an all-sufficient support and safetie to me in all adverse fortune.

2 Bow down thine ear to me, deliver me speedily, be thou my strong rock, for an house of defence to save me.

3 For truly thou art all in all to me, I have not any thing to trust unto, nor do I trust in any thing but thee for defence and preservation, therefore for the honour of thy faithfulnes whereupon I solely depend, take me into thy tuition, and trase out my way for me by thy gracious and wise providence, that I be not ensnared by mine enemies.

3 For thou art my rock, and my fortress: therefore for thy name sake lead me, and guid me.

4 Prevent their craftie counsels and subtile practises against

4 Pull me out of the net, that they

have laid privily for me: for thou art my strength.

against me, not suffering me to be entrap'd, but so directing me in all my ways as to shun their deceits, or if I by thine appointment and permitting providence fall into their snares, deliver me out of them, for there are none too wise or too strong for thee, who art of wisdom and power sufficient either to prevent or to rescue me.

5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

5 I betrust my life and safetie to nothing but thy custodie, there I deposit it now and for ever, and good cause have I, for thou hast given good testimonie of thy tender care and love to it and me, thou hast rescued my life from temporal danger, and my soul from spiritual, and eternal. O Lord, thou hast hitherto made good thy word of grace, and so I trust wilt still.

6 I have hated them that regard lying vanities: but I trust in the Lord.

6 I have been tempted and perswaded in my necessities to leave off depending on thee, and to take other courses like other men, but I have ever expressed my dislike of such counsels, and reproved such counsellours that would have drawn me to seek mine advantages against mine enemies, as they do against me by sinful and unjustifiable proceedings, and have always both in word and deed declared my self to relie on the Lord for deliverance in his own way, and time.

7 I will be glad and rejoyce in thy mercie: for thou hast considered my trouble; thou hast known my soul in adversities.

7 And whilest I take this course, I know I shall rejoyce in the issue, yea, I promise and assure my self before-hand, that I shall ever have cause of gladness and joy in thy goodness and mercie, for thou wilt still have as thou hast ever had a tender regard of me in my troubles, testifying thy mindfulness of me by my manifold extraordinarie preservations and deliverances.

8 Which

8 Which thou haſt given me from mine arch-enemie Saul, who thought me his, and that I could not eſcape him, many a time, when yet I did; Yea, thou haſt ſet me free out of all thoſe troubles with advantage of honour and happines.

8 And haſt not ſhut me up into the hand of the enemie: thou haſt ſet my feet in a large room.

9 And now, O Lord, do as thou haſt done, ſhew me mercie in delivering me out of my preſent diſtreſs, for my trouble is very great, ſo that my ſight is become dim with continual weeping, and my ſpirits and vitals are waſted and decayd within me by my penſivenes.

9 Have mercie upon me, O Lord, for I am in trouble, mine eye is conſumed with grief, yea, my ſoul and my belly.

10 For my very life draws nigh to death with extream grieving, and my time is cut off and ſhortened by the exhauſting of my ſpirits with inceſſant ſighings and lamentations. Yea, my natural ſtrenght decays and waſteth by reaſon of my ſin and thy diſpleaſure, ſo that my very bones are ſenſibly enfeebled with it.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquitie, and my bones are conſumed.

11 Mine old inveterate enemies and Sauls friends were all glad in heart to ſee mine affliction, inſulting thereupon, but eſpecially was I moſt injuriouſly and reprochfully uſed by my neer allies and friends Abſalom and Ancitophel, being forced to flie and ſhift for my ſelf in a poor condition, in ſo much as that thoſe that wiſhed me well, and were mine entire friends and acquaintance, durſt not owne me, or take part with me, almoſt all that ſaw me ſo changed, glad to forſake Jeruſalem and flie for my life, did in like manner flie from me and ſave themſelves.

11 I was a reproch among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without fled from me.

12 Upon mine alteration I am become of no requeſt, but given for loſt and undone, without all hope of recoverie, counted as a caſt-away and contemptible man, in an irreparable condition.

12 I am forgotten as a dead man out of mind: I am like a broken veſſel.

13 Yea

13 For I have heard the slaunder of many, fear was on every side, while they took counsel together against me, they devised to take away my life.

13 Yea, manifold slaunders and disgraceful injuries have come to mine ears, which by mine enemies are heaped upon me, to bring me into hatred and procure my destruction, so that every way I am beset with fears and dangers, by false rumors and secret plots and conspiracies devising to deprive me of my life and Kingdom.

14 But I trusted in thee, O Lord: I said, Thou art my God.

14 But in my deepest distress, my faith failed me not, but that still I trusted firmly in thee, believing and encouraging my self still with this; That by proof and promise I can say thou art my God in near relation, and dear affection what ever befall me.

15 My times are in thy hand: deliver me from the hand of mine enemies; and from them that persecute me.

15 And besides I know my self and fortune are wholly in thine hands, and that nothing can befall me but by thy providence; notwithstanding the malicious hatred of mine enemies, thou canst preserve me from them that go about to destroy me; be they never so potent or politick, they cannot have their wills upon me to hurt me, except thou permit it, which I pray thee do not, but deliver me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

16 I have long and grievously undergone thy displeasure, both inwardly and outwardly, I have felt thine ire, and the smart of my sin, which hath brought me near to ruin; now therefore Lord at last in tender mercie, pittie me and shew me some sign of favour to refresh my spirit withal, and give me some hopes of escape and recoverie, who, though a sinner, yet am thy servant, that thereby all men may see thy loving-kindness towards me, by thy delivering me out of this danger also, and restoring me to my former happie condition, which how ever my sin deserves the contrarie, yet for thy mercie sake vouchsafe it.

17 Let

17 Let not, O Lord, the misfortune which mine enemies hope to bring upon me, ever befal me to the disappointing of my hope, for I have trusted in thee, and prayed unto thee, which my wicked enemies have not done, therefore let them miscarrie, and let their hopes be frustrate; yea, let their vexatious courses receive an end, by themselves doing so; cut them off in thy displeasure, for nothing but their deaths will secure my life in peace and quietnes, and my name from opprobrie, so restless are they in mischievous devices against me both by word and deed.

17 Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the slaunderous mouths of my wicked adversaries be stopt after that sort, they that through pride and malice lay mine honour in the dust through lies and contumelies, in thy justice Lord lay them there, for thou knowest me guiltless of their false aspersions, and innocent of that they accuse me.

18 Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

19 O Lord, for all mine afflictions yet mine heart is much comforted in the faithful confidence of thy great goodnes and mercie, which thou hast in store for such as are thine, and walk holily as thine, being careful to please and fearful to offend thee, as I am; and also because of the great manifestation thou hast ever made of it in admirable preservations, and deliverances both of me and others that have relied upon thee, in spite and sight of all our enemies.

19 O how great is thy goodnes which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!

20 Such shalt thou by special and extraordinary providence keep as safe as if they were in heaven, from the power of man, be he never so potent and proud withall. Yea, all that they enmiously give out against them

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

them in brags and threats and ſlanderous ſuggeſtions, ſhall have no iſſue, but ſhall be as wind, ſo ſafe ſhalt thou keep them from all harm.

21 Bleſſed be the Lord; for he hath ſhewed me his marvellous kindneſs in a ſtrong citie.

21 What I ſay, I know by experience to be true; Bleſſed and magnified be the Lord for it, for as poor and deſtitute as I was left, ſo much the more marvellous hath his lovingkindneſs appeared, that by his goodneſs and providence hath preſerved me ſafe from the power and malice of mine enemie, ſo that no fortreſs though never ſo fortified could have better ſecured me.

22 For I ſaid in my haſt, I am cut off from before thine eyes: nevertheleſs thou hearſt the voice of my ſupplications, when I cried unto thee.

22 For ſo great was my trouble, and deſolate my condition, that upon the ſurprize, before I well bethought me of thy goodneſs and power, I apprehended my ſelf as given up by thee into mine enemies hands inevitably to be deſtroyed. Yet I had ſo much faith left, as to pray for preſervation, though I could ſcarce hope it, and though my faith was weak in regard of deliverance. Yet in fervencie and ſupplication it was ſtrong, and thou waſt pleaſed in mercie to paſs by mine infirmitie, and was intreated of me in my miſerie, and effectually didſt hear me, when in the anguiſh of my ſpirit I powred out my ſoul before thee.

23 O love the Lord, all ye his ſaints: for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.

23 Be you provoked by mine exhortation and example; O all ye Godly faithful ones, to take heed of haſtie diſcontent and unbelief, let your condition be what it will be, ſtill bear up in faith, have good thoughts of God; who, however he ſeems otherways, yet is firm in his affections towards you, and be you confident, that he both can and will preſerve you, if you dare relie upon him, and will wait for him; the power, and pride

of

of your enemies he will bring down, and in his own good time will make them plentifully taſte the fruit of their evil ways, by powring upon them his heavie and juſt diſpleaſure.

24 Be but ſtedfaſt and ſtout in faith when trials are upon you, do but then hold out in undaunted believing, and he ſhall give you inwardly by his ſpirit, and outwardly by his providence great ſtay and comfort of heart, even thus ſhall he do to all that chuſe him and onely him to hope and truſt in for protection. Take it upon my word, that ſpeak it, both by propheſie and experience.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

The xxxii. Psalm.

David *ſheweth what makes a man bleſſed, to wit, the juſtifying, pardoning, and ſanctifying grace of God; which he affirms feelingly in the ſenſe of his own miſerie, the whileſt it was ſuſpended from him, and the happineſs he had when God renewed it in him, whence he takes occaſion to animate himſelf and all that are Godly in the faith of Gods goodneſs, and from his own experience perſwades from ſtubbornneſs in ſin, to yieldableneſs in piety, for that produceth nothing but miſerie, but faith and holineſs brings true joy and happineſs.*

Pſalm xxxii.

A Pſalm of David, Maſchil.

A Pſalm made by David upon the experimental miſerie of the guilt of ſin, inſtructing all men wherein true happineſs onely conſiſts.

1 ALl men would be happie and bleſſed, but all men are not ſo, whatever they think by themſelves, no, no one are, abound they never ſo in worldly felicitie, ſaving he and he onely, who by a lively faith laying hold of mercie in the vertue of a promiſe is ſenſible of the free pardon of all his tranſgreſſions, and of his being clothed upon with the imputed righteouſneſs of his redeemer.

1 BLeſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.

2 Bleſſed, yea, I ſay again, onely bleſſed and happy is that

2 Bleſſed is the man unto whom the Lord

imputeth not iniquitie, and in whose spirit there is no guil.

that man whom in mercie God freely justifies, and acquits from the guilt and punishment of his sin, and seals it to him by the never-failing testimonie of his sanctifying spirit, bestowed upon him, creating him anew towards God in sinceritie and holiness.

3 When I kept silence, my bones waxed old; through my roaring all the day long.

3 I can speak by experience, for when as I loved my sin, and lived in it, and was loth to confess and forsake it, not seeking pardon for it, nor grace against it, how bitter and burdensome at last did the Lord make it to me, tormenting me within with most insupportable horrours to the sensible decay of nature, by reason of his heavy displeasure, and the want of his favour, so that it made me restlesly to roar and crie.

4 For day and night thy hand was heavie upon me: my moisture is turned into the drought of summer. Selah.

4 Yea, incessantly without intermission was I tormented with fear and terrour, so that I was even scorched, and my natural moisture dried up with inward anguish, like unto leaves and grass by a summers drought. I speak it freelingly.

5 I acknowledged my sin unto thee, and mine iniquitie have I not hid: I said I will confess my transgression unto the Lord; and thou forgavest the iniquitie of my sin. Selah.

5 This made me come off, and glad I was to acknowledge my sin unto thee, and ask forgiveness, which I did, not daring to conceal it any longer, but spread it before thee with confession and deprecation: And truly when once I did but feel my self throughly and sincerely resolved in my spirit no longer to hide and harbour it in my bosom, but humbly in self-judging to lay it open before the Lord, presently hereupon I felt my heart eased of mine inward pressures, and cleared with the comfortable apprehension of the pardon of the guilt and punishment of my sin, and thine acceptance of me into grace and favour again. I speak it joyfully.

6 This

6 This teſtimonie of mine touching thy ready mercie to humble penitents, ſhall incite by the faith thereof all that are, or deſire to be Godly, to make their addreſſes to thee in their trouble for ſin, in hope and full aſſurance to find the like mercie from thee in their miſerie, which is a time indeed wherein thou art readieſt to afford help and comfort. Surely in the greateſt of outward troubles or inward perplexities ſuch an one as flies to thee for refuge, ſhall find as I have done, that though like waves they may threaten and affright him, yet they ſhall not overwhelm him, but being in faith by prayer ſought unto, thou wilt command a calm in his ſoul, as thou didſt in mine.

6 For this, ſhall every one that is Godly, pray unto thee in a time when thou mayeſt be found: ſurely in the flouds of great waters, they ſhall not come nigh unto him.

7 Thou art the refuge that my ſoul ſtill flies unto for ſuccour in all diſtreſſes, and ſo thou haſt approved thy ſelf, and ſo wilt ever do in time of need: I am confident thou wilt never but ſhew me mercie in my miſerie, and ſo wilt ever give me cauſe to praiſe thee, and rejoyce in thee, ſtill as I have need of thee, by my manifold and ſeaſonable deliverances. To thy glorie I ſpeak it.

7 Thou art my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 As I have learned of the Lord the way of weldoing, ſo will I, as is my dutie teach it unto thee, who ever thou art, for thy welfare; out of a care and and deſire of thy good. I will ſhew thee the readie and certain way of gaining the favour of God, as I have found it, and ſeen the experience of it, ſo will I declare it to thee.

8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guid thee with mine eye.

9 Which is this, walk humbly with thy God, and be tractable to his will and pleaſure, not rebelliouſly perſiſting

9 Be ye not as the horſe or as the mule which have no underſtanding: whoſe

mouths must be held in with bit and bridle, lest they come near unto thee.

sisting in sin, and so foolishly provoking him against thee to reduce thee by extremities, as we are fain to do brute beasts, or plague thee with his judgements, to keep thee within compass.

10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

10 For the wicked by their wickedness do but kick against pricks, and heap up judgement to themselves. But he that is the Lords by faith and obedience, the sails of his soul shall be filled with the comfortable sense of Gods mercie and favour to him, and he shall find the good effects thereof in the whole course of his life.

11 Be glad in the Lord, and rejoyce ye righteous: and shout for joy all ye that are upright in heart.

11 Therefore if the wicked will still be so, at their peril. But as for the Godly they have chosen the better part, for the Lord is their portion, in whom they may and ought to be glad and rejoyce, even all that believe in him for the pardon of their sins, and are sanctified by his holy spirit; such, whatsoever the world think of them, that are thus sincere and truly Godly (which all are not that make profession, and shew of religion) have infinit cause of joy, in their blessed and happie condition, which they shall do well to put in practise, and make conscience of, by an answerable actual rejoycing and comfortable course of life to the conviction of the world, and the honour of God.

The xxxiii. Psalm.

In this Psalm the Godly are incited exceedingly to praise the Lord, because of their faithful experience of his word and works, his holy nature, goodness, and power, manifested all the world over, for which all men also ought to reverence him. But principally his people Israel whose happiness he hath decreed, and will bring to pass maugre all opposition of contrarie counsels and attempts; in case they walk with him and hope in him, he will be with them. He underrates for Israel (in the name of

of all the faithful) that they will and do effectually love in the Lord, and promiseth in so doing, they shall speed accordingly, and lastly prayes it may be so.

Psalm xxxiii.

1 O all ye chosen Israel, who are or should be Saints and servants of the Lord, rejoyce, and be exceeding glad all those that are so, in that you have him for your portion, and truly better and more seemly service they cannot do him that are partakers of his grace and spirit, than to render him praise for his love and benefits towards them.

1 Rejoyce in the Lord, O ye righteous, for praise is comely for the upright.

2 Never think you can give too many or too much praise to God, but learn to be skilful in it, and every way in the very best manner, and with the most raised affections look you perform it to him, that so highly deserves it at your hands.

2 Praise the Lord with harp: sing unto him with the psalterie, and an instrument of ten strings.

3 As he vouchsafes new mercies, so still do you indite new praises to him with thankful hearts, set all your skill and might on work to magnifie him.

3 Sing unto him a new song, play skilfully with a loud noise.

4 For the word of promise which he hath made to the righteous is firm to be trusted, and will not deceive the believing soul, but is and ever shall be true to him, and all his works of power and providence towards them, and against their enemies are the fruits of his mercy and faithfulness.

4 For the word of the Lord is right: and all his works are done in truth.

5 The Lord is righteous and holy, hates the wayes of the world, injury and oppression; and contrarily loves justice and equity, and such as practise them; he is bountiful also, and out of his goodness fills the earth with abundance of good things for the use of man.

5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 And as his goodness, so his power wonderfully appears in the world, for at his meer command, the

6 By the word of the Lord were the heavens made: and all

the hoſt of them, by the breath of his mouth.

heavens and all thoſe lightſome glorious ornaments therein were made, and other way of *Being* they had none, ſaving his command to *Be*.

7 He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtore houſes.

7 And as the heavens above, ſo the earth beneath ſheweth his infinite power, for thereto hath he given a ſurface above the waters, which he hath (notwithſtanding they were once uppermoſt, and would be ſo again) confined to their concave, or the pit he digged for them; for all their fluid and ſpreading nature, there he keeps them ſafe from breaking out, and overwhelming the earth again.

8 Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him.

8 And as the faithfully righteous have cauſe to praiſe the Lord for his word and works, as being happy in him for their God, that is of ſuch power and truth: ſo alſo from that light and power which is imparted to them out of the creation, ſhould all the world, one and other ſubmit to his authority, and know it to be their duty to honour and obey him, reverencing his commandments, and fearing his powerfull judgements.

9 For he ſpake and it was done, he commanded and it ſtood faſt.

9 For all things that they ſee how great and wonderfull ſoever, above and beneath them, were made meerly by his *fiat* or word of command; yea, the great and weighty globe of the earth was eſtabliſhed for ever by its ſole and onely center, without any other prop or pillar through the Almighty command of God for it ſo to be.

10 The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

10 And the Lord is as wiſe as powerfull, defeating in his peoples behalf all the machinations that their enemies device againſt them; fruſtrating and making ineffectual all the plots of the Gentils round about, againſt his choſen.

11 The counſel of the Lord ſtandeth for

11 For the gracious purpoſes of the Almighty towards

wards his shall stand good, spite of all opposing power and policy; yea, they shall never be frustrated, but ever be effectual and succesfull in the behalf of those that trust in him, to the worlds end.

ever, the thoughts of his heart to all generations.

12 O therefore blessed are we above all the world, who have the knowledge and worship of the true God, and so have him in a special manner gracious to us, and Lord over us. Yea, happy are the people whom he hath picked out from amongst all people unto the adoption of sons and servants, as we are.

12 Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

13 This God, who is our God, is in heaven, and from thence he beholds and governs all men, and all their actions.

13 The Lord looketh from heaven: he beholdeth all the sons of men.

14 Yea, from heaven the place of his most glorious and special residence doth he all-knowingly see and dispose of all men, and all things here below.

14 From the place of his habitation, he looketh upon all the inhabitants of the earth.

15 The Lord knows all men within and without, for he made all, and therefore knows all, no man made himself, but he alike made all as any, and therefore knows all as well as any, even the subtilest and wisest devices of the deepest politicians he is privy to, and considers the events, ordering them after his mind, and not after theirs.

15 He fashioneth their hearts alike: he considereth all their works.

16 So that be mans confidence never so great, though he be a King and have never such authority, and power, or if for bodily strength he be equal to a Giant, yet can it neither conquer, nor keep himself from being conquered, if God be not purposed to favour him.

16 There is no King saved by the multitude of an host: a mighty man is not delivered by much strength.

17 If God help not, nothing can, an Horse which men trust much in, be he never so swift or strong, will

17 An horse is a vain thing for safety: neither shall he deli-

ver any by his great strength.

deceive; and can neither safeguard his rider, nor harm his opposer if God forbid it.

18 Behold, the eye of the Lord is upon them that fear him: upon them that hope in his mercy.

18 The gracious favour and good providence of God is worth all, which they are sure of that in fear obey him, and by faith trust in his goodness and mercy, over whom he keeps a carefull and watchful eye.

19 To deliver their soul from death, and to keep them alive in famine.

19 To deliver them from the deadly plots of their enemies, and other dangerous perils, and to sustain and provide for them in times of scarcity and want, when he lets other men starve.

20 Our soul waiteth for the Lord: he is our help and our shield.

20 We therefore that are the Lords people ought, (and I hope we do) with one heart and mind, faithfully and affectionately seek to him and trust in him, as our onely preserver and defendor, as do and ever will the faithful.

21 For our heart shall rejoyce in him: because we have trusted in his holy name.

21 And this we may be sure of, that we shall find him faithfull, he will not fail us but we shall have cause of joy and thanksgiving in the manifestation of his grace and favour to us; if so be that we fail not to put our trust stedfastly in his power and goodness, which for his holiness sake can never deceive them that trust therein, as do the faithful.

22 Let thy mercy (O Lord) be upon us, according as we hope in thee.

22 Let, Lord, accordingly thy merciful lovingkindness and gratious providence be for ever vouchsafed unto thy people who make thee their stay and strength alone.

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xxxiv. Psalm.

For his deliverance mentioned in the title, David, *in the ravishing apprehension thereof, excites himself and others to praise the Lord greatly,*

and

and to believe in him so too, promising as he sped, so should they in so doing, be their danger never so great, and their help humanely never so small. He would have them that doubt it but try him by trusting, and assureth them they shall experimentally find all true that he sayes touching Gods goodness. And out of his duty to God and love to the godly he instructs them as a prophet, and from his own experience, how to out-live temptations and afflictions, and be happy and blessed; to wit, by eschewing evil and doing good, for to such and such onely the Lord is good and gracious, for the wicked shall certainly smart for their wickedness, it shall cost them their undoing.

Psalm xxxiv.

A Psalm of David, when he changed his behaviour before Abimelech: who drove him away, and he departed.

A Psalm made by David, when as, being forced to flie from Saul, and not knowing where to be safe in Israel, he betook himself to Gath of the Philistins, where being known, by reason of his late conquest of Goliah, and hated for the destruction that befel their Host thereby, he was therefore in great danger, and put to his shifts to feign himself mad, for which being contemned of the King he was dismissed his presence, and so escaped again to Judea.

1 SO great hath been the goodness and power of God in my behalf, as that I will never forget to magnifie him for it, but will ever bear it in remembrance and continually be speaking of his praise-worthy mercies to me in my deliverance.

1 I will bless the Lord at all times: his praise shall continually be in my mouth.

2 Yea, from my very soul and inmost affections will I praise him, and confidently tell both what he hath done, and what thereupon I believe he will do for me, whereby I shall I am sure incourage all self-denying believers to the worlds end, to hope in him in trouble and adversity, and for present shall have such as fear God, and wish me well, partakers of my joy.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 And such I call upon to help me in exalting the Lord, and with heart and voice to joyn with me in magnifying his loving-kindness and power, the better to amplifie his praises.

3 O magnifie the Lord with me, and let us exalt his name together.

4 I sought the Lord and he heard me, and delivered me from all my fears.

4 For I in mine extremity put up my prayers faithfully and fervently to the Lord, and was presently answered, and freed from my dangers by his good providence.

5 They looked unto him, and were lightened: and their faces were not ashamed.

5 And as it was with me, so shall it be for certain with other his people, that from mine example humbly rely upon him, and in extremity not knowing which way to turn them, with fervency of spirit by faithful prayer and ejaculation cast their eyes towards heaven, they shall find favour, and have a way shewed them to escape in the greatest and doubtfullest dangers, nor shall they have cause to hide their heads, because of their miscarrying, for God will deliver them, and they shall praise him.

6 This poor man cried, and the Lord heard him; and saved him out of all his troubles.

6 They shall make me their instance and incouragement of their faith, how that as I in my poor and hazardous condition cried to the Lord for mercy, and was graciously heard and delivered, so they shall take heart to do the like in a like estate, in confidence of like success from God, who is graciously pittiful to all that in affliction faithfully seek to him, as I did.

7 The Angel of the Lord, encampeth round about them that fear him, and delivereth them.

7 Nor matters it how humanely helpless and desolate any such seem to be, for God hath given his faithful and obedient people in charge to Christ, and his ministering spirits the holy Angels, to yield them divine assistance, who accordingly have a watchful eye over them to prevent their hurt and procure their good, maugre all their enemies.

8 O taste & see that the Lord is good, blessed is the man that trusteth in him.

8 Make but proof of God as I have done by believing in him and relying on him, and you shall find him no worse, but by faith and experience shall be able to affirm him as I do, to be sensibly gracious and good to such as seek to him, for it is as true and undeniable

deniable as any thing can be, that he certainly and he alone is bleſſed, and ſhall be happy that makes him and him onely his truſt and confidence.

9 O therefore ſtick cloſe to the Lord you that are his people, and depart not from him, be your temptation what it will be, by miſtruſt or miſdoing, for be ſure of it you ſhall not want the Lords gracious preſence with you, and providence for you, if you ſo do.

9 O fear the Lord ye his Saints: for there is no want to them that fear him.

10 Faithfully relying upon, and ſeeking to the Lord, is the moſt effectual and proſperous way any man can take, all elſe is fallible; wiſdom, ſtrength, whatſoever is relied upon. Though a man had the force and courage of the ſtouteſt lion, yet, as they notwithſtanding theirs go without their prey till providence ſupply it them, ſo ſhall he notwithſtanding his, of what he ſtands in need, if he ſeek it not of God, who onely is to be confided in, and ſought to for whatſoever we need or deſire, for to ſuch hath he engaged himſelf as farre as is deſireable, even to give them what is good for them, whatever elſe they want, God and his goodneſs ſhall be theirs to their hearts contentment.

10 The young lions do lack, and ſuffer hunger: but they that ſeek the Lord ſhall not want any good thing.

11 Come all ye that are the children of the moſt High, and as dear to me, as mine, and that in love and meekneſs deſire to walk well-pleaſingly towards God. Give ear to what I ſay as an experienced man and true Prophet: And it ſhall ſhew you your hearts deſire, even how to walk acceptably with him.

11 Come ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is he that doth deſire to out-live his enemies, and the miſeries he ſuſtains by them, and would be bleſſed of God with a long and happy life, which though all would have, yet all men take not the way to get, but by their ſin procure themſelves

12 What man is he that deſireth life, and loveth many days, that he may ſee good?

misery and destruction, therefore hearken thou to such instructions as will effect it.

13 Keep thy tongue from evil, and thy lips from speaking guile.

13 Do what God commands thee in word and deed, refrain thy tongue and lips from revengeful slaunders, or deceivable lies to or against any.

14 Depart from evil, and do good: seek peace and pursue it.

14 Be not tempted or enticed either by the provocations of thy nature, or the worlds corruptions to wrong or deceit, and on the contrary study and endeavour to walk holily and righteously in all things towards God and men, in all manner of well-doing, seek the favour of God carefully, maintain peace with men and pursue it earnestly, with the uttermost self-denial, in meek, holy, and righteous walking.

15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

15 For onely they are in favour with God, and have the eyes of the Lord watchful over them for good, that are good, and he is very inclinable to hear the cries of such in affliction, and to send them relief accordingly.

16 The face of the Lord is against them that do evil; to cut off the remembrance of them from the earth.

16 But on the contrary in stead of a long and happy life, the anger of the Lord is against them that are evil, whom by his judgements he shall in justice cut off, both them and theirs.

17 The righteous cry, & the Lord heareth; and delivereth them out of all their troubles.

17 The good its true may be afflicted as well as the bad, but with this difference, that they have the Lord to go, and bewail themselves, unto; and the Lord hath promised to hear them, and hath approved himself manifoldly as good as his word, and so will still to such, for if they call, he will answer, and ease them of their troubles.

18 The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.

18 For the Lord is apt to pitty them that he sees humbled under his afflicting hand, and very ready to relieve them in their extremities; and doth deliver them that self-judgeingly in the sense of their unwor-

unworthineſs in time of miſery ſeek to him for mercy.

19 Thoſe that are righteous and live godly, have many enemies, and ſuffer as many if not more trials and afflictions than do the wicked, but ſtill as I ſay with this difference, the Lord that brings them in, leads them out.

19 Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

20 And ſpite of all the power and malice of their enemies, who if they could would grind them to powder, yet ſhall they not be able to faſten the leaſt evil upon them, which the wiſe providence of God not appointed for their good, for he keeps them ſo ſafe, that not ſo much as their little finger ſhall take hurt, or a hair of their head periſh by any will or power of man.

20 He keepeth all his bones: not one of them is broken.

21 But now contrary-wiſe, the malicious evil wayes of the wicked ſhall be their utter ruine, and they that wickedly perſecute the godly, ſhall in ſtead of compaſſing their deſtruction, procure their own and their poſterities for ever.

21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.

22 Whereas for the comfort of the godly, let the lives of his people that faithfully truſt in him, and dutifully ſerve him, be in never ſuch hazard and danger by the power of their enemies, yet he that redeemed their ſouls from everlaſting deſtruction, can and will preſerve and deliver them; I can put a *probatum eſt* unto it; and none of all thoſe that depend upon him and truſt in him, ſhall be deſtroyed by the wrath of man, as ſhall the wicked by the wrath of God, for he will preſerve them, I know by experience.

22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

The

The XXXV. PSALM.

David in the name of Christs and the Churches enemies, prayes for the confusion of his own, because of their unjust and inhumane dealing, promising exceedingly to praise God, when he shall be delivered from their violence and wrong: making God the judge betwixt him and them, and praying him to maintain his innocency against their unrighteousness by making them examples of his justice, and him of his mercy; so shall he purchase to himself much praise from the whole Church, but specially from himself, which he shall be sure of.

Psalm XXXV.
A Psalm of David.

A Psalm made by David.

1 Plead my cause (O Lord) with them that strive with me: fight against them that fight against me.

1 O Lord oppose mine opposers; be thou the defendor of mine innocency, and the preserver of my life against my slanderous back-biters, and persecuting enemies, to whom be thou an enemy.

2 Take hold of shield and buckler, & stand up for mine help.

2 I have no help but thine, therefore quit thee answerably to the affiance I put in thee for my defence, for thou art mine all in all, therefore stand to me and appear for me, fail me not, but by thine Almighty power defend and keep me safe from my violent adversaries.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

3 Nor onely defend me, but also offend them that would offend me, secure me from my persecutors, and prevent their cruel designs upon me. Let thine actions outwardly speak thy loving kindness towards me, and inwardly perswade mine heart to firm affiance in thee amidst mine afflictions.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back & brought to confusion that devise my hurt.

4 O Lord thou knowest in what place thou hast set me, not as a private man therefore for revenge, but as a Prophet and publick person representing thy Christ and Church do I accurse mine enemies, and pray that they may not prosper in their designs, but that

that confusion and destruction may be the portion of them that persecute my life, let them be discomfited and brought to ruine, that plot mine.

5 Let thy violent and sudden judgements sweep them away past all help. Yea with a divine and unresistable power from heaven do thou utterly defeat all their humane power wherein they put such confidence:

5 Let them be as chaff b fore the wind: and let the Angel of the Lord chase them.

6 And let them totally miscarry in their discomfiture, so that they may not know how to escape to save themselves, but void of power and policy let them stumble and fall, and be followed at the heels by thine immediate judgements, until they be overtaken and quite destroyed.

6 Let their way be dark and slippery, and let the Angel of the Lord persebute them.

7 Yea, Lord, let them be catched in thy trap, as they have endeavoured to catch me in theirs, using all manner of deceit and craft to compass my destruction, and to take away my life unjustly, without any desert or cause given by me.

7 For without cause have they hid for me their net, in a pit, which without cause they have digged for my soul.

8 Measure to mine enemy as he would measure to me. Let sudden destruction befall him, when he least fears himself, and makes most sure of me; Yea, let him be caught in his own very craft, and the self-same ruin he intends to me let it fall on him.

8 Let destruction come upon him at unawares, and let his net that he hath hid, atch himself, into that very destruction let him fall.

9 So wilt thou give me cause of rejoycing in thee, and thy favour towards me; yea, and accordingly I will exceedingly rejoyce in thy saving mercy, and will praise thee for it, ascribing all my safety to it.

9 And my soul shall be joyful in the Lord: it shall rejoyce in his salvation.

10 Yea, both soul and body, each part and faculty, with all their might, in a joynt and joyful acclamation, shall feelingly break out into unexpressible praises and thankful acknowledgements, of thy transcendent power and goodness in my behalf. So that I will

10 All my bones shall say, Lord, who is like unto thee, which delivereſt the poor from him that is too strong for him?

will make faithful publication of thee to be a *non-ſuch* for poor afflicted perſons to truſt in, and ſeek to, when they are diſtreſſed and over-powered by unjuſt violence, yea, for the moſt impotent and deſpicable perſon living to flie to, to be righted and relieved on him that wrongfully violates and oppreſſeth him, be he never ſo much too hard for him.

11 Falſe witneſſes did riſe up; they laid to my charge things that I knew not.

11 Thou, O Lord, knowſt how falſly I (as Chriſt ſhall be) am accuſed by mine injurious adverſaries, to Saul; who by might ſuppreſſes right, and I can get no hearing, but am partially and unduly proceeded againſt, as guilty of ſuch things, as, never ſo much as came in my thoughts, nor am not ſuffered to clear my ſelf.

12 They rewarded me evil for good, to the ſpoiling of my ſoul.

12 Yea, they have dealt moſt inhumanely with me, requiting all the good ſervice that I have done them, by preſerving their lives with the apparent hazard of mine own, againſt their enemies; with the going about enviouſly to deprive me of mine, as they ſhall Chriſt of his.

13 But as for me, when they were ſick, my clothing was ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſome.

13 Their carriage towards me, is not as mine to them, for when they ailed any thing, were ſick or in trouble, ſo far was I from wiſhing them ill as is falſely ſuggeſted, that I faſted and prayed for thy mercy to them and deliverance of them, as for my ſelf, though I now perceive God having rejected them for their wickedneſs, I loſt my labour, but not my reward, for I have the comfort of a ſelf-excuſing conſcience by it.

14 I behaved my ſelf as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother.

14 Thou, Lord, knoweſt what manner of duty and love I bare to Saul, how that had he been my brother a thouſand times, I could not have borne and ſhewed more tender affections to him than I did. Yea, my

ſorrow

ſorrow was as natural and paſſionate for him, as a childs for his mother.

15 But alas, how differently have they walked towards me, driving me into adverſity, and rejoycing at it, all that envied and maligned me combining together againſt me, to bring me to ruin and hatred: yea, baſe unworthy wretches, men of flattering and lying tongues laid their heads together to accuſe and calumniate me, which (being innocent) I ſuſpected not; inceſſantly back-biting me, and ſlandering mine innocency.

15 But in mine adverſity they rejoyced and gathered themſelves together: yea, the abiects gathered themſelves together againſt me, and I know it not, they did tear me and ceaſed not.

16 They have ſcornfully derided me at their feaſts and in their cups, even ſuch as I thought had been my friends, but they prove falſe ones; and have uttered their ſpitefull aſperſions of me, and threats againſt me.

16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.

17 O Lord, be moved to compaſſionate me, and be not always a ſpectator of my miſeries, and a tolerator of mine enemies cruelties, but take me and my cauſe into thy merciful conſideration, and let not my life be a prey to their hatred, but preſerve and deliver my pretious ſoul, that principal part, from the malicious rage of them that would unjuſtly deprive me of it by cruel death.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 Which when thou ſhalt have done, and made me partaker of thy publick ordinances, from which mine enemies have driven me; I will promiſe to magnifie and praiſe thee with ſacrifices of thankſgiving in the face of all Iſrael, gathered together at thy Sanctuary.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Seeing I ſtand for the right, let not mine enemies that maintain a wrong cauſe againſt me ever have their wills upon me, and rejoyce at mine unjuſt overthrow, never let them have cauſe mockingly to inſult,

19 Let not them that are mine enemies wrongfully rejoyce over me: neither let them wink with the eye, that hate me without a cauſe.

insult, and contemptuously to jear in their sleeves at my destruction, that they causelessly hunt after and hope for.

20 For they speak not peace, but they devise deceitful matters against them that are quiet in the land.

20 For mine enemies are so implacably and violently bent against me, that no parley or hope of peace can be had at their hands, but they practise all manner of wayes by false accusations and treacherous machinations to molest and harm me, yea, utterly to ruin me that would fain live peaceably by them in the land of Israel, without doing or thinking any harm unto them, and not be driven thence.

21 Yea, they opened their mouth wide against me, and said Aha, aha, our eye hath seen it.

21 They have made me their table-talk, belching out their hatred against me in impudent false assertions; and joyful expressions at my misery.

22 This thou hast seen (O Lord) keep not silence: O Lord be not far from me.

22 This their carriage towards me, O Lord, thou art privy to, and hast seen their malice, forbear no longer to rebuke them for it. O Lord, whom I serve and trust, be not deaf to my cries; nor a stranger to my wrongs, but take my part, and send me speedy help.

23 Stir up thy self, & awake to my judgement, even unto my cause, my God and my Lord.

23 Be provoked by mine enemies outrage, and my wronged innocency to execute judgement on mine and my causes behalf upon the wrong-doers, O my most gracious and Almighty Lord God.

24 Judge me, O Lord my God, according to thy righteousness, and let them not rejoyce over me.

24 Such is my righteousness and innocency in this matter, as I put it into thine hands to be judge of, and pray thee, O thou my righteous and good God, in thy justice and faithfulness to defend the cause of thy servant; where the fault is there let the punishment light, and let not them that are wicked have cause to rejoyce at my destruction, that am innocent.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up.

25 Let them never have cause to rejoyce in my ruin, and say when they see it: It is as we would have it; let them not prey upon me, and boast themselves against

againſt me, and ſay, we have our deſire.

26 Let them, O Lord, as enemies to Chriſt and his Church be ſhamefully defeated of their hopes, and brought to utter deſtruction, even the whole rout of them, that unjuſtly wiſh me ill, and rejoyce to ſee it befall me. Let diſgrace and obloquy be their portion that ſeek to make it mine, and that proudly inſult over me in my miſery.

26 Let them be aſhamed and brought to confuſion together, that rejoyce at mine hurt; let them be clothed with ſhame, & diſhonour that magnifie themſelves againſt me.

27 And on the contrary, let them as friends of Chriſt and his Church have their hearts deſire, and their bellies full of joy and comfort, that out of love and pitty to mine innocency, and the cauſe of Chriſt as it is engaged in me, wiſh well to me and take part with me; Let ſuch have cauſe for ever to remember with praiſe and thankfulneſs thy loving-kindneſs and mercy to me: thine annointed and choſen one, ſhewn in my preſervation and proſperous ſucceſs againſt mine enemies, and in thy vindication of mine innocency againſt my falſe malignant accuſers.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And I for mine own part promiſe, that thy praiſes ſhall never die on my hand, but when as thou ſhalt have fulfilled thy goodneſs and truth to me, I will all my life long preach and declare thy faithfulneſs and grace for the defence of thy people, and thy righteous judgements againſt their wicked enemies, to invite others to truſt in thee, and wait upon thee, of both which I ſhall be then a ſingular example, which I will perpetually publiſh, to thy no leſs ſingular glory.

28 And my tongue ſhall ſpeak of thy righteouſneſs, and of thy praiſe all the day long.

The xxxvi. Psalm.

David *gives (as I conceive) the character of Saul and the reſt of his enemies, branding them deeply for wicked men, and treacherous: But with all incouraget h*

courageth himself in the superlative faithfulness, mercy and lovingkindness which God hath promised, and keeps in store for his people that serve him, and trust in him, which shall not deceive them: and which he prayes may be ever the portion of all the godly, but more especially of himself, in his preservation, and his enemies destruction.

Psalm xxxvi.

To the chief musician, A Psalm of David, the servant of the Lord.

To him that is first and principal of all the Quire, is recommended (for the care and ordering of it to be sung) by David, the designed and dedicated servant of the Lord, this Psalm which himself made.

1 The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

1 THe constant course of wickedness, which appears in my perverse and malicious enemies, assures me that I may with a safe conscience censure them to be wicked men, void of all conscience and piety, enemies to God and goodness, and that both they and their cause is naught.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

2 It clearly appears they are so, for that they proudly bolster up themselves in their own evil wayes, without remorse or amendment, and so its like will ever do till God by his judgements convince them, how hateful they are.

3 The words of his mouth are iniquity & deceit: he hath left off to be wise, and to do good.

3 They make no conscience to slander and dissemble, they have quite given over the profession and practise of godliness and honesty, counting it foolishness, and practise nothing but craft and iniquity, as if that were the onely wisdom.

4 He deviseth mischief upon his bed, he setteth himself in a way that is not good; he abhorreth not evil.

4 They set all their wits a work to do mischief, night and day, early and late, they make a very trade of it, with might and main endeavoring to work wickedness, never scrupeling to act any thing, be it never so sinful, but the worse it is the better they like it.

5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

5 Yet have I no cause to dread them, considering how far thy mercy and truth, wherein I trust, is able do for me, above what they can do against me, which

as

as far exceeds them, their power and policie; as the heavens and the clouds above do the earth beneath.

6 Thy righteousnes is like the great mountains; thy judgements are a great deep; O Lord, thou preservest man and beast.

6 Thy righteousnes goes as far beyond all that they by unrighteousnes can do against thy people, as great mountains do little mole-hills, and thy wisdom is not to be fathomed by reason; it is to it, as the Sea to shallowes. All thine infinit excellencies are thy peoples inheritances, whom thou certainly wilt preserve and bless maugre their enemies, who notwithstanding the worlds sinfulnes preservest man and beast, of thy meer faithfulnes, and them much more

7 How excellent is thy loving kindnes, O God! therefore the children of men put their trust under the shadow of thy wings.

7 Thy goodnes appears to be so great in thy promises, and such abundance of loving kindnes and mercie is held forth therein, as that it is a most sweet and powerful attraction to draw men to thee, to trust in thee for salvation and protection, whose eyes thou openest, and whose hearts thou disposest.

8 They shall be abundantly satisfied with the fatnes of thy house: and thou shalt make them drink of the river of thy pleasures.

8 And such as do convert to thee, and repose themselves upon thee with trust and confidence, they shall not repent it, but shall feel and find infinit soul-satisfaction in the track of pietie and use of holy ordinances, and thou shalt utterly quench their thirst after the world and sin, by inspiring them with thy divine and heavenly grace and consolation, to their surpassing ravishment and content.

9 For with thee is the fountain of life: in thy light shall we see light.

9 For in thee, and from thee onely is the life of grace and true consolation to be had, in the light of thy countenance and gracious favour shining upon us, and by thy illuminating us therewith, we shall have inward light and happines, when we are otherways never so in darknes, and infelicitie.

10 O continue thy loving kindnes unto

10 O Lord, as thou hast promised so perform thy

them that know thee; and thy righteousnes to the upright in heart.

grace and favour to them that are enlightned by thee, and drawn to thee, withdraw not the light of thy countenance from such as serve thee and believe in thee, but shine upon thy faithful and sincere people, and bless them with preservation and safetie answerable to thy promise and their trust.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

11 As thou hast, so still continue to succour me, and prevent the attempts of my proud and wicked enemies upon me, who would tread me under foot, let them not with all their might and malice be able to stagger my faith in thee, nor compass my ruin.

12 There are the workers of iniquitie falleu: they are cast down, and shall not be able to rise.

12 But let me for my part be able to see by experience and to say to thy glorie. There are my wicked enemies, for all their pride and power destroyed by the just judgement of God, and that (according to thy promise) by thine almighty power, they are utterly subdued under me, and fallen without likelihood of recoverie.

The xxxvii. Psalm.

David *grounding much upon his own experience and observation of Gods dealing with himself, presseth many excellent exhortations upon the people of God, advising them to patience, faith, and comfort in God, promising them in so doing a happie issue to themselves, and an unhappie to their wicked adversaries, which exhortations and promises doubled and redoubled, the better to take impression, and beget incouragement, is the substance of this whole Psalm.*

Psalm xxxvii.

A Psalm of David.

A Psalm made by David.

1 Fret not thy self because of evil doers, neither be thou envious against the workers of iniquitie.

1 BE not thou that belongest to God angrie or agrieved to see wicked men to prosper, and to go unpunished in the world, neither envie thou the happiness of sinners in their affluence of worldly felicitie, nor be moved by it to step out of thy way, into theirs.

2 For

2 For it is but for a very little while that they do so, their happines is short-lived, commonly God by some unexpected judgement and untimely end snatches them from it, or if not, yet at best its mortal like themselves, and dieth with them.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 But whilest they trust in their strength or store, do thou trust in God, and whilest they go on in sinning, do thou go on in serving the Lord, so shalt thou and thy posteritie inherit the promise of life and blessing to survive the wicked, maugre their power and malice that at present Lord it, as if life and inheritances were not the gifts of God, but theirs by an indeleble proprietie, whom yet God will extirpate; and doubt not but trusting in him, and being careful to do thy dutie to him, he will provide what is needful for thee, and will bless thee with convenient food and raiment, as much as a gracious heart, and contented mind desires; for Godlines hath the promise of this life, and that which is to come, they shall not hinder it.

3 Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

4 Also the whilest they make riches and pleasures their God and greatest good, do thou make God and his good grace, thy riches and chief delight, and so God will give thee what shall be for thy good, and withhold from thee what may do thee hurt, which is the desire of every gracious heart.

4 Delight thy self also in the Lord; and he shall give thee the desires of thine heart.

5 Be not over solicitous and careful in and about thine affairs, but ease thy mind on God when thou art engaged in his cause, or by his providence, pass them over to him to manage for thee, trusting withall, that according to his goodnes and faithfulnes he will order and dispose them, and thou shalt find every thing to prosper better in his hands than in thine, and a good success to follow upon it.

5 Commit thy way unto the Lord: trust also in him, and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgement as the noon-day.

6 And though thy pietie and innocencie may be rewarded with obloquy and oppression, yet be sure the time will come, and be comforted in it, when God shall right all thy wrongs, and vindicate thine uprightness (if thou trust in him to do it) to thy full satisfaction, and the worlds conviction, as certainly as light springs out of darkness, and day out of night, and as clearly as the sun shines in his greatest brightness, for all eyes to see it.

7 Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

7 How ever things frame, relie thou upon God with a stedfast unwavering faith, and a quiet contented mind, be not hastie nor impatient of the end, but stay Gods leasure submissively to his will, and believingly in his promise to the very uttermost period of his pleasure. And though thou in a good cause go by the worse, and others in a bad one succeed and prosper; yet let it not unsettle thy faith, or distemper thy spirit to see wicked men fortunate, in wicked ways and evil designs.

8 Cease from anger, and forsake wrath: fret not thy self in any wise to do evil.

8 At any rate suppress passionate misprisions of God his truth or righteousness, and beware of casting off a meek spirit, and entertaining a wrathful envious disposition incident in such temptations, let not distemper seize upon thee however matters go, but specially not so far as to move thee to forgo thy faith and and obedience, and to fall to sinful shifts and practises.

9 For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the land.

9 For so thou and they shall fare alike, even both be cut off in Gods displeasure, whereas if thou hold on in patient and faithful waiting on the Lord, thou shalt at last find it to be the most successful and prosperous course, and that in so doing God will bless and provide for thee, when as they and their hopes shall perish.

10 For yet a little while, and the wicked

10 For if thou wilt but have a little patience, and stay

Gods

Gods leasure, it shall not be long before the wicked have their reward, though God may let them prosper for a while, yet the time will come when either their happiness shall be taken from them, or they from it; yea, thou or thine shall see an end of him and his, to your admiration, and God his exaltation.

shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But on the contrarie, they that wait patiently and bear meekly, they shall find it the best and happiest way, for that God will preserve them, and at last bless them with rest and safetie, when the wicked shall perish.

11 But the meek shal inherit the earth: & shall delight themselves in the abundance of peace.

12 The malice of the wicked indeed is every way very provoking, both in real wrongs, causelessly working against the righteous; & in irritating deportments, manifesting his inward rancor and imbittered mind against him, when he cannot prevail.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 But theres no danger, for God laughs to see his folly, so to fret himself, and labour in vain to root out the faithful and Godly man, when as all that while he is but digging his own grave, and hastening hisown destruction, for the more he endangers him, and hath him at a lift, the speedier shall be his own ruin, to make way for his preservation.

13 The Lord shall laugh at him, for he seeth that his day is coming.

14 The wicked do all they can by wit or power to overthrow the poor oppressed innocent man, and set themselves with all their might to slay without cause the good, even because they are good.

14 The wicked have drawn out the sword, and have bent their bow to cast down the poor and needie, and to slay such as be of upright conversation.

15 But God shall make use of their power and violence against themselves, for they shall work their own destruction, and the aim they have at the Godly shall be defeated, and they preserved, spite of all their power and malice.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 The righteous man that trusts in God and serves him,

16 A little that a righteous man hath, is

is better than the riches of many wicked.

him is happier and richer in a little that God gives him, than the wicked are with much ill gotten goods, wherein they put great confidence.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

17 For the carnal confidences and strength of the wicked wherein they trust, shall be weakened, & made ineffectual, against the Godly and their faith; but them will God sustain, be they never so despicable and void of secundarie helps, spite of all adverse power.

18 The Lord knoweth the days of the upright: and their inheritance shall be for ever.

18 The Lord hath decreed to a minute how long the righteous shall suffer, and remembers his promise touching their surviving happiness after their miseries, and their enemies oppressions, to keep it: which he will certainly do, to their well-being here, or if not, for ever hereafter in heaven.

19 They shall not be ashamed in the evil time: and in the days of famin they shall be satisfied.

19 Which confidence of theirs shall make them hold up their heads when others droop, in times of distress. Yea, their hope and trust in God shall yield them their bellies full of content even in death.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume: into smoak shall they consume away.

20 When as the wicked for want of it shall comfortlesly pine away, and the ungodly ones for whose sake those judgements are sent, together with all their substance, shall in the Lords anger be consumed by them, as the fire melts lambs grease; yea, they shall be quite consumed.

21 The wicked borroweth and payeth not again: but the righteous sheweth mercie and giveth.

21 The wicked for all his abundance, and abundant confidence therein, by Gods just judgements are oft times impoverished and put to borrow, and disabled to pay again, whereas the righteous whose confidence is in God, and can find in his heart, in obedience to him to be charitable with that he hath, is blessed of God with enough for his own comfortable subsistence, and the relief of the needie.

22 For

22 For he hath temporal bleſſings in ſtore for them on whom he hath beſtowed his favour and grace, and they ſhall have a comfortable ſubſiſtence, when as others far greater and of more account in the world, living in ſin, and being in hatred with God, ſhall unexſpectedly be undone and deſtroyed.

22 For ſuch as be bleſſed of him ſhall inherit the earth; and they that be curſed of him ſhall be cut off.

23 God proſpers him that is good, and gives a good iſſue to his undertakings, becauſe he takes pleaſure in, and receives honour from his conſcionable and ſerviceable walking.

23 The ſteps of a good man are ordered by the Lord: and he delighteth in his way.

24 He may be low brought and hard ſet, but he ſhall never be quite forſaken of God, nor rendred to the will of his enemies to his utter undoing. For the Lord hath an eye to him, and an hand on him, to keep him from drowning though he let him ſink, they may be caſt down, but not deſtroyed.

24 Though he fall, he ſhall not utterly be caſt down: for the Lord upholdeth him with his hand.

25 All my life long (which is no ſhort one) I have ever taken notice of Gods dealing with his people, and have always obſerved his faithfulneſs to the faithful, how that they that have truſted in him, and walked with him have never been quite forſaken of him, though they have oft and many a time been put ſoar to it, yet hath he never falſified his word of promiſe and providence, but whereas I have ſeen the wicked turned naked out of all, and glad to be beholden to to the righteous (as Eſau was to Jacob for a meſs of pottage) the Lord on the contrarie hath always provided ſo competently and contentedly for them, that they have never needed to crave relief from the ungodly.

25 I have been young, and now am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 The righteous mans propertie is ſtill to be doing good, truſting in the Lord more than in riches, and therefore whereas others hoard up all they can get,

26 He is ever merciful and lendeth: and his ſeed is bleſſed.

is better than the riches of many wicked.

him is happier and richer in a little that God gives him, than the wicked are with much ill gotten goods, wherein they put great confidence.

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18 The Lord knoweth the days of the upright: and their inheritance shall be for ever.

18 The Lord hath decreed to a minute how long the righteous shall suffer, and remembers his promise touching their surviving happiness after their miseries, and their enemies oppressions, to keep it: which he will certainly do, to their well-being here, or if not, for ever hereafter in heaven.

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20 When as the wicked for want of it shall comfortlesly pine away, and the ungodly ones for whose sake those judgements are sent, together with all their substance, shall in the Lords anger be consumed by them, as the fire melts lambs grease; yea, they shall be quite consumed.

21 The wicked borroweth and payeth not again: but the righteous sheweth mercie and giveth.

21 The wicked for all his abundance, and abundant confidence therein, by Gods just judgements are oft times impoverished and put to borrow, and disabled to pay again, whereas the righteous whose confidence is in God, and can find in his heart, in obedience to him to be charitable with that he hath, is blessed of God with enough for his own comfortable subsistence, and the relief of the needie.

22 For

22 For he hath temporal blessings in store for them on whom he hath bestowed his favour and grace, and they shall have a comfortable subsistence, when as others far greater and of more account in the world, living in sin, and being in hatred with God, shall unexspectedly be undone and destroyed.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 God prospers him that is good, and gives a good issue to his undertakings, because he takes pleasure in, and receives honour from his conscionable and serviceable walking.

23 The steps of a good man are ordered by the Lord: and he delighteth in his way.

24 He may be low brought and hard set, but he shall never be quite forsaken of God, nor rendred to the will of his enemies to his utter undoing. For the Lord hath an eye to him, and an hand on him, to keep him from drowning though he let him sink, they may be cast down, but not destroyed.

24 Though he fall, he shall not utterly be cast down: for the Lord upholdeth him with his hand.

25 All my life long (which is no short one) I have ever taken notice of Gods dealing with his people, and have always observed his faithfulness to the faithful, how that they that have trusted in him, and walked with him have never been quite forsaken of him, though they have oft and many a time been put soar to it, yet hath he never falsified his word of promise and providence, but whereas I have seen the wicked turned naked out of all, and glad to be beholden to to the righteous (as Esau was to Jacob for a mess of pottage) the Lord on the contrarie hath always provided so competently and contentedly for them, that they have never needed to crave relief from the ungodly.

25 I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

26 The righteous mans propertie is still to be doing good, trusting in the Lord more than in riches, and therefore whereas others hoard up all they can get,

26 He is ever merciful and lendeth: and his seed is blessed.

he lends & gives as there is cauſe to them that want, and hopes to be never the poorer for it, (counting it his riches to lay out, not to lay up;) nor is he, for God rewards his good deeds upon his poſteritie after him, and bleſſeth them for his ſake.

27 Depart from evil, and do good: & dwell for evermore.

27 Wouldſt thou then have a bleſſing upon thy ſelf, and derive it to thy poſteritie? take the courſe the godly do, forſake ſin, and ſerve God, and thou ſhalt find that thats the onely way for thee and thine to be happie from generation to generation.

28 For the Lord loveth judgement, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

28 For the righteous Lord loveth righteouſneſs, and will bleſs them that love and practiſe it, they that are holy and practiſe holineſs, heel ſtick as cloſe to them as they do to him, and will never fail them of his promiſes that he hath made to them and theirs, but the wicked ſhall find he as much hates them, as he loves the godly, either they or their poſteritie ſhall ſmart for their wickedneſs, and be rooted out by it.

29 The righteous, ſhall inherit the land, and dwell therein for ever.

29 The righteous liver ſhall by the bleſſing of God ſubſiſt, and derive a ſubſiſtence from himſelf to his children of peace and happineſs, and the favour of God, generation after generation.

30 The mouth of the righteous ſpeaketh wiſdom; & his tongue talketh of judgement.

30 The righteous man as he himſelf is good, ſo he loves to be doing good, and to inſtruct others as oportunitie ſerves, ſpecially his own, like as God hath inſtructed him with the knowledge of his wayes of holineſs and righteouſneſs, wherein he is converſant both in walking and talking.

31 The Law of his God is in his heart, none of his ſteps ſhall ſlide.

31 The Law of God (whom he loves, and who he knows loves him) is written in his heart, and naturalized therein, which ſhall keep him from ſin, and for which God will proſper and preſerve him from evil, maugre Satan and the World.

32 Yea,

32 Yea, though the wicked watch him never ſo narrowly by power or policie to ruine him.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 For the Lord will not forget his promiſe, nor withdraw his providence, ſo as to expoſe him without ſupport or ſupply, nor will God judge him, as they do, nor condemn him upon their accuſations, but will defend him, acquit his innocencie, and revenge his wrong.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Truſt ſtedfaſtly in the Lord, patiently waiting upon him in his own time to fulfil his own promiſe, and ſhew forth his mercie to thee in thy trouble; and keep a good conſcience by walking unweariedly and with a conſtant courſe in and after his commandments, and he will at laſt do great things for thee, thou ſhalt certainly be a top of the wheel, and ſhall ſee the wicked under thee, how ever they at preſent over-top thee.

34 Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off thou ſhalt ſee it.

35 I ſpeak what I have ſeen, and what others ſhall ſee if they wait and obſerve, to wit, The wicked moſt formidably powerful, and priding themſelves in great proſperitie, flouriſhing like a bay-tree in earthly felicitie.

35 I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree.

36 Yet have I lived to ſee him quite blaſted and withered, ſo, as if he never had been ſuch a man; and all this in my time.

36 Yet he paſſed away, and lo he was not: yea, I ſought him, but he could not be found.

37 So likewiſe have I marked the righteous man, and ſo I would have others to do; to prevent raſh judgement, and that they may ſee what I ſay to be true, to wit, That though he that is faithful and ſincere towards God, may have a time of ſadneſs and ſuffering, yet its moſt certain his end ſhall be moſt comfortable, for either he ſhall out-live his miſeries here, as oft they do, or leave them behind him with a peaceable and joyful departure out of this life from them to the Lord his

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

his God, who will receive him into everlasting happineſs.

38 But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhall be cut off.

38 Whereas on the contrarie, well may the wicked fare for a while, but in the end judgement ſhall devour them, and as they have been brethren in evil, ſo ſhall they be fellows in puniſhment, none ſhall eſcape; The end of the wicked ſhall not be death, but deſtruction, wrath ſhall ſlay them, happines forſake them, and confuſion receive them.

39 But the ſalvation of the righteous of the Lord, he is their ſtrength in time of trouble.

39 So it is with them, but ſo ſhall it not be with the righteous, whoſe ſalvation is not placed in falſe refuges, as is wicked mens, but in the power and faithfulneſs of the Lord, he is their ſtrength and truſt in time of trouble.

40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

40 Who will not deceive them, but will certainly relieve and releaſe them, he both muſt and will do it, for he is bound by his grace and truth to ſave them that truſt in him, and deſtroy the wicked enemies of his Church, and that bond hee'l never break.

The xxxviii. Psalm.

David *lying ſoar oppreſſed at once both under ſome bodily diſtemper and many enemies, humbly repairs to God in prayer: Wherein firſt he bewaileth his ſin, and Gods diſpleaſure, and then his ſufferings both in bodie (which were very grievous) and alſo in mind. But yet comforts himſelf in this, that the groans and prayers which thoſe miſeries forced from him, were heard and regarded of God, though he had not preſent relief, but continued worſe and worſe: And ſtill holds out praying and ripping up his whole eſtate to God, how it fared with him on the one ſide, and with his enemies on the other.*

Pſalm xxxviii.

A Pſalm of David to bring to remembrance.

A Pſalm made by David in ſoar affliction, both to mind God of his pitious ſtate, to gain relief; and him-

himself of sin, and the fruit thereof, to humble him under it.

1 O Lord, I confess my self a sinner, and to deserve thy punishment, but remember thou art good, and merciful, therefore let thy chastisements be fatherly; not in rigour, void of compassion and forgivenes.

1 O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 Which me thinks thou art, for thou hast wounded me deep in body and mind, thy punishing hand is exceeding heavie upon me.

2 For thine arrows stick fast in me; and thine hand presseth me soar.

3 My diseased body is all over tormented with extream pain, which in thy displeasure thou hast cast me into. My sin hath brought me into a miserable condition, my very bones feel the smart of it.

3 There is no soundnes in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.

4 For mine iniquities have overwhelmed me with a deluge of wrath, and like a thick cloud have intercepted thy favour from me: They and their sad effects lie so heavie upon me, that my spirit is almost overwhelmed by them, and my very life endangered.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My disease is very grievous, painful, and loathsome, for which I condemn my self and acquit thee, for I may thank mine own folly: my sin hath caused my suffering.

5 My wounds stink and are corrupt: because of my foolishnes.

6 Yea, it hath brought me into a heavie case; for my trouble is great by reason of it, the weight thereof presseth me soar. I have no ease but continual sorrow for it, and by it.

6 I am troubled, I am bowed down greatly, I go mourning all the day long.

7 For I lie under a grievous maladie, noisomly diseased, all my body over tormented so, that by reason thereof my loins fail me that should support me, and my strength every where else is decayed.

7 For my loins are filled with a loathsome disease: & there is no soundnes in my flesh.

8 Through

I am feeble & sore ken: I have roared eason of the dis- etness of my heart.

8 Through the length and nature of my distemper I am extreamly weakned in nature and constitution, my bones are as if they were broken. And my mind is as much out of order as my bodie, through the extream anguish of my sins guilt and Gods heavie displeasure, which hath forced open out-cries from me.

O Lord, all my de- is before thee: and groaning is not from thee.

9 But yet this comforts me, that thou, O Lord, takest notice and art privie to my cries, which in faithfulness I put up unto thee, though thou doest not seem to do so, and my groans are known to thee, though hitherto they bring no relief from thee.

10 My heart pant- , my strength fail- me: as for the light mine eyes, it also is ne from me.

10 For yet its worse with me and no better, for still mine heart languisheth with sorrow, more and more, and my strength it decayes, and my sight through sorrowful mournings is grown dim, and mine eyes almost quite benighted.

11 My lovers and y friends stand aloof om my sore: and my ntimen stand far off.

11 I am very forlorn and destitute of help and comfort, for my disease is so dangerous and lothsome, that my very friends are forced from me, who in their hearts entirely love me, and would not forgo me, could they safely accompanie me, and possibly endure me; yea, all men, not onely my friends and acquaintance, but my neerest kindred and allies are so too.

12 They also that eek after my life, lay nares for me; & they hatseek my hurt peak mischievous things, nd imagin deceits all he day long.

12 And at once both thus my friends forsake me, and mine enemies endanger me, endeavouring mine utter destruction by all possible means, secret or open, any way by word or deed to do me mischief, which they terribly threaten, is their desire, and continual endeavour.

13 But I, as a deaf man heard not; and I was as a dumb man that opened not his mouth.

13 But I sustained my self in faith and patience, not rendring evil for evil, in the sense of mine unwor-

worthines, and faith of thy goodnes I was silent, commending my self and them respectively unto thee for mercie and justice.

14 I refrained both from impatience, and revengeful retributions of any kind, committing my cause to thee, in meekness, and humilitie.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 I gave place to wrath; for that in thee, O Lord, is my hope and confidence, that in thy good time thou wilt do me right on them that injure me, and will hear the crie of my wronged innocencie, and my prayer for deliverance, O Lord my God, in whose faithfulness I trust, and whose servant I am.

15 For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.

16 For to thee have I, and do I make my prayer for support and deliverance, least if mine enemies should procure mine undoing; it would be thy dishonouring and the shame of my faith and profession. I know that would be the issue by those experiences I have had of their behaviour, for upon all advantages they have disparaged me, and my cause, and been raised in self-confidence above me and my hopes.

16 For I said, Hear me, least otherwise they should rejoyce over me: —when my foot slippeth, they magnifie themselves against me.

17 I crie unto thee for support and deliverance, for God knows, of my self, without it, I am readie every foot to perish, and to be utterly depressed with the greatness of my calamitie, such and so uncessant is my grief, that I must needs else sinke under it.

17 For I am readie to halt, and my sorrow is continually before me.

18 Yea, I have prayd unto thee for mercie, and that with promise and full purpose of heart to repent of my sin that caused my suffering; I have promised humbly to confess it, and heartily to lament it, and have done it accordingly.

18 For I will declare mine iniquitie; I will be sorie for my sin.

19 This Lord hath been my manner, to confess my sin, pray thy pardon, submit to thy punishment, wait for

19 But mine enemies are lively, and they are strong: and they that hate me,

wrongfully are multiplied.

for thy mercie, and yet ſtill I remain ſick and weak, in miſerie and diſtreſs, whileſt my wicked and graceleſs enemies, are notwithſtanding in health and ſtrength, feel nothing of that I do, yea, I every way decreaſe and they increaſe, my friends grow leſs, and mine enemies more, the combination of ſuch as mortally and injuriouſly hate me greatens exceedingly.

20 They alſo that render evil for good, are mine aduerſaries: becauſe I follow the thing that good is.

20 And ſuch and ſo ill-natured men are my adverſaries, that as I render not them evil for evil, ſo contrarily they render me evil for good, and hate me for no other cauſe, but becauſe I am good, and do good.

21 Forſake me not, O Lord: O my God be not far from me.

21 Now, Lord, conſider what I have ſaid, and the arguments I have uſed both touching my ſelf and mine enemies, and do accordingly. Let me, that am thus deſtitute of all help, but thine, and that walk cloſe with thee, and depend firmly on thee, not be forſaken; but find thee faithful and gracious to uphold and deliver me.

22 Make haſt to help me, O Lord my ſalvation.

22 Vouchſafe me thine helping hand before I periſh, which I am in imminent danger to do, O Lord, that by thy promiſe and my faith art my onely preſerver and deliverer.

The xxxix. Psalm.

David *for his ſin, ſuffering (as is moſt probable) under* Abſaloms *rebellion, reſolves patiently to bear the opprobries that were caſt upon him by his adverſaries, and ſo did: ontly makes his addreſs to God by prayerful expoſtulation, deſiring to know an end of his miſeries, though it were with the end of his life, ſhewing the vanitie of him, every man, and everything, and that happineſs is onely to be had in the grace and favour of God. Praying him to pardon his ſins for which he juſtly ſuffered, and in mercie to mitigate his diſpleaſure, which had almoſt quite conſumed him, and ſo is able to do the whole world. And laſtly with cries and tears intreats for pitie in this ſhort ſojourning ſtate*

of

of mortallitie, and that he may taſt and ſee the favour of God in his reſtorement, before he die.

Pſalm xxxvi.

To Jeduthun one of the prime muſicians, and the principal of all his linage, do I David that made this Pſalm recommend it, for the care and ordering of it to be ſung.

To the chief muſician, even to Jeduthun. A Pſalm or David.

1 BEing grievouſly tempted to impatiencie by extream afflictions, & mine enemies provocations, I was fain to watch my ſelf narrowly, & to take up a vow and reſolution not to give the reins to my tongue, but to bridle it from taking libertie to exceed in intemperate ſpeeches, ſpecially whileſt I had to do with wicked men, who lay at advantage to take ſcandal at me and my profeſſion by any miſcarriage they could eſpie.

1 I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 Wherefere I abſtained utterly from ſpeaking, even that which was truth in mine own defence and their reproof, leaſt therewith impatiencie ſhould get vent, though thereby I was much troubled, and had much ado to do it.

2 I was dumb with ſilence, I held my peace, even from good, and my ſorrow was ſtirred.

3 In ſo much as my heart was full, and ſo heated with ſmothering my grief, that I burſt out in prayerful expoſtulation betwixt God and me, and ſaid.

3 My heart was hot within me, while I was muſing the fire burned: then ſpake I with my tongue.

4 Lord mine afflictions are ſo many and great, as that they make me wearie of my life; comfort me ſo far as to inform me how near I am to mine end, and how few my miſerable dayes ſhall be. Let me know this of thee, that ſo I may hope of deliverance at leaſt by mortalitie.

4 Lord, make me to know mine end, and the meaſure of my dayes, what it is: that I may know how frail I am.

5 Sure I am my life is not long, and at longeſt it is but ſhort compared with thine eternal, being its as nothing, and what is mans life conſidered in it ſelf? Even when it is at beſt, its very vanitie, void of true ſatisfaction? Would men would conſider it.

5 Behold, thou haſt made my dayes as an hand-bredth, and mine age is as nothing before thee: verily every man at his beſt ſtate is altogether vanitie. Selah.

6 Surely

6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

6 Surely every man hath here but an imaginarie happineſs, certainly they cark and care to be that which this life can never make them, labouring in vain to be happie in it. What a deal of pains does a man take to be rich, yea richer and richer, and can never live, to uſe all he hath, nor knows not how ſoon he ſhall depart with it, nor how it will be ſpent, nor into whoſe hands it will come when he is gone: witneſs the ſtate I had, and was in erewhile, whereof, how ſoon and unexpectedly am I deprived?

7 And now, Lord, what wait I for? my hope is in thee.

7 And now, Lord, ſeeing every thing is thus emptie and unprofitable, why ſhould I truſt in or deſire to be happie by any thing ſhort of thee? no, I do not. Thy favour and grace is that I prize and hope in moſt of all; I wait for, and deſire it above all earthly felicitie, the reſtorement of it is more to me than my Kingdom, and happier ſhall I be in it.

8 Deliver me from all my tranſgreſſions, make me not the reproch of the fooliſh.

8 Grant me (for my happineſs) the pardon of my ſins, that have brought me into this miſerie, and let not my wicked enemies prevail againſt me to deſtroy me, and inſult over me, and God in me.

9 I was dumb, I opened not my mouth; becauſe thou didſt it.

9 Though I endured very much, yet I bare it patiently without fretfulneſs, becauſe I know in juſtice I had deſerved it, and thou inflictedſt it.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

10 Good Lord, be intreated to pitie me, and to eaſe me of my grief, for I am almoſt utterly periſhed by thine afflicting hand, and heavie judgement for my ſin.

11 When thou with rebukes doſt correct man for iniquitie, thou makeſt his beautie to conſume away like a moth; ſurely every man is vanitie. Selah.

11 When thou puniſheth and correcteth man for iniquitie, thou changeſt him quite from what he was, both in condition and conſtitution, his honour thou layeſt in the duſt, and himſelf thou makeſt little leſs, every way

way defaceſt him, and makeſt him comparatively to what he was, as a beautifull garment when its moth-eaten and conſumed, thus am I, yea, ſurely every man even the whole kind of him in thine hands is as nothing. To thy glory, and mans abaſing and humbling be it ſpoken.

12 O Lord, hear the prayer I put up unto thee, and the cries I pour forth in mine extremity; [illegible] my tears be effectual and prevalent in mine own behalf, and againſt mine enemies, for my help is wholly in thee, and muſt be from thee, in the faith of whoſe truth and goodneſs I ſubſiſt in my travel through this world, as did my godly forefathers, who were heirs of promiſe, and lived by faith, being though in the world, yet not of it, but belonged to thee, and ſo do I, who therefore ſuffer therein as they did.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a ſtranger with thee, and a ſojourner, as all my fathers were.

13 O take me not away in thy diſpleaſure, but in mercy revive and reſtore me to a comfortable feeling of thy favour again, in the ſenſible pardon of my ſin, remiſſion of my puniſhment, and re-eſtabliſhment in mine eſtate, that ſo I may end this my ſhort and tranſitory life, when I do end it, which is not long to, in thy grace, both to mine own ſenſe, and the worlds ſight when I bid it adeiu.

13 O ſpare me that I may recover ſtrength, before I go hence, & be no more.

The xl. Psalm.

David *being in trouble (probably under Abſaloms rebellion) reckons up his former experiences of Gods goodneſs, and his great deliverances, firſt from Saul, and then from after evils, pronouncing a bleſſing upon himſelf, and others that truſt firmely in the Lord, extolling his wonderfull mercies to*

such. And shews what manner of praise he hath wont to offer to God for them, not ceremoniall but reall, and thus winds in upon God by recounting his favours to him, and his service back again to God, both in praising and publishing his goodness and truth, And then after a self-judging preamble, comes upon him with new requests for instant deliverance both from sin and punishment, and for confusion of his enemies, and lastly chears up himself and all his faithfull well-willers and partakers with a hopefull prayer, notwithstanding his present condition.

Psalm xl.

To the chief musician A Psalm of David.

To him that is the first and principal of all the Quire, do I David that made this Psalm recommend it, for the care and ordering of it to be sung.

1 I waited patiently for the Lord, and he enclined unto me, and heard my cry.

1 I have endured much, and long, but having a promise I staid my self upon it, and have patiently undergone all his providence in a faithfull expectation of the Lord, in truth and goodness to fulfil it at last, which he hath done, and hath mostgraciously vouchsafed me audience, and deliverance.

2 He brought me up also out of an horrible pit, out of the mirie clay, and set my feet upon a rock, and established my goings.

2 I was low sunk in fear and danger even of utter ruine, whence he hath marvellously delivered me; out of a very miserable condition hath he brought me, that no power but his could ever have freed me from, but he hath done it, and not onely delivered me from an ill estate, but estated me in a good and safe one, and confirmed it to me spite of all those mine enemies and opposers, and all they could do to the contrary.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, & shall trust in the Lord.

3 And hath given me further occasion of thanksgiving and praises by new and fresh mercies, even to the full accomplishment of his promise and my happiness, his wonderful power and goodness to meward shall amaze many that never thought to see it, and affect them both with fear of, and faith in the Lord, that bringeth great things to pass.

4 That

4 That man is a blesſed man, and ſhall be a ſucceſsfull man, that ſtedfaſtly relies upon the Lord alone, and regards not the threatnings of the proud preſumptuous boaſter, nor the brags of ſuch as put their confidence in ſinfull practiſes and ſelf-refuges, to diſſettle his faith, or follow their example.

4 Blesſed is that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aside to lies.

5 Manifold, O moſt powerfull and gracious Lord God, are the wonderfull providences, protections, and deliverances, which thou haſt done and wrought for thy children and ſervants from time to time; and the thoughts of mercy and goodneſs which thou haſt had towards us, and ſhewed upon us that have believed in thee, they are ſo many, that we cannot count them nor orderly declare them, ſhould I go about particularly to praiſe thee for them, or to tell the world of them, my memory would, yea, could not but deceive me, they are ſo numberleſs.

5 Many, O Lord my God, are thy wonderfull works which thou haſt done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare & ſpeak of them, they are more than can be numbred.

6 Sacrifices and offerings though they be by the appointment of thy Law, yet as they are commonly uſed, or rather abuſed by formal and outward devotion, thou careſt not for them, it is the kernel, and not the ſhell, comparatively, that thou regardeſt, to wit, a bored pliable ear, and yielding heart, to do thy will in faith and obedience, which (blesſed be thy name) thou haſt beſtowed upon me (whom herein thou haſt made a type of thy ſonne and ſervant Chriſt, the onely acceptable ſacrifice and ſubſtance of all ſhadows) and which I know thou valueſt in me, above never ſo many burnt and ſinne-offerings, wherein others for moſt part put their religion.

6 Sacrifice & offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering, and ſin-offering haſt thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me.

7 For by thy bestowing on me this spiritual ear, and regenerate heart, I am made apt and ready to offer and consecrate my self in all filial alacrity, a sacrifice to thy service, as it is written and propheſied of me, in reſemblance of Chriſt, of whoſe ſon-like love and perfect obedience the whole Scripture foretells.

8 I delight to do thy will, O my God: yea, thy law is within my heart.

8 I do (as he much more ſhall) delight to pleaſe and obey thee in all things, O my God and his, thy holy and righteous law is not to me as it is to the world, untoothſome and harſh, but pleaſing and connatural, as it ſhall be to Chriſt.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knowſt.

9 And what I have learned and known to be thy righteous will, as a Prophet and faithfull ſervant of the Lord, I have, (as Chriſt ſhall) taken occaſion to declare and teach it to thy people in the moſt ſolemn feaſts, and greateſt concourſe, as might make moſt for thy glory, and their edifying. I have not ceaſed to do my duty to thee and them, but have informed and inſtructed them; O Lord, I know thou knowſt this, and takeſt notice of my poor weak but ſincere ſervice herein.

10 I have not hid thy righteouſnes within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs, and thy truth, from the great congregation.

10 I have kept back nothing which I knew, and whereof I ought to have informed them, touching thee and thy good grace, but both by mine example in praiſing thee, and alſo by doctrine have I declared to them the faithfulneſs that is in thee, and that thou haſt and ever wilt ſhew to them that believe in thy promiſes, for grace and ſalvation. I have not ſmothered mine own experimented knowledg of thy mercifull loving kindneſs to ſuch, and thy truth, in fulfilling what thou haſt promiſed them, but have taken the beſt opportunity to

make

make it known, moſt to thy praiſe and thy peoples edification.

11 And as I have done ſo I will do ſtill, as thou giveſt me occaſion, therefore be as gracious and merciful as thou haſt been, let me find thy love and faithfulneſs ever at hand to preſerve me.

11 Withhold not thou thy tender mercies from me, O Lord: let thy loving kindneſs, and thy truth continually preſerve me.

12 For I am now in as great need as ever I was, being ſurrounded with manifold miſeries and great dangers, deſerved puniſhments for mine iniquities, which have arreſted me and keep me priſoner, under the burden of thy heavy diſpleaſure, which makes me of a dejected heart and countenance, aſhamed, and afeard to make mine addreſſes to a God ſo diſpleaſed with a ſinner ſo exceeding ſinful as I am, doubting my ſucceſs and thy favour.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head, therefore mine heart faileth me.

13 Nor yet can I be ſilent, my dangers on the other hand preſs ſo ſoar upon me, therefore of thine own good grace, O Lord, deliver me from the burden of my ſin and miſery. O Lord, conſider my great ſtraits, and delay not to relieve me, for thou art gracious and pitiful.

13 Be pleaſed, O Lord, to deliver me: O Lord, make haſt to help me.

14 Let the ſhame and confuſion which mine enemies would bring upon me, fall upon themſelves, let them as they ſin together, ſo periſh together, that ſeek my life, let them be defeated of their expectation and deſire, and come to a ſhameful end themſelves, that ſeek mine undoing.

14 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be utterly ruinated, and made deſolate for a juſt reward and puniſhment of their ſhameful and ſinful behaviour towards me, that rejoyce unjuſtly and undeſervedly at my miſery.

15 Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, Aha.

16 But contrariwiſe, let all thoſe that love me for Chriſts ſake whoſe type I am, and that truſt in

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee, let ſuch as love thy ſalvation,

say continually, the Lord be magnified.

thee, and religiously pray unto thee in their own and my behalf, let both me and they have cause of joy and gladness in thy mercy towards us, let such as love thy saving grace to trust in it and be happy by it, ever have cause to speak and sing the praises of thee and it.

17 But I am poor and needy, yet the Lord thinketh upon me; thou art my help & my deliverer, make no tarrying, O my God.

17 But as yet its otherwayes with me, I am poor and desolate, distressed both without and within, yet I know I am not forgotten, nor forsaken of God, but that he is mindful of me at the worst, and purposeth to do me good at the last; My faith makes him all in all to me, mine onely helper and deliverer, and my condition presseth hard upon him to be so out of hand, which is very desperate, and therefore I beseech thee that art the God of all my faith and hope, delay not to deliver me speedily, least I perish utterly.

The xli. Psalm.

Though this Psalm by the proprietie of its language, is applicable in time of sickness, yet the Scripture no where in the historical part of it, mentioning any such bodily distemperature as the Psalmist here insists on, it is conceived by interpretors (and yet Psalms the sixth and thirtie eight import otherwayes) rather to be spoken allegoricallie by David *than reallie, in allusion to his condition under Absaloms rebellion, whereby being brought low and in a desperate state, he was sorelie censured by his enemies, and shamefully deserted by reason of his affliction, which he here reproves, commending the contrarie virtue of charitie and pittie, which he knows is in God though it fail in men, and accordinglie makes his prayer to find it from him, his enemies and false friends so deceiving, and traducinglie judgeing him, which he prayes he may live to punish, and hopes he shall, upon probable signs of favour from God, for which he blesseth him, and for the assured confidence he hath that God will be as good as his word to his Israel, and to him in Israels behalf.*

Psalm xl.

To the chief musician, A Psalm of David.

To him that is the first and principal of all the Quire, do I David that made this Psalm recommend it, for the care and ordering of it to be sung.

1 Blessed is he that considereth the poor; the Lord

1 How rash are most mens judgements of men in affliction, and thereupon how apt are they to abandon

abandon them. But bleſſed is and ſhall be the man that judgeth with righteous judgement, and not according to appearance, knowing that God is both gracious and faithful, and though he do caſt down, yet he can and will raiſe up again the afflicted that repent towards him, and truſt in him.

will deliver him in time of trouble.

2 Yea, for all his dangers, the Lord will and can preſerve and keep him ſafe, and according to his faithfulneſs will again reſtore him to a happy condition, be he at preſent never ſo miſerable, and will not expoſe him into the hands of his wicked and malicious enemies, though he ſeem very near it.

2 The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies.

3 When he is at weakeſt God will put ſtrength into him, yea, thou, O Lord, what ever men think, and though upon miſpriſions they forſake the poor diſtreſſed, as if he had ſome plague-ſore or infectious diſeaſe, yet wilt thou be mindful of him, and charitable and helpful to him, in his helpleſs condition, and be an all in all to him, when all forſake him.

3 The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 This I verily believed, and therefore I prayed accordingly to God to be merciful to me, and reconciled with me, and to eaſe and relieve me of my miſery, which by my ſin I had brought upon my ſelf, and juſtly deſerved from the Lord.

4 I ſaid, Lord, be merciful unto me, heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies and they that are hollow-hearted toward me, give out hard ſpeeches againſt me, and revile and curſe me becauſe of mine affliction, conceiving me rejected and reprobated of God, wiſhing and propheſying the utter deſtruction of me, and mine honour.

5 Mine enemies ſpeak evil of me: when ſhall he die and his name periſh.

6 And if under diſſembled friendſhip they come to viſit me, they lie to me, ſtudying how to deceive me with falſe pretences, and then boaſts themſelves to

6 And if he come to ſee me, he ſpeaketh vanity: his heart gathereth iniquity to it ſelf, when he goeth abroad, he telleth it.

their treacherous brotherhood, of their baſe behaviour.

7 All that hate me whiſper together againſt me: againſt me do they deviſe myhurt.

7 All that bear me ill, will plot and conſpire my undoing, how they may compaſs it.

8 An evil diſeaſe, ſay they cleaveth faſt unto him: and now that he lieth, he ſhall riſe up no more.

8 For they count me a caſt-away, and by reaſon of my preſent affliction they condemn me, as rejected of God, and plagued by him, as with ſome peſtilential mortal diſeaſe, never to recover, or find mercy.

9 Yea, mine own familiar friend in whō I truſted, which did eat of my bread, hath lift up his heel againſt me.

9 Yea, I am deſerted by thoſe that in my proſperity were near and dear unto me, to whom I imparted my counſels, and on whom I conferred many favours, and made them my companions, even they have reproachfully and malignantly turned againſt me, and endeavoured my downfal, as Judas ſhall do Chriſts in like manner, treacherouſly betraying him, though dipping with him in the diſh.

10 But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them.

10 But theſe are but men, though friends in pretence, and ſhew themſelves accordingly ſubject to change. But thou art an unchangeable God, and maieſt be truſted, and therefore the more I am forſaken of man, the more I repair to thee to be merciful to me, and befriend me, with deliverance from them, and ſucceſs againſt them, that being reſtored to my former State and Authority, which they hope never to ſee, I may be inabled to puniſh their diſloyaltie and ingratitude.

11 By this I know that thou favoureſt me: becauſe mine enemy doth not triumph over me.

11 And truly I have good hopes thou wilt reſtore me, and that for all my ſin and thy ſeverity, thou beareſt good will towards me, becauſe in all this while notwithſtanding the great advantage mine enemies have againſt me, he hath not been able to cruſh me, but hath been hitherto diſappointed and put beſides his aim.

12 And

12 And as for me, how ever thou puniſheſt my ſin, yet thou haſt conſideration of mine unjuſt ſuffering at the hands of mine enemies, and favoureſt mine innocent cauſe, and gratiouſly remembreſt thy promiſe of grace and favour to me, and mine, to fulfil it, by eſtabliſhing the throne of Iſrael upon me to many generations, and upon Chriſt (who ſhall be the ſeed of David) to all eternity.

12 And as for me, thou upholdeſt me in mine integrity: and ſetteſt me before thy face for ever.

13 In the faith whereof I dare and do praiſe thee, thy power, goodneſs, and truth in Iſraels behalf and mine, and pronounce thee infallible and unchangeable to thy faithful people, how ever the ſtate of things ſeem now to contradict it, what thou haſt ſaid thou wilt make good from firſt to laſt, therefore in confidence of thy faithfulneſs we bleſs and praiſe thee for it, in full aſſurance it ſhall be fulfilled to thy glory and our happineſs.

13 Bleſſed be the Lord God of Iſrael, from everlaſting, and to everlaſting. Amen and Amen.

The xlii. PSALM.

David *under Saul's perſecution, being driven from the ſanctuarie and publick worſhip of God, where aforetime he had been converſant, bewailes his condition, teſtifies his ardent deſire after it, and his ſorrowful apprehenſions of his enemies blaſphemous misjudging him for his afflictions. But yt he blames himſelf with hope of better; promiſing to worſhip God as he is able in ſuch a ſuffering condition. And though he be greatly overwhelmed with outward ſorrows, yt he inwardly comforts himſelf in the Lord, and takes incouragement humbly to expoſtulate with God concerning himſelf and his enemies, whoſe blaſphemies go to his heart. And again rebukes his dejectednes, and quickens his faith.*

Pſalm xlii.

A Pſalm made by David for direction of his ſoul to truſt in the Lord, and committed to Heman the chief muſician of the family of the Korathites, for him and them to ſing.

To the chief muſician, Maſchil, for the ſons of Korah.

1 AS the hunted and heated Hart greedily thirſts after the water-brooks to quench and cool him,

1 AS the Hart panteth after the water-brooks, ſo panteth

y ſoul after thee, O d.

him, ſo is my ſoul extreamly affected after thoſe refreſhing communions, and ſweet enjoyments I was wont to have of thee in thy ſanctuary, and publick ordinances, from which I am hunted and driven, and kept per-force by my perſecuting enemies.

2 My ſoul thirſteth or God, for the living God : when ſhall I ome and appear before God?

2 My heart and affections do keenly earn after God, his worſhip and ordinances, and the enlivening communion of him therein, who is the true and ever-living (no idol) God ; I cannot but think it extream long, till I be reſtored to the happineſs of worſhipping him at his ſanctuary again.

3 My tears have been my meat day and night, while they continually ſay unto me, where is thy God?

3 I have ſuſtained great and unceſſant grief, at the reproachful blaſphemy of mine enemies, who through me deride the Lord himſelf, and his faithfulneſs, wherein I have truſted, and by mine afflictions cenſure me a caſt-away and rejected of God, baniſhed his preſence.

4 When I remember theſe things, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God ; with the voice of joy and praiſe, with a multitude that kept holy-day.

4 When as theſe conſiderations offer themſelves to my thoughts, I cannot but lay them ſadly to heart, and expreſs my ſelf accordingly by ſorrowful bewailings, for that I am debarred the happineſs which once I had to go with, and accompany my brethren and fellow-Iſraelites, the people of God, to the ſanctuary of the Lord, to worſhip and praiſe him, and rejoyce there before him with peace-offerings and feaſts of thankſgivings at ſolemn appointed times.

5 Why art thou caſt down, O my ſoul, and why art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him for the help of his countenance.

5 But why art thou, O my ſoul, ſo dejected at thy preſent condition, and diſquieted with inward grief, gather up thy ſelf and faſten thy hope and confidence in Gods goodneſs and faithfulneſs, for I verily believe he will find a time to reſtore me, and fulfil his promiſe to me, ſo that I know how ever it is with me at preſent, I ſhall one day have ample occaſion of praiſe

and

and thankſgiving for his grace and favour to me.

6 O my God, towards whom is all my deſire, my ſoul is much troubled at my long exile from thine ordinances, therefore will I as I am able in this my baniſhment, longingly and prayerfully look towards thine holy ſanctuary, whereſoever I am driven and how far ſoever diſtant from it, be it in the countrey beyond Jordan, whether oft times I am forced to fly, or in that, bordering upon mount Hermon, where I am fain to take refuge in one of the tops thereof, being a little obſcure hill called Mizar, whence I ſend many a longing look, and thoughtful deſire towards the place of thy worſhip, where thou art more eſpecially preſent.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Thou haſt brought an inundation of miſery upon me, troubles come ſo thick ſucceſſively one in the neck of another, like waters falling from the clouds, which riſe higher and higher, and implunge me lower and lower: as a ſhip in a ſtorm in extremity of weather ready to ſink, ſo am I, wave upon wave endleſly aſſailing me, to the continual hazard of my life. Yea, the waters both above and below the firmament, the windows of heaven are as it were opened, and give the watch-word to the fountains of the deep to be broken up, as at the deluge, and both of them ſeem to threaten to overwhelm and devour me at once, as then they did the world by thine appointment.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

8 Yet I am not left without inward ſupport in the midſt of mine outward troubles, I am confident I ſhall ſee the ſunne of righteouſneſs ſhine through the clouds with healing in his wings, and by the power and grace of God, I doubt not but a happy day will ſucceed this uncomfortable night, to the chearing of mine heart, nor

8 Yet the Lord will command his loving kindneſs in the day time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life.

nor in the interim ſhall I be deſtitute of mercy and goodneſs, but ſhall ever and anon by particular providences, before I arrive at my full eſtabliſhment, have cauſe of thankſgiving and praiſe; and incouragement to offer up my prayers in faith of him for my preſerver at preſent, and deliverer at laſt.

9 I will ſing unto God, my rock, why haſt thou forgotten me? why go I mourning, be auſe of the oppreſſion of the enemy?

9 I will humbly and faithfully mind him of my condition, and his obligation to me; and praying, ſay, thou that by thy promiſe and my faith art my great and ſole ſupport, how is it then that thou haſt thus left me, why go I mourning, and find no relief from under the heavy oppreſſions and wrongs of mine enemies.

10 As with a ſword in my bones, mine enemies reproach me: while they ſay dayly unto me, where is thy God?

10 Whoſe reproachful and ſcornful blaſphemies againſt thy word, and my faith in it, taunting me as one deluded by truſting in thee, and rejected by thee, wound me to the very heart, and torment me exceedingly.

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him.

11 Yet ſuch is my faith in thee, notwithſtanding the oppoſition it receives, and all the heavy burdens that lie upon me, as that I cannot but rebuke my ſoul for being dejected at theſe things, and rouſe it up to truſt and hope ſtill in thee, that one day I ſhall have my mourning turned into rejoycing, and my prayers into praiſes, for the good ſucceſs and gracious favour thou wilt ſhew me, in delivering me, as thou haſt promiſed, and as I believe.

The xliii. PSALM.

David *under Sauls perſecution, appeals to God to judge his cauſe, and prays to be delivered according to his gracious promiſe, that ſo he may worſhip him*

him in Sion, which he promiſes to do joyfully, and thankfully, and quickens up his drooping ſpirit by the hopes thereof.

Pſalm xliii.

1 Judge me, O God, & plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

1 JUdge for me, and in my behalf O righteous God, and maintain my juſt and honeſt cauſe, againſt an unjuſt and wicked people, that ſet themſelves againſt me, and in me oppoſe the Lord himſelf. O deliver me (thou that art righteous and onely all-ſufficient) from them and their cheiftane, that dealeth deceitfully and injuriouſly with me.

2 For thou art the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy.

2 For thou and thy promiſe is all the ſtrength I have, and that I truſt in, why doeſt thou ſeem then to neglect me, and doeſt thus expoſe me to my malignant adverſaries? Why go I continually mourning, becauſe of the intollerable oppreſſions and injuries of mine enemies.

3 O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

3 O Lord, ſhew forth thy favour and grace, and fulfill thy word of promiſe to me; Let them, ſpite of mine enemies, bring me into that eſtate thou haſt promiſed me, wherein I may enjoy thy publick worſhip, and frequent thine Ark and Tabernacle in Sion, for there ſhall that be the place thereof.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

4 Then will I go with a merry heart, and carry my peace-offerings, and thankfully ſacrifice them to God upon his altar, even to God who ſhall at that time by reaſon of his favour and grace, be unſpeakable joy and conſolation to me. I am raviſhed with the very thoughts of that day, when I ſhall have ſuch exceeding cauſe of joy, and praiſe, which I will abundantly offer up unto him, and in the skilfulleſt and chearfulleſt manner I can deviſe, upon the Harp, which of all inſtruments I can beſt finger, will I praiſe thee, O Almighty, and my moſt gracious God.

5 Why art thou caſt down, O my ſoul?

5 And ſeeing theſe ſorrows ſhall have an end, and ſuch

and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance and my God.

such an end, accompanied with so much happiness: be not dejected at thy present sufferings, O my soul; but chear up thy self in faith and hope, for thou shalt praise the Lord (in stead of praying to him) for thy great and his gracious deliverance.

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xliv. Psalm.

The people of Israel being in grievous captivity. The Author of this Psalm accosts God with his Covenant-mercies shewn of old to their forefathers, whose seed they are, and whose God he also is, and so they are confident will in his good time approve himself. But in the mean time their extremities are very great, and his favour quite eclipsed; And yet they are faithful to him, chosing rather to die, than forsake him: and therefore prays him to pity their case, and hear their prayers joined with fasting and deep humiliation for help and succour.

Psalm xliv.

To the chief musician, for the sonnes of Korah, Maschil.

A Psalm made for the instruction of the Church in afflictions, shewing the use of them and carriage in them; and committed to Heman the chief musician of the familie of the Korathites, for him and them to sing.

1 WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

1 WE have heard it both by word and writing from thy servants and our forefathers, O gratious God, the grace and goodness thou shewdst to thy people Israel then in their times long ago, at their first coming into a Canan.

2 How thou didst drive out the heathen with thy hand, and plantedst them: how thou didst afflict the people, and cast them out.

2 How then thou wroughtest for them, and shewdst forth thy mighty power against the many heathenish nations, and their great strength; which, notwithstanding thou didst subdue and vanquish in thy peoples behalf, driving out them to make way for these, whom thou according to promise didst plant

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in their ſteads by a marvellous out-ſtretched arm, wherewith thou didſt oppreſs the Cananites, deſtroying ſome, and expelling others, from out that land.

3 For it was not their own power and might that poſſeſſed them of the promiſed land, nor was it their own ſtrength that either preſerved them from their enemies, or ſubdued them, but it was thy power and ſtrength, and thy gracious goodneſs and preſence with them, that did it for them, becauſe they were the people whom thou hadſt choſen, and to whom thou hadſt promiſed thy grace and aſſiſtance.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou Lord, art ſtill the God and King of thy people, whom they ſerve, and in whom they truſt, remember therefore the Covenant of protection and mercy thou madeſt with Jacob and his ſeed, and as thou fulfilleſt it to him in his own perſon, ſo now make it good alſo to him in his poſterity, by ſetting them free from their enemies, as thou didſt him from his.

4 Thou art my King O God, command deliverances for Jacob.

5 That ſo by thy powerfull aſſiſtance we may now do by our enemies, as our forefathers did by theirs, overthrow and deſtroy them, and through thy good grace & faithfull promiſe we hope to ſpeed no worſe than they, but that we ſhall be able to vanquiſh and ſubdue them that do oppoſe and ſubjugate us.

5 Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For it is neither bow nor ſword, skill nor ſtrength, that we thy people truſt in as do the heathens.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But in thee, who haſt all this while hitherto from Abraham till now wrought and fought for us againſt our enemies, and given us ſtill the bettter, and them the worſe, that oppoſed themſelves againſt us, and ſought to deſtroy us.

7 But thou haſt ſaved us from our enemies, & haſt put them to ſhame that hated us.

8 In thee the Lord, for that thou haſt done, and promiſed

8 In God we boaſt all the day long: and

praiſe thy name for ever. Selah.

promiſed to do, do we boaſt our ſelves, and glory in the faith thereof continually, and in no ſtrength nor power but thine, the praiſe of all our proſperity as from aforetime till now, ſo from hence even for ever ſhall it be aſcribed by us to thee onely. From our hearts we intend it.

9 But thou haſt caſt off, & put us to ſhame; and goeſt not forth with our armies.

9 Thou haſt been we muſt and do confeſs a praiſe-worthy God to us in former times; but alas now thou ſeemeſt to have rejected us, for thou makeſt us go by the worſe, and giveſt the enemy the better of us, to our great reproach and thine, not proſpering our armies, nor giving victory on our ſide, as thou waſt wont to do.

10 Thou makeſt us to turn back from the enemy: & they which hate us ſpoil for themſelves.

10 Thou turneſt our faith and courage, wherewith we were wont manfully to withſtand our enemies into fearfull and faint-hearted flight, and whereas we uſed to vanquiſh and ſpoil them that fought againſt us, now they on the contrary vanquiſh us, and prey upon our ſubſtance, enriching themſelves upon our ruines.

11 Thou haſt given us like ſheep appointed for meat: and haſt ſcattered us among the heathen.

11 Thou haſt wonderfully altered thy courſe of grace and providence towards us, for we that once commanded and bare rule, are now ſold over to our enemies to be ſpoiled and devoured at their pleaſure, and thou haſt driven us out of our countrey, where once thou plantedſt us, and from the exerciſe of our religion there, and made us bond-men to the heathen, who formerly were ſo to us.

12 Thou ſelleſt thy people for nought, and doſt not increaſe thy wealth by their price.

12 Of lates dayes thou haſt ſet light by thy people, for whereas thou waſt wont to prize them highly, and to give nations for them, now thou giveſt them away, and expoſeſt them to all that will ſpoil them, they not being ſo much as ſold for bond-ſlaves like

unto

unto others, but are made ſo for nought, in ſo much as thy people are leſs worth to thee than common bond-men are to their maſters, who uſe not to part with them but for their profit, but ſo doſt not thou by us.

13 Thou haſt brought us from ſuch an height of happineſs to ſuch a low eſtate of miſerie and ſubjection, that now our neighbour-nations who once admired us, and ſhewed all reſpectful behaviour to us in our proſperitie, do now generally reproch us as an abject nation.

13 Thou makeſt us a reproch to our neighbours, a ſcorn and a derision to them that are round about us.

14 Thou makeſt us that are thine own people, choſen out of all the world to ſerve and worſhip thee, and to relate peculiarly to thee, to be the laughing-ſtock and ſcornful by-word of the heathen, and becauſe of our calamities to be eſteemed an abject people by the abject Gentils.

14 Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people.

15 The woful condition we are brought into, under our hateful enemie is ſadly remembred, and laid to heart alwayes by us, and a dejected ſhamefaſtnes hath utterly poſſeſſed us

15 My confuſion is continually before me, and the ſhame of my face hath covered me.

16 For becauſe of the ſcorns and blaſphemies that through us are caſt out againſt thee by the revengefull enemie, that hath longed for this hour wherein he might deſpight us, and our God.

16 For the voice of him that reprocheth and blaſphemeth: by reaſon of the enemie and avenger.

17 All this woful miſerie of bondage and reproch is fallen upon us, yet in the midſt thereof, we forſake thee not, but own thee ſtill for our God, truſting in thee, and worſhipping of thee, nor have we broken covenant by deſerting thee, and chuſing other Gods to worſhip them, as do our enemies that revile us.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant.

18 We have not peevishly caſt off our affection,

18 Our heart is not turned back: neither

have our steps declined from thy way.

and dutie to thee, neither have we sought our remedie by indirect ways, but still trust in thee, seek to thee, and walk with thee.

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

19 Though thou hast exercised and humbled us under sore and heavie trials, and hast plunged us into a sea of miserie, and brought us out of a happie condition into a most desolate state, uncomfortably scattering us among fierce and cruel enemies, so that nothing but present destruction seems to hang over our heads continually.

20 If we have forgotten the name of our God, or stretched out our hands to a strange God.

20 If for all this we have forsaken the worshipping, and trusting in thee, or betaken our selves to other Gods than thee, to pray to, or trust in them for help.

21 Shall not God search this out? for he knoweth the secrets of the heart.

21 To God, who we know to be jealous of his glorie, and a searcher of hearts, we appeal if this be so.

22 Yea, for thy sake are we killed all the day long: we are counted as sheep for the slaughter.

22 Yea, if on the contrarie for thy truths sake we suffer not continual martyrdom and persecution.

23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

23 We trust in thee, and pray to thee, but find no relief from thee, O Lord, bethink thy self of our miseries and thine ingagements, forbear our enemies no longer, but shew thy self against them, and for us, whom thou hast long exposed to their cruelti-, but now give an end to it in mercie.

24 Wherefore hidest thou thy face? and forgettest our affliction, and our oppression?

24 Why Lord dost thou so long turn thy back upon us in displeasure, and shew us no favour, but seemest utterly to have forgotten us, as if we neither were, nor never had been thy people, and to have no regard at all to our miserable state and condition.

25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.

25 For we fruitlesly afflict our souls, and mourn in dust and ashes, prostrating our selves upon the earth before thee in continual prayer and supplication, but are not heard.

26 Arise, for our help, and redeem us for thy mercie sake.

26 Be moved at last, O Lord, to pitie our extremities,

mities, and to hear our prayers, after so long and great oppression, and miserie, shew us some mercie; help and deliver us by thy great power out of our great straits and miserable captivitie.

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xlv. Psalm.

The Author of this Psalm commends Solomon *and his Government and in him Christ; and after puts the Church (especially that of the Gentils) in mind of her happinesse in being married to such an husband under the type of Pharaohs daughter, exhorting to carrie her self worthie such high preferment, and wooing her to it by many ensuing benefits.*

The xlv. *Psalm.*

A Psalm made and set to Shoshannim, an instrument of six strings; for instruction to the wife of Solomon, and so to the Church (especially of the Gentils) to turn from false Gods, and their worship, to the imbracing of God in Christ. Being a love-song, typically shewing the extraordinary love of Christ to, and delight in his spouse the Church, by the type of Solomons love and delight in his wife, in case she became a proselyte. And committed to the family of the Korathites for them to sing.

To the chief musician upon Shoshannim, for the sons of Korah, Maschil: A song of loves.

1 MY heart is happily inspired, and my spirit inkindled to speak of a remarkable piece of Gospel-misterie, touching Christ and his spouse. I borrow my speech and allusion from King Solomon and such praise-worthie things as are observable in him: My heart is full of Divine inspiration to set forth the praises of Christ thereby, and my tongue is made apt to utter them with a ready dexteritie.

1 MY heart is enditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

2 As God hath advanced thee, O Solomon, with honour to be King over Israel, as Christ shall be over

2 Thou art fairer than the children of men: grace is poured

into thy lips: therefore God hath blessed thee for ever.

his Church, so hath he beautified thee above the ordinarie ranck of men, and adorned thee with excellent Divine wisdom and utterance, worthie thy place of regiment, like as he will do Christ, the blessed King, and bridegroom of his Church, with all the excellent inward ornaments of grace and spirit, wherein he shall exceed all, and of which his excellencies he shall participate to all his people by his powerful and saving word of grace, which is an infallible argument of the never failing love, and favour God hath to thee, and will ever bear thee the type, as to Christ the antitype, and the blessings that shall accompany it.

3 Gird thy sword upon thy high, O most mightie: with thy glorie and thy majestie.

3 Whensoever thou preparest for war, prepare for victorie, O thou that art mightily blessed and aided by the Almighty God of heaven, and made the King of most renown and majestie in all the world, as Christ shall be the most powerful and victorious Saviour of his Church, and mightiest potentate, to whom all power shall be given both in heaven and earth.

4 And in thy majestie ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things.

4 And in the majestick power that God hath given thee, prosperously proceed to aw and conquer all thine enemies, not by falshood, pride, and injustice, as do other Kings, that move upon earthly principles, but in Gods way by the exercise of his graces of faithfulness, meekness, and justice, as shall do Christ by his Kingly office in behalf of his Church, prevailing and conquering by the saving truth of his word, patient long-suffering, and righteous performing of his promises: ruling and walking in this manner, thou shalt be able to work wonders, and shalt strike terrour into thine enemies, and reverence into thy people, as shall Christ into his.

5 Those

5 Thoſe that ſhall oppoſe thy Sovereign rule and government, will have but bad ſucceſs, for thou art as Chriſt ſhall be, of power to quell them, whereby whole nations of the Gentils ſhall be ſubdued to thy ſubjection and obedience, as they ſhall to his.

5 Thine arrows are ſharp in the heart of the Kings enemies; whereby the people fall under thee.

6 Thy dominion and ſovereigntie, O Solomon, the type of Chriſt, the ſon of God, is not like meer earthly Kings that periſh, but it ſhall in him, who is God and our Divine mediator be extended over all, and to all eternity; Thou haſt right to rule, for God himſelf hath given thee dominion over Jews and Gentils, as he hath done to Chriſt over all the world, a juſt and righteous government ſhalt thou the type execute in him the antitype, who is the juſt and holy God, not ſubject to the corruptions of earthly Princes.

6 Thy throne, O God) is for ever and ever: the ſcepter of thy Kingdom is a right ſcepter.

7 For he whom thou reſembleſt, perfectly loves and obeys the holy and righteous will of God, and as perfectly hateth both ſin and ſinners: for which cauſe, that he may be Gods high officer, and King over his Church, choſen peculiarly to that place and honour before all mankind, and Gods own people too, as David was before all Iſrael, and both he and thou before the reſt of your brethren; therefore is he inabled and enriched from God, whoſe ſon even by nature he is, and whoſe love moſt eſpecially he hath, with the ſpirit of conſolation, and all his Divine graces in his humane nature, even without meaſure; whereof the adopted ſons of God, and fellow-members of Chriſt, that are partakers with him of the Divine nature, as he is with them of the humane, do ſhare, but in meaſure, ſhort of him, receiving grace for grace from him.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath annointed thee with the oyl of gladneſs above thy fellows.

8 All thy royall robes, O Solomon, are richly and odori-

8 All thy garments ſmell of myrrh, and

aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

odoriferously perfumed with the most costly aromatick spices, when as thou shewest thy self to thy people, from out thy stately palaces, who at the sight and smell of thee are rejoyced and refreshed, and reciprocally return their joyfull and loyal acclamations to thee again, to thy great contentment as well as theirs: Like as Christ shall come from heaven furnished in his humane nature, with all excellent graces and perfections befitting his high office, to the infinit joy of his people, who enjoy the sweet and benefit thereof, which they return again unto him in love, honour, and service, to his good content.

9 Kings daughters were among thy honourable women; upon thy right hand did stand the Queen in gold of Ophir.

9 Thou art honoured with many wives, and concubines of high birth, even Kings daughters are in the number of them; but especially, and of most account with thee is Pharaohs daughter, who is Queen above all the rest, and more gloriously attired than any. Like as Christ shall have the attendance and company of many noble and famous congregations, that will profess him, and worship him externally in his ordinances: But his onely and principal spouse is the holy Catholick Church, consisting principally of the elect Gentils, whom he shall cloth like himself in his own righteousness, and adorn her with the Divine nature, and the graces of his spirit, and prefer her to special favour here, and glorie with him hereafter in heaven.

10 Hearken (O daughter) and consider, and encline thine ear; forget all thine own people, and thy fathers house.

10 O daughter of Ægypt whom God hath made so happie as to bring thee thence, and to marrie thee to King Solomon the type of Christ, be thou also the resemblance of his spouse the Church, specially

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of the Gentils, by hearkening unto, and embracing the true and saving knowledge of the onely true God, and be converted by it, as she shall be, and turn from the errours wherein thou wast bred and born, inheriting them by education, and birthright, as do even the elect of God their sinful and corrupt nature, till they be married to Christ by a new nature, and forsake all for him.

11 So shall King Solomon far more entirely love thee and delight in thee (thy beautie being much increased thereby, and thou made glorious within as well as without) who is thy Lord and husband, and therefore one whom thou oughtest to obey and desire to please; Like as shall the Church be infinitly pleasing to Christ, when she hath given herself to him, and is endowed with his graces, whose Lord and husband he is, and whom she ought to serve and honour.

11 So shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him.

12 Nor shalt thou lose thereby, but God will greatly increase thine honour and esteem, far more than being the daughter of Pharaoah comes to; for so shalt thou in conjugal participation gain the homage and subjection of great and rich nations; the most mightie and powerful people of all the world shall be brought under, and made glad of thy favour, through the favour and blessing of God upon thee: Like as it shall be with the Church which worships Christ in puritie and sinceritie, she shall be so blessed by him, as that no enemy shall stand before her, but by the assistance of the power and grace of Christ her Lord and husband, she shall be Ladie and Mistresse of the whole world, sought unto of all nations for the knowledge of her saving truth,

12 And the daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour.

and participation of her graces, with the renouncing of their false confidences, to share with her in Christ.

13 The Kings daughter is all glorious within: her clothing is of wrought gold.

13 Thou the daughter of King Pharaoh, art not gloriously attired onely at such times as thou appearest in the worlds eye, as ordinarie women are, but art ever so, even within thy palace, as well as without; (as is the Church, not formally hypocritical; and to the worlds view onely, but really and sincerely, gracious, adorned by Christ, with his own justifying righteousnes, and sanctifying graces.)

14 She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

14 That so thou maiest delight and please thy Lord and King, when ever thou art presented to him in raiment worthy thy high linage, and royal marriage, and art accompanied to him with a gallant train of damosels fitting thy state, and dignitie: As shall the Catholick Church be by Christ his sanctifying spirit presented to himself in holines and righteousnes, even all the blessed company of saints gathered from out the whole world to make up that blessed society, and onely spouse of Christ.

15 With gladnes and rejoycing shall they be brought: they shall enter into the Kings place.

15 Thou with thy troup of damosels shalt by Somons command and his servants ready attendance and obedience be ushered to his royal presence and pallace with infinit rejoycings and acclamations at that meeting and mutual imbracing As shall the Church and spouse of Christ made up of all the holy saints, and sanctified ones be brought and presented by their holy calling in the ministry and by the ministers of the word, unto Christ his grace and favour, and by Angels into his everlasting glorie and presence in heaven, to the infinit joy of Gods ministers and servants, and with the acclamation of all those ministring spirits.

16 By

16 By forſaking thy fathers houſe, God himſelf will become a father to thee, and will bleſs thee, and make thee, a happie mother of many hopefull children who ſhall command both Jews and Gentils. As ſhall the Church of Chriſt by chooſing him the ſecond Adam for her Lord and husband, and forſaking the firſt, ſhe ſhall thereby have God for her father, and ſhall be bleſſed with a numerous off-ſpring all the world over, all which ſpiritual progenie are a royal Generation, children of the moſt high, and put in Kingly office by him to command over all their earthly corruptions.

16 In ſtead of thy fathers ſhall be thy children, whom thou maieſt make princes in all the earth.

17 And by ſo doing thou ſhalt loſe no honour, but through my bleſſing upon thee for it, I will make the renown of this glorious act of thine to be famous, and thou for it from age to age; and thy memorie ſhall be precious, and thy praiſes recorded in everlaſting remembrance by the people of the Lord. As ſhall be the Church and ſpouſe of Chriſt ſucceſſively famous and honoured in all Generations for being his, and her memorie happie and bleſſed from age to age, after Generations of Gods people honorably memorizing them that went before, with eſtimation and imitation to the worlds end.

17 I will make thy name to be remembred in all Generations: therefore ſhall the people praiſe thee for ever and ever.

The xlvi. PSALM.

Jeruſalem or the people of Iſrael being at preſent in ſome great ſtrait, or ſiedge, by a powerful enemie, and receiving deliverance. The Author of this Pſalm expreſſeth it in a high and hyperbolical ſtrain, thereby to incourage the faith of Gods people to a ſtrong and extraordinarie belief in God for ever, from their late eminent experience of his power and readines

readineſs to help them, his favour towards them, and preſence with them, which ought to eſtabliſh and ſecure them for future.

Pſalm xlvi.

To the chief muſician, for the ſons of Korah. A ſong upon Alamoth.

A Pſalm or ſong made and ſet to Alamoth, an inſtrument or tune for the treble, and committed to the family of the Korathites for them to ſing.

1 God is our refuge & ſtrength a very preſent help in trouble.

1 GOd is to us his people, that depend upon him and truſt in him, both ſafetie from, and power againſt our enemies, he may be confided in to the uttermoſt peril; for when we are neareſt danger, he is neareſt to deliver.

2 Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midſt of the ſea.

2 And therefore, ſhould there be never ſuch revolutions in nature, ſtrange and terrible; yet, our faith in God ſhall keep us ſteadie; yea, though the center of the earth ſhould ſhake and remove from its place, and that by the violence of tempeſts, the very mountains ſhould be taken and hurled as a ſtone out of a ſling from their place of reſidence far into the ſea, yet ſhall our faith eſtabliſh our hearts in God his grace and protection, how much more in the greateſt tumults and commotions of civil affairs.

3 Though the waters thereof roar, and be troubled, though the mountains ſhake with the ſwelling thereof. Selah.

3 Though ſtorms both at land and ſea ſhould at once ſeem to overwhelm us, and all the world, and to diſſolve the very courſe of nature it ſelf, the ſeas threatning an univerſal deluge by their tempeſtuous riſing, and fearful roaring, and ſhould even ſhake the very mountains with their violent and impetuous beating upon them, yet, in God ſhall our hearts hold up their heads.

4 There is a river, the ſtreams whereof ſhall make glad the Citie of God: the holy

4 When the ſea of troubles and combuſtions ſeem to overwhelm all the world beſides, and they be made to drink of moſt bitter and troubled waters,

ters, even then ſhall the land of Jewry and eſpecially the Citie of Jeruſalem have peace and tranquillitie, and drink their fill of the freſh and pleaſant ſtreams of Cedron, for that it is Gods peculiar habitation, and therefore hath it his peculiar protection and favour, as ſhall have his holy and Catholick Church, typified by his ſanctuarie there, the onely place of reſort for all the Iſrael of God to worſhip him in.

place of the tabernacles of the moſt high.

5 God in his worſhip and preſence is there above all the world, and therefore ſhe ſhall be protected, though the world be expoſed; ſhe ſhall need to fear no danger, for God ſhall both certainly and ſeaſonably deliver her.

5 God is in the midſt of her; ſhe ſhall not be moved; God ſhall help her, and that right early.

6 The heathen people with great force and furie were inraged againſt us, whole Kingdoms and conſpiracies of the Gentil-nations were moved at us, to ſeek our overthrow: but the Lord Almighty took our parts, and expreſſing his wrathful indignation by terrible thunder-claps from heaven againſt them, diſſipated and diſcomfited all their earthly power.

6 The heathen raged, the Kingdoms were moved; he uttered his voice, the earth melted.

7 Whatſoever armies are againſt us, the powerful and great commander, the Lord of hoſts is with us, the God of our father Jacob, that mightily delivered him, is on our ſide, and in covenant with us, to do the like for us: Let us therefore be comforted in him.

7 The Lord of hoſts is with us; the God of Jacob is our refuge. Selah.

8 Conſider well and thankfully remember the mighty mercies he hath ſhewn us in the powerful overthrows of our great and numerous enemies, how for our ſakes he hath wonderfully deſtroyed them more than once, and nations more than one or two.

8 Come, behold the works of the Lord, what deſolations he hath made in the earth.

9 He

9 He maketh wars to ceaſe unto the end of the earth: he breaketh the bow, and cutteth the ſpear inſunder, he burneth the chariot in the fire.

9 He hath often times ſettled his people Iſrael in an univerſal peace, ſpite of all the nations of the world, their oppoſits; whoſe forces he hath defeated, and diſabled their ſtrength, though great, and as he hath done, ſo his power and promiſes are ſtill of force to do for his Church, which he will preſerve maugre her enemies and perſecutors that infeſt her, and will give her peace by their deſtruction, and diſablement, as he hath done for us.

10 Be ſtill, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

10 Repoſe your hearts on God with inward content and ſecuritie by a faithful expecting and apprehending of him for a God all-ſufficient in your behalfs, one, that for your ſakes will deſtroy the heathen, and will honour his power and greatneſs upon the Gentils round about.

11 The Lord of hoſts is with us, the God of Jacob is our refuge. Selah.

11 Whatſoever armies are againſt us, the powerful and great commander in chief, the Lord of Hoſts, even of all the numberleſs number of created beings in heaven and earth, is with us; the God of Jacob, that mightily delivered him is on our ſide, and in covenant with us, to do the like for us in time of danger and difficultie. Let us therefore be comforted in him.

The xlvii. PSALM.

The Author of this Pſalm, which ſeems to be penned in the time of the glorious condition of the people of Iſrael under David *and* Solomon, *in the name of the Jewiſh Church and nation, invites all the world to yield obedience to the Government of Chriſt typified in theirs then aſcendent, and to be partakers of their happineſs, and tells them the danger of refuſing, for as Chriſt muſt prevail, ſo muſt his Church and people, whoſe happineſs he greatly extols, becauſe of the love and preſence of God with them; for which he ſtirs them up mightily to magnifie the Lord. And propheſies the enlargement of Chriſts Kingdom over and amongſt the Gentils by the Almightie over-ruling hand of God,*

and

and the glorious condition of the Evangelical Church under him as if theirs under David *or* Salomon, *and far beyond it.*

A Psalm committed to Heman the chief musician of the familie of the Korathites for him and them to sing.

Psalm xlvii.

To the chief musician, A Psalm for the sons of Korah.

1 O That all the world would be advised to share in our happiness, by entertaining that common salvation tendred them in the Messiah, now as it were ascended into heaven in that pledge of his presence the Ark pitched upon Sion; and that now they would subject themselves unto him, together with us, not of constraint, but of a willing mind, with joyful and thankful hearts, as one day they shall, receiving him for their Lord and King, that he might triumphantly reign over Jews and Gentils.

1 O Clap your hands (all ye people,) shout unto God with the voice of triumph.

2 For they that refuse voluntarie subjection to him, will have cause to repent it, they will find him (even the Messiah whom they slighted in his types on earth) to be the most high God reigning not onely in heaven, but on earth also, yea, all the world over, as he will make it appear by executing terrible vengeance upon such as rebel against him.

2 For the Lord most high is terrible; he is a great King over all the earth.

3 But for our parts that are his chosen people, we shall be blessed of the Lord, and how ever the Gentils do stubbornly refuse to come in unto us, partake of our priviledges, and subject themselves to his government among us, yet shall they be made subject to us, and to our Kings the types of Christ, whose spiritual Kingdom shall enlarge it self over all the world, over-powring by his spirit the most ignorant and rebellious to receive him, and be subject to him.

3 He shall subdue the people under us, and the nations under our feet.

4 As

4 For he shall chuse our inheritance for us, the excellencie of Jacob whom he loved. Selah.

4 As he hath graciously made choice of us for his people, so will he accordingly give us the utmost he hath promised to our forefathers his faithful servants and their faithful seed, concerning both an earthly and heavenly inheritance, maugre all enemies temporal or spiritual, and dignifie us the seed of holy Jacob his beloved with those excellent priviledges appropriated by promise of Temple-worship and royal government, figuring Christ his King and priestly office; An honour unspeakable.

5 God is gone up with a shout, The Lord with the sound of a trumpet.

5 How do we see it made good to us, in that the Lords Ark, the sure pledge and token of his presence with us and favour to us, is at this time to be fixed in its abiding place upon mount Sion, whether it is triumphantly carried with joyful acclamations, and sound of trumpet, answerable to the welcome entertainment of Christ in the hearts of his Gospel-converts and faithful people in his Church Evangelical on earth, and his glorious entertainment at his ascention, by saints and Angels in heaven.

6 Sing praises to God, sing praises; sing praises unto our King, sing praises.

6 O that we could rise up to their pitch of praise and gratitude for this unestinable mercie, and priviledge we enjoy of the gracious presence, and divine favour of God in Christ to us, and amongst us in its lively types, but though we cannot but come short of what it merits from us, yet let us lay out our selves to the utmost of our skill and abilities in praising, magnifying, and exalting the Lord, both for his own excellencies, and for our interest and proprietie in him and them, as a people ought to do that have such a God for their King, and gracious benefactor.

7 We

7 We above all people have cauſe to praiſe him, for though he be King of all the whole earth, yet of us in a differing manner and eminencie, ſo that though honour be due to him from all creatures, yet more eſpecially from us, for that none have that knowledge of him, and peculiar obligation to him that we have; Therefore we are not to praiſe him, as others that know him onely by acts of creation, and providence, and are ſubjects at large: but with a ſaving Goſpel-underſtanding of him in the Meſſiah, and powerfully not formally acting-faith in our hearts, anſwerably to the praiſes of our lips.

7 For God is the King of all the earth, ſing ye praiſes with underſtanding.

8 And though we be now the onely peculiar of God, and all the world but we are as it were exempted out of grace and favour: Yet, are the heathen as well as we under his government and power: And the ſame God that hath been gracious to us can make them alſo his people, when he pleaſeth: And doubtleſs will from heaven his place of holineſs remember in truth and faithfulneſs the promiſes made to, and concerning them, for light to ſhine out of Sion to them that ſit in darkneſs, which he is able to fulfil, and bring them in to himſelf accordingly.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 Yea, and which he will certainly do in great abundance, even Kings and Kingdoms that now are heatheniſh ſhall imbrace the faith of Chriſt preached amongſt them out of Jeruſalem, and be ingrafted into the ſtock of faithful Abraham our predeceſſour, as well as we our ſelves, whoſe ſeed they all are that do, or ſhall believe upon the face of the whole earth, and

9 The Princes of the people are gathered together, even the people of the God of Abraham; for the ſhields of the earth belong unto God: he is greatly exalted.

and have as good a right to the God of Abraham as we, whose priviledge ought not to be in the flesh but in the spirit, by, and in which spirit, shall Jews and Gentils be united; when the power of God shall be made manifest in Christ, then shall the great as well as the small belong unto God, and how ever they have refused subjection to him, and stood in opposition against him, yet they shall take Laws from him, and and that right willingly; becomming, of enemies, friends: yea, under him, protectors and defendors of their fellow-brethren, believers in Christ throughout all the earth: Thus shall God in Christ be universally worshipped, and his Kingdom enlarged far beyond the bounds of Jewry. The partition shall be taken down, and his dominion shall be throughout all the world, as Davids and Salomons is over Jews and Gentils.

The xlviii. Psalm.

This Psalm seems to be made upon some notable deliverance that Jerusalem had, from some potent armie made up of several nations that had besiedged it, but by a special and immediate hand of God were wonderfully defeated, and sent away, without effecting any thing against it; whence the pen-man takes occasion to commend the happie estate and condition of that Citie above all places in the world, partly for the natural scituation, but chiefly for the divine priviledges and protection God had vouchsafed it. And from their present experience argues unto future confidence of grace and mercie in like sort, like as in their distress they had been incouraged by calling to mind former acts of power and grace to them and their forefathers. For which their so wonderful deliverance, he sayes God will have praise every where, but acknowledgeth it chiefly due from them, and that both of his power, goodness, and faithfulness; exciting all that partake of that happiness to express their thankfulness joyfully, and that they may the better do it, he wishes them to survey, as the glorie of Jerusalem, so withall the glorious power and providence of God, that

that hath preserved it undefaced maugre their enemies, the memory whereof he would have entailed upon posterity for ever, for the help of the faith of Gods Church and people in all ages, and distresses.

Psalm xlviii.

A Psalm to be both sung and plaid by voices and instruments by the family of the Korathites, to whom it is committed for that purpose.

A song, and Psalm for the sonnes of Korah.

1 GOd in his Majesty and Power hath manifested himself to be exceeding great all the world over, in all places, to all people, by his works of creation and dayly providence, but beyond all these, he is declared unto us, and hath declared himself for us both great and gracious, in most remarkable mercies of transcendent natures, in the behalf of his own Citie Jerusalem, chosen for the peculiar place of his worship and service, where therefore he is to be praised accordingly, for his more than ordinary favours vouchsafed to that place and people, and chiefly in mount Sion the glory of Jerusalem, where the Ark resideth, and with it his special presence, there therefore is he principally to be magnified.

1 GReat is the Lord, and greatly to be praised in the Citie of our God, in the mountain of his holiness.

2 A place it is of it self naturally pleasant and sweetly scituated, beautified also with the glorious splendour of the Temple built thereon, admirable to behold, but more to be admired for the spirituall beauty and glory that shines forth thence to all the world, holding forth the saving Gospel-truths of Jesus Christ the promised Messiah in their types and lively representations, to all that by faith will lay hold of him, and come in unto him from the four corners of the earth, and from whence shall spring the doctrin of salvation, which shall be preached all the world over to the joy of all that shall receive it, specially

2 Beautifull for scituation, the joy of the whole earth is mount Sion, on the sides of the North, the Citie of the great King.

Northerly, whether by its ſituation it partly looks, and is thereby pleaſantly refreſhed with the coole winds that blow from thence in that hot countrey. Every way commendable it is, but in nothing more than in this; That it is the choſen Metropolis of King David and Salomon where they ſpecially reſided, and ſwayed the Scepter over Jews and Gentils, in repreſentation of Chriſts rule and dominion in and over his Church univerſall.

3 God is known in her palaces for a refuge.

3 Nor doth the ſtrength of this beautifull Citie Jeruſalem conſiſt onely in that of Art and Nature, which yet is very conſiderable in her above others, but chiefly in the favour and protection of God himſelf there ſpecially reſiding, by the Ark in the Temple that glorious ſtructure, and in thoſe Kingly types inhabiting the royall places thereof, to which and to the whole Citie for their ſakes he hath ſundry times yielded admirable preſervations, and given great deliverances, as God ſhall to his Church and people for Chriſts ſake their King and Prieſt

4 For lo, the Kings were aſſembled, they paſſed by together.

4 Many inſtances may be given, wherein God hath appeared miraculouſly in the behalf of this his Citie & the holy mountain in it, againſt ſundry potent and combined forces of heatheniſh Kings, that have endeavoured the deſtruction of it more times than once, and have pitched before it for that purpoſe, but have been diſappointed of their aimes, and ſent away without their errand, having been able for all their great preparation and joynt combinations againſt it, to do it no more harm than as if they had been ſo many wayfaring men that paſſed by it.

5 They ſaw it, and ſo they marvelled, they were troubled and haſted away.

5 Nay, though they came with minds full fraught with pride and hatred againſt it, yet when they come

to

to be eye-witneſſes of the excellencies humane and divine, that appeared in the Citie and Temple, their hearts miſgave them, and they were ſtruck into aſtoniſhment and admiration of what they ſaw; God ſo awing their hearts, and doing ſuch ſupernaturall execution upon their armies, that they wiſhed they had never undertaken the enterpriſe, and thereupon got them gone as faſt as they could, when they ſawit was a place defended by the living God.

6 Though when they came to beſeidge it, in their thoughts they had as good as taken it, promiſing themſelves infallible ſucceſs by the greatneſs of their power, but when they once ſet to work about it, and ſhould have done execution upon it, God appeared againſt them, and then their courage quickly failed them, on a ſudden their hearts were daſhed, and they diſcomfited with extream diſtraction and unexpected terrour.

6 Fear took hold upon them there, and pain, as of a woman in travell.

7 Thou, O God, didſt by them, even by theſe mighty armies, as thou doſt ſometimes by the ſtrong and tall ſhips at ſea, daſheſt them one againſt another by the ſtorms thou raiſeſt, and ſo ſplits and ſcatters them, that a whole Navie is brought to nothing, and ſo were they before Jeruſalem, by the mighty and immediate hand againſt them.

7 Thou breakeſt the ſhips of Tarſhiſh with an Eaſtwind.

8 God hath approved himſelf of the ſelf-ſame goodneſs to us, as to our forefathers, and of the ſame faithfulneſs in performing as in promiſing, for what deliverances God wrought in the times of the Patriarks, and what he promiſed by the mouths of his Prophets, we in our times are able, as concerning his wonderfull deliverances of Jeruſalem and this Nation, to draw a parallel line, to any that went before, and to

8 As we have heard ſo have we ſeen in the Citie of the Lord of hoſts, in the Citie of our God, God will eſtabliſh it for ever. Selah.

write *probatum est* to what ever promise God made for the good of his chosen people, for he hath marvellously improved his power in the defence of this place, which is so peculiarly his above all places in the world, shewing himself to have the command of all earthly powers, and that he onely is the Lord of Hosts, having sovereign Authority over them and their Kings, which hath been manifested by the glorious and marvellous victories he hath given this Citie, against such potent enemies as have come against it, because it is his after a peculiar sort, and he ours so too in a differing manner from all the people upon earth: and what he hath done is a sure sign and pledge of his future favour and grace, that he will still continue to be the same God to it and us, we continuing so to him, as Christ will be to his Church and people everlastingly. Even so be it.

10 We have thought of thy loving kindness, O God, in the midst of thy Temple.

9 In our distresses we had the happiness to have thy Temple (O Lord) to go unto, and in it the Ark of the Covenant and mercy-seat, signs of thy favour to us, and presence with us, which did much incourage us to seek unto thee, and there to mind thee, as of those speciall relations and ingagements, so of all thy former acts of love and kindness, which when we called to mind, exceedingly upheld our hearts in the midst of our greatest dangers, and gave us argument of prayer unto thee, and faith in thee for the like grace in the like occasion, to be shewn again and again, as oft as thy people and this place stands in need.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

10 According to the greatness of our deliverances which thou hast wrought, whereby the fame of thy grace and power to us-ward is spread throughout all the earth, such is the increase of thine honour, and renown

renown, amongſt thoſe people far and near. And whilſt others behold thee onely in thy power and goodneſs to us, and admire thee for it, we have reaſon to ſee farther, and to acknowledg more of thee than ſo, even thy faithfulneſs alſo (according to what thou haſt promiſed) in all theſe wonderfull works of deliverance which thou haſt wrought for us, with an out-ſtretched arm of power and ſtrength, for all the world to take notice of.

11 And though thy works do challenge the honour and praiſe that is due unto thee for them, from all Nations where the fame of them is ſpread, yet, chiefly from us that experiment the good of them, and the goodneſs of thee to us, that doſt ſo great things for us, and for thy holy mountain, (the figure of thy Church in all ages) ſituate amongſt us, whereby thou giveſt cauſe of joy and gladneſs, not onely to it, but to all thy people round about it, that are ſo ſecured and ſafeguarded by it, from all their enemies; which, for the preſervation of it, and them, thou haſt deſtroyed with ſuch remarkable manifeſtation of thy judgements upon them, and favour unto it and us.

11 Let mount Sion rejoyce, let the daughters of Judah be glad, becauſe of thy judgements.

12 The better to ſtirre you up to praiſe, and rejoycing, and confidence in God, take an exact view, and adviſedly conſider the beauty and ſtrength that he hath beſtowed upon this place (the type of heaven it ſelf) above all places in the world, how though it hath been ſo often, and ſo mightily attempted by enemies, yet how fruitleſly on their behalf, that have not been able to deface the leaſt beauty, nor to weaken the leaſt ſtrength belonging to it, but that round about on all ſides God hath defended it (as Chriſt ſhall his Church every-where) that nothing is diminiſhed, though ſurrounded

12 Walk about Sion, and go round about her: tell the towers thereof.

rounded with armies of enemies on every side. The walls and towers (as you may see) are still the same they were.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

13 Her fortifications not one jot demolished, her beautifull Temple and palaces no whit impaired. O wonderfull deliverance, O infinite grace, consider it again and again, what God hath done to and for his people, and peculiar place of residence, that you may declare it to your children, and they to theirs, to strengthen their faith in God, and to gain him the praises of after ages, who as well, as we, will tast the sweet of these past and present mercies, and which are a pledge of future favours unto them.

14 For this God is our God for ever, and ever; he will be our guid even unto death.

14 For this God whom we worship in Jerusalem, and who hath wrought such deliverances for it, is one and the same, his power and goodness unchangeable to his own faithfull people and servants in one age as well as in another, and shall be made so to appear even to the end of the world, and though he be always theirs, yet, then chiefly shall he shew himself their God and guid, when they have most need of him, and are in greatest danger.

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xlix. Psalm.

The Psalmist, that what he should say might be more effectuall, and take the better impression with all sorts and conditions of men, good and bad, high and low, it being matter both of weight and difficulty, *he therefore doth introduce it with a serious preamble.* Of weight, *both for the godly to understand, thereby to frame themselves to a patient enduring of afflictions from the wicked in this life, with assured hope of reward and deliverance in the life to come, when as their enemies shall perish, and also for the great ones of the world to know, that they may learn not to put their confidence and felicity in riches, and honour, which are transient, and shall perish with themselves,*

selves, to the neglect of true happiness. Of difficulty, *to be practised, and submitted to, both of the one, and the other, the godly being too apt to fear diffidence, and impatitiency, by reason of their present sufferings, and they that enjoy the affluence of the world, to abuse it, to their own destruction.*

Psalm xlix.

A Psalm committed to Heman, the chief musician of the family of the Korathites, for him and them to sing.

To the chief musician, A Psalm for the sons of Korah.

1 THat which I am about to speak, in this ensuing Psalm, is of that weight and universall concernment, that I wish it may come to the knowledge of all men, that live upon the face of the whole earth, now, or hereafter, and so many as it does, I wish them to be heedfull of it.

1 HEar this, all ye people, give ear all ye inhabitants of the world.

2 Let none exempt themselves, for every man, let his condition be what it will, good or bad, is concerned, one as well as another, in what by the spirit of God I shall teach them.

2 Both low & high, rich & poor together.

3 It is no vain or needless thing, that I am about to utter, that which I shall speak is that wisdom, which God himself hath taught me, not any thing hatched in mine own brain nor phancy, but such understanding as God hath revealed to that end, therefore shall I from mine heart declare it to you.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 I for my part confess my self a learner in such things as I shall teach you from God, and therefore though I am used as Gods instrument to declare them, yet will I consider them with the uttermost care and diligence I can, for my self, as I would have you to do for your selves. And what I shall speak shall be by way of Psalm, sung to the Harp the better to affect both my self and you with it, which being of so divine a nature, is not easily understood by men that in whole or in part are flesh and bloud, as we

4 I will encline mine ear to a parable; I will open my dark saying upon the Harp.

all are, and therefore need to be the better heeded.

5 Wherefore should I fear in the days of evil, when the iniquity of mine heels shall compass me about?

5 Why should I (or any child of God) distrustfully lay to heart mine afflictions by wicked worldly men, yea, though God himself set them on work to punish me, and deservedly too for my sinfull wayes, and that in such a manner as there seems (to speak humanely) no way to escape the danger, but to perish under it.

6 They that trust in their wealth, and boast themselves in the multitude of their riches.

6 For what are they that I am afraid of, but vain and foolish men, that trust not in God, but in deceiveable riches, which is all they have to glory in, knowing no other happiness.

7 None of them can by any means redeem his brother, nor give to God a ransom for him.

7 Which yet stands them in no stead, as to free them from death temporall, or to the obtaining life eternall, as to these they have no priviledg above those they count, and make, miserable here; for as wealthy as they are, they have their time set them by God, which they cannot lengthen a moment, neither their own life nor their friends or kinsmans, but when their hour comes, one must die as well as the other, how vain then is their confidence in riches.

8 For the redemption of their soul is precious, and it ceaseth for ever.)

8 For however money may buy other things, yet life (the principall of mans happiness) neither temporall nor eternall will be purchased by it, its too precious a commodity to be bought with such trash, anothergets ransome is the price of that, and therefore for all their great wealth, they may be short lived, and then where is all their happiness; they, and it, ceaseth for ever.

9 That he should still live for ever, and not see corruption.

9 Neither his own life, nor any ones else that he hath a mind should live, can he with all his wealth make to do so, if that were so, they would be sure to live always and never die, for they know no happi-

ness,

neſs, but what this world affords, on the tother ſide the grave, they look for no good.

10 And though this be ſo, that they cannot have an everlaſting happineſs by the tranſitory and fading wealth of this world, but that they muſt part from it, and leave it behind them, which they ſee by dayly experience in others of their rank, that death makes no difference of rich and worldly wiſe men, from thoſe that they count fools and brutiſh, and for all their wiſdom in getting and fore-caſting, they are not onely ſo unhappy as to leave their eſtates behind them, but when they are dead, oft times they have it, that they never ment it to.

10 For he ſeeth that wiſe men die, likewiſe the fool and the brutiſh perſon periſh.

11 Yet for all they ſee, and cannot but know this, they are far from reflecting upon themſelves, and ſeeing their errour, but notwithſtanding it, their thoughts and minds are wholly ſtill taken up how to greaten and perpetuate themſelves, and their families, as if it were ſo that they ſhould never die, nor part from that they have, and dream of an earthly immortality and felicity and none other, being ignorant of heavens.

11 Their inward thought is that their houſes ſhall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

12 But let them think what they will of this their earthly happineſs, and price it never ſo highly, and hope to enjoy it everlaſtingly, yet they ſhall find themſelves miſtaken miſerably; they and their contentments will not laſt long, much leſs always, be they never ſo highly promoted they ſhall ſtoop to death, and then for all their honour and happineſs here, what difference between them and the very brute beaſts, whoſe happineſs was here alſo? for as the one ſo the other by death bids farewell to felicity, which onely this life afforded them.

12 Nevertheleſs man being in honour, abideth not: he is like the beaſts that periſh.

13 However theſe men applaud themſelves in their worldly

13 This their way is their folly; yet their

posterity approve their sayings. Selah.

worldly wisdom and happiness, and esteem other men fools that value not the things of this life at the rate they do, yet this their wisdom is but foolishness, and their confidence their deceit, and their end proves it, whereby all happiness ends with them, but as nothing is more apparent, so nor less believed, for their posterity tread in the same steps, approve of their fathers errours, and think that folly that deceived them, to be the onely wisdom, and so are in like sort deceived themselves. And so let them be.

14 Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave, from their dwelling.

14 Though here on earth by their pomp and plentifull way of living, they were distinguished from other men of inferiour ranck, yet the grave will make no difference, but as sheep are put into a fold, so shall the grave receive them, like as it doth other men, and the worms there consume them; and those that here they set so light by and trampled upon, the godly and faithfull ones, after the long night of the grave is over, and that Christ in his second coming shall appear, and they with him in glory and immortality, then shall these despised righteous ones be their judges, and shall approve that to be the onely true wisdom, which in them, they counted here to be but foolishness. Thus shall all the honour and contentment they had here on earth, end in the grave in corruption and rottenness, and they never like to see good days again.

15 But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

15 But how ever my case and the case of the children of God may here seem miserable, Lazarus like, whilst they lie under the contempt and oppression of the *Dives-es* of this world, yet are we sure of everlasting salvation (which they shall not partake of) for God in faithfulness and mercy will raise us up from death to life, and though our bodies have suffered in

this

this world, our ſoul ſhall be ſaved in the next, for as we belong to the election of grace, ſo he will be ſure to receive us into glory, of this we may be confident.

16 And as I ſaid before, what need I, or any other child of God then fear what man can do unto us? Though we ſee power put into worldly mens hands that fear not God, though wealth and honour increaſe upon them.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 Let not this diſmay us, nor make us envy them, but conſider ſuch a mans end, when death comes, and die he muſt then and there he ſhall be poor enough and low enough, neither his honour nor riches ſhall profit him, or diſprofit thee in the grave, then is thy turn to be happy, and his to be miſerable.

17 For when he dieth he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though while he lived here in the midſt of ſenſualities, and had what the world could afford to give him content, and make him happy, he flattered himſelf with *omne bene*, never once thinking of a change, but lived as if he ſhould never die, and thought himſelf by reaſon of his worldly affluence, as much and more in favour with God, then Gods own children, that wanted what he had, and ſurely ſo think others too, the world generally believes thoſe men onely to be happy, and in a good condition, that have the world at will, and pampers themſelves with that they have, theſe are they that are had in reputation, for the onely wiſe and happy men.

18 Though whilſt he lived he bleſſed his ſoul: and men will praiſe thee, when thou doſt well to thy ſelf.

19 But alas, how are they deceived, both the one and the other, for he muſt die as his forefathers did in their times and turns, his happineſs here will have an end as theirs had, and then begins his miſery, as theirs did, which will have no end, the lamp of this life ſhall extinguiſh in utter darkneſs.

19 He ſhall go to the generation of his fathers, they ſhall never ſee light.

20 The

The 49. Psalm.

20 The sum and substance of all is this. That those men that have honour and riches, if withall they have not the knowledge and fear of God, they live like brute beasts, whose God is their belly, and shall die like them too, for they and their happiness shall perish together.

20. Man that is in honour and understandeth not, is like the beasts that perish.

The 50. Psalm.

God by the Psalmist declares that as all the world lies in ignorance, so he will judge them for it, and yet can and will save his faithfull and elect people, when he condemns the rest, which he will proceed against in judgement, though they never partaked of that divine light which shone onely amongst his people Israel, who therefore he more especially taxes and reproves, not onely for a sinfull but an ungratefull and a despising people, to, having those excellent privileges of his worship and presence amongst them, so shamefully play the hypocrits with him, pretending holiness in outward ceremoniall worship and performances, but never heed how faith and grace acts in their services, nay many of them are not onely formall, but even prophane hypocrites, that dare to live in sin, even gross sins, and yet be frequent in duties, thus mocking God to his face, and yet think he likes well enough of that they do, because they smart not for it, but God tells them, they shall tast the bitter fruit of their wayes if they repent not. And for them that spiritually and uprightly worship him amongst them; as they honour him, so he will reward them to their hearts content.

Psalm 1.

A Psalm of Asaph.

A Psalm made by Asaph.

1 THe mighty God, even the Lord hath spoken, & called the earth from the rising of the sun, unto the going down thereof.

THe onely true and Almighty God, the Lord of all the earth, having noted the Idolatrous miscarriages, and false worships, that are every where practised, summons all men in all the world to take notice.

2 Out of Sion the perfection of beauty, God hath shined.

2 That though the whole world be in sinfull darkness, and ignorance of the true God, and the right way of serving him. Yet there is a corner of the earth that God

God hath vouchsafed to shine out of, as the sun when it arises in the East, and spreads its light by degrees over the face of the whole heavens, a place and people that he hath chosen to reveal himself in and amongst, it is his people Israel in the land of Canaan, principally in the Citie Jerusalem, but most especially upon mount Sion, there shall you find and see in a breife map of lively types and representations God manifested not onely in his majesty, but in his true and saving way of worship, grace and truth shining there, and from thence shall take its rise to overspread the whole world.

3 This God that is so peculiarly ours, and at present seems comparatively to be professour of no part of the earth, but this that his people dwell in, nor to have no dominion over any else, for none serve him but they. This God of ours shall one day make it appear that he is Lord of all the world, when he shall come to judge it, which he will do, though now he forbear, and suffer it to lie in ignorance and Idolatry, but he will appear in terrour, and great glory to the astonishing and confounding of all men all the world over, that believe not in him, nor worship him aright.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 None shall escape his judgement, the heavens and the earth which he made, he shall command to render up all mankind, alive, or dead and dissolved into their elements or first principles, as subject to him to be judged by him, from the four corners of the world.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Then shall it appear that but some of all the world are Gods peculiar sanctified ones, a people sprinkled with the bloud of the covenant, keeping faith

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

faith and a good conſcience, which the Angels by ſpeciall appointment ſhall gather together from out the reſt of the world, and ſet them on Gods right hand in heaven, as now his Iſrael, his onely covenanting and ſacrificing people, ſevered from all the world beſides, are by a powerfull hand ſettled in Canaan.

6 And the heavens ſhall declare his righteouſneſs; for God is judge himſelf. Selah.

6 His righteous juſtice ſhall be made manifeſt over all the earth in condemning the wicked, be they never ſo many, and ſaving thoſe that are godly from amongſt them, be they never ſo few, for the righteous and omnipotent God that is Lord over all, and hath all power both in heaven and earth, who is of wiſdom to judge aright of all men, and of power to execute his judgement, ſhall himſelf paſs ſentance infallibly from heaven upon them. Even ſo be it.

7 Hear O my people, and I will ſpeak; O Iſrael, and I will teſtifie againſt thee: I am God, even thy God.

7 What have been ſaid of my peculiar favour to you above all the world beſides, is true, how that I have choſen you out of the whole earth, placed you in the promiſed land, vouchſafed you my ſpeciall preſence in my ſpeciall place of worſhip, entered covenant with you to be your God, and you likewiſe with me to be my people, mine Iſrael, to tread in the ſteps of your faithfull forefathers; and therefore, though I have a quarrell with all the world for their ſinfull evil ways, for which I will one day judge them as I have ſaid, yet you that are my people, even becauſe you are ſo; I would have you know, and therefore do I paſſionately preſs it upon you, that your ſins in your ignorance of me and abuſe of my name and worſhip in an outward pretence of holineſs without faith and affection, are my greateſt trouble, and which

which I cannot but with griefe complain of as a great unkindneſs againſt me the God of all the world; but more eſpecially your God above and beyond all the world beſides, and therefore exſpect to be ſerved in ſincerity, and not in hypocriticall ſhews and formalities by you.

8 It is not your ſacrifices that I ſo much care for, nor do I complain the want of them, I have had enough and too many of ſuch ceremonies from you, that I even ſurfet again of them.

8 I will not reprove thee for thy ſacrifices, or thy burnt-offerings, to have been continually before me.

9 Thoſe are things which thou valueſt, thy Bullocks and thy Goats, they are thy livelihood and ſuſtenance, which makes thee ſet by ſuch kind of ſervice, but they are not of that value to me, nor of that uſe, it is not they that give me content, I had rather be without them, than have them after that carnall and formall manner you offer them; you think you do me a pleaſure by being at ſuch charges, and that you feaſt me as you do your ſelves with the ſacrifices you offer me; whereas did I need ſuch things, I would not be beholden to your ſtalls or folds for them.

9 I will take no Bullock out of thy houſe, nor He-Goats out of thy folds.

10 I would go where there is better choice, and more variety, and take either what I wanted, or what I pleaſed, all the world over, for they are all mine, the whole ſtore that the whole earth is furniſhed with, and where you can plead no propriety.

10 For every beaſt of the forreſt is mine, and the cattell upon a thouſand hills.

11 Yea, I can command alſo the fowls that flie in the air, or that breed in the mountains, out of your reach, and thoſe beaſts that naturally are wild and untameable, and never will be at your command, they are all mine.

11 I know all the fowls of the mountains: and the wild beaſts of the field are mine.

12 So that if I were an hungry, and had an appetite to

12 If I be hungry, I would not tell thee, for the world is mine, & the fulneſs thereof.

to eat and feed upon the creature, as thou doſt, as by your manner of ſervice you ſeem to fancy me to be, I need not take the meat out of thy mouth by appointing you ſacrifices to any ſuch end, who am the God of all the world, and can ſerve my ſelf as I pleaſe upon the creature which I have repleniſhed the whole earth withall.

13 Will I eat the fleſh of Bulls, or drink the bloud of goats.

13 Can you have ſuch low and baſe thoughts of me, as to think me to have appointed the ſacrifices I command you for any ſuch carnall and ſenſuall reſpects, that am a ſpirit, and look to be worſhipped in ſpirit, or are you ſo void of reaſon and underſtanding, as to offer them to me upon ſuch humane and groſſe principles, as if the killing of cattell and ſhedding their bloud, never diſcerning the Lords body, were the thing I coveted, were ſerved by, and took pleaſure in. no, I hate ſuch ſervices, and have no pleaſure in ſuch ſacrifices, it is not for want of ſuch that I reprove thee, I have had enow and too many of them.

14 Offer unto God thankſgiving, and pay thy vows unto the moſt high.

14 If you will ſerve me aright, and ſacrifice, to give me content, then offer other manner of ſacrifices than theſe, or theſe ſacrifices after another manner; I that am a ſpirit look for the ſervice of your faith and affections, let the ceremonies and ſacrifices you perform be ſignificant, not ſhells without kernels, when you pretend to thank me in peace-offerings &c. Bring your hearts with you, let your faith and affections be offered up unto me through the propitiatory mediatour in whom onely they are accepted, in an humble gratulatory way, for the good you acknowledge. Remember its God you have to do with, who looks for the ſervice of the inward as well as the outward man, have thy mind on high in the heavens where I

am,

am, when thou worships me here below, and therefore be sure with the spirit thou pour forth praise and thanks unto me for the goodness and benefits thou acknowledgest to have received from me, when as thou offerest sacrifice.

15 Its prayer and praise offered up in faith to me, becaus of my grace and faithfulness to you, that I set by, its that shall prevail with me, not your empty ceremonies, and sapless sacrifices. If you be in trouble at any time, let me then hear from you in that way, and you shall be sure of a gracious answer from me, becaus then and never till then, I know I shall be sure to have a faithfull return made me of praise, glory, and thanks, for the goodness I shew unto you.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.

16 These are the men and this is that manner of service that God accepts of, but to the carnall hypocrit, or meer formall professor, that is so busie in externall performances of legall rites commanded by God, he would have such an one know, that he had rather have his room than his company, for all he does is but in abuse of God and his worship, making shew of serving him and keeping covenant with him, but without any truth or sincerity of heart, whereby he adulterates Gods own ordinances, and makes them utterly unpleasing to him, though appointed by him, but never intended they should be practised or preached by such men in such a manner.

16 But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth.

17 To bolster them up in their impieties, taking liberty to sin becaus they conform to outward ceremoniall ordinances: God would have such know, that they neither glorifie him nor profit

17 Seeing thou hatest instruction, and castest my words behind thee.

fit themselves, that are carefull in outward duties, and acts of Religion, and careless of holiness in heart and conversation.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

18 Thou, that art so full of seeming sanctity, thinkest thou, that God regards thy services, if withall thy heart be full of hypocrisie, and thy ways of unrighteousness, breaking the morall law, whilst thou makest conscience of the ceremoniall, giving the reins to thy corrupt heart, and hands to contrive and act all manner of impieties, as theft, adultery, and joyning thy self with such companions.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

19 Taking liberty to lie, and deceive, and makest even a trade and common practise of it.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mothers sonne.

20 Studiously back-biting and traducing others, that mean thee no hurt, nor never did thee any, but ought to be loved of thee as brethren, and of envy or emulation slandering those that are near and should be dear unto thee, thine own very kindred, and allies, labouring their disparagement, and disgrace.

21 These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thy self; but I will reprove thee, and set them in order before thine eyes.

21 These things you know have been acted amongst you, even by and amongst you that yet pretend to be a people in covenant with me, and come and worship before me, and sacrifice unto me, and because I bear with you in these hypocriticall evil ways of yours, and suffered my self to be thus mocked, and abused by you, you thought that I approved of you and your doings, but you shall find that I set not so light by mine honour, as you think for, nor will not so easily put up with such abuses as you imagine, there will come a time, that

that I will make you ſmart for your baſe abuſe of me, and mine holy ordinances, and you ſhall know that I am ſenſible of your ingratitude, and ſo ſhall you be of my juſt indignation for theſe your ſins, which I have marked all along; you ſhall find ſo much, how that Ile remember, when you have forgotten them, and mind you of them to your coſt.

22 For think you, that I will be ſo ſevere againſt the ſins of the reſt of the world, that in compariſon of you have no knowledge of me, nor have received no favours from me, and that I will not be much more ſo towards you; That I cannot pretend ignorance, but ſin againſt me either out of a ſtupid ſupine negligence, and diſreſpect of me, or out of a ſpirit of rebellion; But conſider it you had beſt, how my name hath been prophaned amongſt you, and perſiſt not to deſpiſe me in this ſort, and forget the duty and gratitude that you owe me, who deſerve better from you; leaſt that of all the world you ſmart moſt for it, for as your ſins are the greateſt being againſt light, and loving-kindneſs, ſo without repentance ſhall your plagues be the ſoreſt, for as you are without excuſe, ſo ſhall you be without mercy; no one, not Moſes nor any your forefathers upon whom you bear your ſelves, no nor the Meſſiah himſelf ſhall open his mouth for you, to ſave or deliver ſuch an hypocriticall ill-deſerving people.

22 Now conſider this, ye that forget God, leaſt I tear you in pieces, and there be none to deliver.

23 This is generally a nationall fault amongſt you, and will at laſt bring forth nationall judgements, and common deſtruction upon you, but yet as I have known and choſen you (though ill deſerving it) to be my people of all the world, ſo do I

23 Who ſo offereth praiſe, glorifieth me: and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.

know, and have choſen ſome from among you, that bear me better reſpect than the reſt; And ſuch an one who ever he be, let not him fear to periſh with the reſt, but be confident who ever he is that makes conſcience to worſhip me in ſpirit as well as in form, and when he ſacrifices to me, then with an humble, faithfull, and affectionate heart praiſeth me for my benefits and favours vouchſafed, thats the man that mine eye is upon, and upon the worſhip and ſervice he performs to accept it, for he alone worſhips me aright, all elſe is loſt labour, and meer mockery: The ſpirituall minded man, and the reall ſincere hearted Iſraelite, who is as well conſcionable and carefull of his life and converſation, to walk uprightly with God, and honeſtly with men, as of the rites and formalities of the ceremoniall law, and mine externall worſhip to do them; this is the man, that as he ſerves me acceptably, ſo will I reward him bountifully, he ſhall ſee with the eye of faith, and feel to the rejoycing of his heart, by the inward teſtimony of Gods ſpirit, his gracious acceptance of him, and his ſervices, with the aſſured hope of eternall happineſs in the Kingdom of heaven, and gracious providence here on earth, when others ſhall periſh both temporally and eternally.

The li. Psalm.

David *having long lain unſenſibly under the guilt and power of the ſins of murder and adulterie*, by Nathan *ſent from God his*

his conſcience being awakened, in this penitentiall Pſalm, he cries out for pardon and grace, in his wofull condition under the intollerable torment of his ſin, which God he acknowledgeth hath juſtly arraigned him for, and brought to light by his own confeſſion forced from him, and juſtifies all thoſe fearfull judgements denounced, which after befell him, of raviſhment, rebellion, fratricide, and Inceſt, in his own houſe and family. And that Gods people may not ſtumble at his fall, he confeſſeth the ſeeds of all ſin to be in him by nature, and that they may not ſin in cenſuring, advertiſeth them, notwithſtanding, of his ſincerity, is not out of hope, but falls to prayer for the righteouſneſs of Chriſt, joy of the holy Ghoſt, Sanctification and Juſtification; iterating his requeſts of theſe kinds, particularly prayes, that his bloud-guiltineſs may be pardoned, and that bloud-ſhed threatned may be averted, ſhewing alſo why he ſlew not upon ſacrifices, as others; becauſe he knew it was faith and repentance that God valued more. And for fear his ſins being ſo publick a perſon might alſo turn the indignation of God againſt his people and ordinances, he prayes the contrary, and that God would perfect his gracious purpoſe concerning the building of the Temple, foretelling by way of argument or motive, the acceptable ſervice that then would be done him.

Pſalm li.

A Pſalm directed to the preſent Quire for the ordering of it, whereof David is both the Authour, and the Argument, publickly declaring his repentance, and godly ſorrow for his adultery with Bath-ſheba, and the murder of her husband Uriah, after that Nathan the Prophet had awakened his conſcience with a meſſage from God.

To the chief muſician, A Pſalm of David, when Nathan the Prophet came unto him, after he had gone in to Bath-ſheba.

1 I dare not plead propriety in thee, nor relation to thee, having deſervedly forfeited both, by my many and hainous tranſgreſſions againſt thee, for which I deſerve to have no mercy. But ſince thou haſt ſpared me all this while that I have lain in ſin, and haſt not cut me off for my tranſgreſſion, but graciouſly ſent thy meſſenger to warn me of it, and awaken me out of this ſleep of death. I am emboldened

1 HAve mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

to make mine addresses to thee, O God, in humble confession, and supplication, and to beg pardon of thee for no other reason nor motives, but onely thine own free grace sake, which hath been always exceeding great towards me, and so I doubt not to find it still, so that though my sins be as it were impardonable for their number and nature, yet mercy and tender-heartedness to a poor penitent wretch as I am, does every whit as much abound in thee; let me have the experience as well as the knowledge of this, in the forgiveness of these my sins, and blotting them out of the book of thy remembrance, though written in black and bloudy characters.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

2 The filthiness that I have contracted, needs not onely legall but spirituall and evangelicall washings, the guilt that is upon my conscience, and the trouble of spirit that I am under is not easily removed, the bloud and water, the merit and spirit of the Messiah is it alone that applied by infinite grace can cure my malady, and render me acceptable again in thy sight, vouchsafe it me therefore, and that in such a proportion for my justification and sanctification, as my guilt and pollution stands in need of.

3 For I acknowledge my transgressions: and my sin is ever before me.

3 For though I have a long time loved, and lived in this grievous sin, which the Prophet from thee hath admonished me of, without sense or sorrow, or once confessing or deprecating it, yet now the case is altered, I hate it, and my self for it, and confess it in all its aggravations, and complicate iniquities as adultery, drunkenness, treachery, murder, rebellion against thee, and what ever can be justly laid to my charge, I own them, know I am guilty of them, and confess them all to my shame, both to thee, and in the face of all thy people,

people. For so incessant, and extream are the horrors of my conscience, by reason of these fearfull crimes that evermore stare me in the face, that I must and will cry out against my self, and be incessant in confession, and supplication, untill I be reconciled, and mercy obtained.

4 The injury and wrong I have done to man in this my sin, my conscience hath dispensed with it, and never budged at it, I so ordered the matter that neither shame nor blame befell me all this while, though contrary to my duty of justice and protection, I had my will on Bath-sheba and murdered Uriah, but so cunningly, that none knew it, nor mine own conscience never accused me of it, nay it hath much pleased me to think how cleanly I have com off in this business, and made account I should still have done so, never considering that thou wast concerned in it, which now I find to my cost and unspeakable grief, so that though Uriah be dead, and so is not alive to accuse me, and Bath-sheba I have taken her to wife, and so she is reconciled to me, and that my ranck exempts me from the ordinary proces at law, yet am not I acquit, but now thou, thou, O Lord, hast waged law against me in mine own conscience, made it thy tribunall, and as a thousand witnesses, so that I need no accusers, mine own confession shall serve the turn to condemn me, though I am quit at all other bars, and free from all other testimonies, yet do I hold up my hand at thine, confess the fact and cry guilty before thee, and against thee, who hath taken me to task and art both witness and judge, for thou hast seen all my base miscarriages from first to last, as now I plainly perceive, and therefore however hitherto, I have concealed my sin, and

4 Against thee, thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, & be clear when thou judgest.

none accuſed me, yet now do I publiſh this execrable and horrible fact before all Iſrael, and confeſs I have deſerved all that thou haſt denounced againſt me by thy Prophet for it, and that thou art juſt in thoſe thy fearfull comminations touching me and mine houſe, which run paralléll with mine offences, and ſo alſo ſhalt thou be, when they actually come to paſs, and are executed, how formidable and ſtrange ſo ever they may then appear unto beholders, and differing to thoſe promiſes of grace and favour thou haſt made to me, and my ſeed, which (notwithſtanding my ſin, and theſe thy juſt judgements) thou knoweſt how, and certainly wilt perform in grace, and faithfulneſs, though I have deſervedly forfeited them.

5 Behold, I am ſhapen in iniquity: and in ſin did my mother conceive me.

5 And how ever it may ſeem ſtrange that a man ſo extraordinarily bleſſed by thee & peculiarly favoured of thee, ſhould fall ſo fouly, as I have done; for this, I would have all men know that ſtumble at it, that its no ſuch marvell rightly conſidered, for wherein I differ from others, it is thy grace and not my goodneſs that is the cauſe of it, for the ſelf-ſame nature and diſpoſition to ſin, yea, to all and any ſin, be it never ſo prodigious, is in me that is in the worſt of men, as I have made it too evident, for I inherit and have growing in me that bitter root of originall pravity that ſucceſſively is derived from Adam to all his poſterity, which hath been fruitfull in me all my life long, the Lord be gracious to me, and pardon, and weaken it in me more and more.

6 Behold, thou deſireſt truth in the inward parts: and in the hidden part thou ſhalt make me to know wiſdom.

6 Were I no other than nature hath formed me, I ſhould neither have acceptance nor favour from thee, but as bad as I am, and would have thy people

people know it to my humbling and their warning, yet withall I would have them know, that grace and ſinfull nature is conſiſtent together, ſo that though they do condemn me for ſin, yet not of inſincerity, the root of the matter may be and is in me, for all this: as thou art gracious to paſs by many and great ſins, and to own ſuch a ſinner for thy ſervant if thou ſeeſt an upright heart, and a ſanctified diſpoſition in him towards thee, ſo I would have them to be charitable, and to paſs (though a juſt) yet not a raſh and finall ſentence upon me; for thou both haſt, and for all this, out of the abundant riches of thy grace wilt yet further inſtruct me in the way of life and ſalvation, to attain unto it, by faith in the righteouſneſs of another, though I have none of mine own to truſt in, or to boaſt of.

7 But what ever men think of me, and how ever I ſtand in their good opinion, yet my hearts deſire is to be received again into thy favour, which I know is poſſible, notwithſtanding my eſtate ſeems deſperate. The bloud of Chriſt who ſhall be ſacrificed for penitent believing ſinners, and now is of virtue and uſe to ſuch in his types, being by grace through faith ſprinkled upon me, and his righteouſneſs afreſh imputed to me, which the Lord grant, is able to render me clean in thy ſight, ſo all-ſufficient and meritorious is the bloud of this thy Son and and my Saviour, that if thou wilt but waſh me in it, for all the filthineſs I have contracted, I ſhall in the ſight of God by this ſupernaturall emundation, exceed the purity of any creature whatſoever in the eyes of man.

7 Purge me with hyſope, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow.

8 As

8 Make me to hear joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

8 As thou haſt ſent me a ſad meſſage of thy heavy diſpleaſure, and threatned me with ſore judgements, and laid my ſin terribly home to my conſcience, which hath fetched confeſſion and contrition from me; ſo now Lord, that thou haſt humbled and broken my ſecure and impenitent heart, and caſt me into ſuch deep ſorrows, vouchſafe to change the temper of my ſpirit; and by thine, ſpeak a reviving effectuall word of grace and reconciliation to my ſoul, aſſure me of the pardon of my ſin, and mine acceptance into favour, that I may therein rejoyce, notwithſtanding the ſad things that are like to befall mine outward man, and that juſtly.

9 Hide thy face from my ſins; and blot out all mine iniquities.

9 And that thou maieſt do this, Lord interpoſe the righteouſneſs of Chriſt betwixt thine eyes and my ſins, look at that and not at them; Let no one of all my many tranſgreſſions remain upon my ſcore unpardoned, for the bloud of Chriſt is as well able to do away all as any, and till then I ſhall never be at quiet.

10 Create in me a clean heart, O God; and renew a right ſpirit within me.

10 Nor do I deſire as hypocrits and unſincere profeſſors do, thy pardoning without thy purging grace, it is thy juſtifying grace indeed that I earneſtly ſue for, but not without thy ſanctifying. My courſe of ſinning hath quite put my ſoul out of frame, I am as if I never had been regenerated, corruption hath ſo broken in upon all my faculties, and born down all my graces, that it hath and doth, and is like ſtill to bear ſway, and grace never to get the better again, if thy power do not interpoſe. O therefore, good Lord, begin the work of ſanctification again in me, kindle again thoſe ſparks of grace that lie almoſt quite ſmothered, breathe the breath of life into them, that ſin and corruption may take its turn to die; above all,

free

free me from the bondage of luſtfull concupiſcencce, that hath been ſo predominant, and hath precipitated me into ſo many hideous ſins ſubſervient to it, give me a ſpirit of holineſs for time to come, ſpecially a pure ſpirit, and ſuch an one as may be firm for God, and not drawn aſide as mine hath been, but able to reſiſt temptations.

11 My ſins (as I well deſerve they ſhould) have ſeparated betwixt me and my God, the ſenſe of thy love and favour that I was wont to feel in the actings of my faith and other graces is now extinct, and I am as a baniſhed man from thy preſence, without communion and fellowſhip, but, Lord, have compaſſion upon this my diſconſolate condition, ſmile out upon my ſpirit in the renewed ſenſe of thy loving-kindneſs, and be not for ever ſtrange to me, nor take not quite away the ſpirit of grace and adoption from me, but in mercy reſtore me to mine intereſt in thee, and relation to thee, and to thoſe active graces that accompany theſe.

11 Caſt me not away from thy preſence; and take not thy holy ſpirit from me.

12 Grant me that which I cannot live without, though I have deſervedly loſt it by my ſins, yet return it to me graciouſly, to wit, the comfortable aſſurance of my ſalvation by thy grace, that my heart may once more taſt of thoſe joyes and ſweet apprehenſions which formerly ſhoon bright in my ſoul, but now are miſerably eclipſed, and let me not ſink deeper and deeper into ſin and ſorrow, but by thy ſpirit of adoption and liberty, which can onely reſcue me from the power and bondage of ſin, and make me to run the wayes of thy commandments, underprop my decaying comforts and graces.

12 Reſtore unto me the joy of thy ſalvation: and uphold me with thy free ſpirit.

13 If thou wilt thus befriend me, it ſhall not onely engage

13 Then will I teach tranſgreſſors thy

ways, and sinners shall be converted unto thee.

engage me personally to thee, but I will so declare thy grace out of mine own experience, in zeal to the glory of it, that who ever are burdened with the heavy pressure of their sins as I am, I will instruct them what way they shall take to come out of that bondage, to be thy freemen and servants, and will incourage them in it by mine own success, when I am converted, I will strengthen my brethren, and doubt not but thy grace to me, and restauration of me into favour, will be a means to convert and save many a sinner besides my self, that weighs with himself, and finds upon divine record, what mountainous sins of mine thy mercy hath removed out of the way.

14 Deliver me from bloud-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

14 The sins I confess are exceeding capitall which I have committed, specially that of murdering Uriah, and the rest that died with him by that design of mine, for which I deserve capitall punishment, even bloud for bloud, but in thine infinite mercy pardon this grievous guilt, and bring not the guilt of the bloud of others yet further upon me also, which thou hast threatned shall be shed in punishment of that which I have shed already. In this, O God, thou God that hast promised salvation to thy servant (in which I cannot chuse but hope) hear me, revoke thy sentence, and reverse this judgement, for thy mercy sake; so will I lift up my voice with joy and thankfulness, and in songs of praise will extoll thy righteousness, thou art as well faithfull to pardon, and shew mercy, as just to punish.

15 O Lord, open thou my lips, and my mouth shall shew forth thy praise.

15 O that thou that art the Sovereign Lord of heaven and earth, to whom both liberty of pardon, and power of punishment doth belong, wouldst hear me in this, and give me thereby occasion, and withall renew

renew my power as thy pen-man and Prophet, to celebrate thy praiſe, and publiſh the worth of ſuch a mercy in Pſalms and ſongs.

16 For to promiſe thee legall ſacrifices of Bulls and Goats &c. Eſpecially to expiate ſuch ſins as theſe are, were but vain, it is not that will give thee content, elſe would I give thee ſtore of them, and think my pardon a cheap purchaſe, but in this caſe it is neither one kind of ſuch ſacrifices, nor other that will pleaſe thee, or profit me.

16 For thou deſireſt not ſacrifice, elſe would I give it: thou delighteſt not in burnt-offering.

17 That ſacrifice which is in ſtead of all other, is, when a poor ſinner is grieved at the very ſoul for his ſin againſt ſo good a God, and ſo himſelf becomes a morall and ſpirituall ſacrifice burnt and torn in the ſpirit of his mind, with the anguiſh he conceives for his diſobedience and ingratitude, he that with a falſe-condemning, ſelf-crucifying, and ſin-mortifying heart, humbly and yet believingly makes out for mercy and pardon in the bloud of Chriſt; this, this is the man, and thats the ſacrifice that God expects, accepts, and makes great account of.

17 The ſacrifices of God are a broken ſpirit: a broken and contrite heart, O God, thou wilt not deſpiſe.

18 Lord however thou beeſt pleaſed to do by me, yet bring not evil upon thy people, nor upon thy worſhip or the place thereof for my ſins ſake, who have cauſe to fear the deſtruction of all by my means: but for thine own ſake, thy Chriſt and covenant ſake, ſtill take pleaſure in thy people and ordinances, though thou haſt none in me, to continue gracious and benevolent to them, and let not Jeruſalem fare the worſe for my tranſgreſſions committed in her, but go on ſtill to preſerve her and perfect her beauty according to thy deſignment, and gracious ingagement touching her, the emblem of thy Church.

18 Do good in thy good pleaſure unto Sion: build thou the walls of Jeruſalem.

19 And

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer Bullocks upon thine altar.

19 And then when thou hast compleated all thine Evangelicall ordinances, graces, and priviledges, in their types, in that glorious structure of the Temple, and the ceremonies exercised therein, then shall the sacrifices be offered to thee with more understanding, and clear discerning of their Gospel-sense and meaning, when the Church is triumphant, which now under me is militant, and then shall sacrifices so offered in the representation, and faithfull application of Christ crucified for sin, and accompanied with a suitable spirit of repentance and godly sorrow be right acceptable to thee; sacrifices of every kind thus offered, as then they shall be, O how will they please thee: That shall be a time of wonderfull praise, and plenty of peace-offerings shall be offered with right glad hearts upon thine altar. O let this time come, and let it receive no interruption by mine unworthiness.

The lii. Psalm.

David *in this Psalm, in the person of Doeg shews the sinfull vanity, of trusting in any thing but God, specially in wicked and unlawfull practises against the godly, seem they never so promising, assuring all such that it will be their utter undoing at last, and the righteous against whom they plot shall out-live them and their designs, to their corroborating in faith, and contempt of such vain men and their vain confidences. He fore-shews that thus it shall be betwixt himself and Doeg, he by his faith shall be established in a happy condition to the praise of God, when Doeg shall be ejected out of Israel.*

Psalm li.

To the chief musician Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said

To the President of the Quire is this Psalm committed, instructing unto confidence in God for his Church and peoples felicity, and their enemies ruin,

ruine, notwithstanding any seeming contrariety at present; made by David upon Doeg, that counterfeit convert, his informing Saul of Abimelechs entertaining David at Nob when he fled from him, and thereby occasioning the destruction of him, and the rest of the Preists there.

unto him, David is come to the house of Abimelech.

1 O Thou wretched fooliſh Doeg, that hypocritically profeſſeſt the true worſhip of the God of Iſrael, and as by nature, ſo in heart art ſtill an Edomite and perſecutor of his Church and people, why art thou ſo glad of an opportunity to advance thy ſelf in the Kings favour by indirect and ſinfull ways in betraying the innocent? and abuſe thine intereſt and power at court to the endeavouring my ruine, which yet thou ſhalt never be able to compaſs, though thou haſt been a means to cut off my ſpeciall freinds and Gods faithfull ſervants, by thy baſe and treacherous flattery, yet ſhalt thou never be able to do the like by me, nor the Church of God concerned in me, or to prevent what God hath promiſed and deſigned in that behalf, but both Saul and thou ſhalt be diſappointed in all your attempts and devices by the goodneſs, power, and wiſdom of God, which ſhall all work for me, and preſerve me maugre all you can do to the contrary.

1 Why boaſteſt thou thy ſelf in miſchief, O mighty man? the goodneſs of God endureth continually.

2 How miſchievous haſt thou been in thy treacherous diſcoveries of my being with Abimelech and his relieving me, to the expoſing him to the rage of Saul, who by that thine information hath wholly cut off both him and the reſt of the Preiſts, as if they and I had conſpired againſt him, whereas they were utterly ignorant ſo much as of my very flight from

2 Thy tongue deviſeth miſchiefs: like a ſharp raſour, working deceitfully.

from him at that time, and meant no hurt at all to Saul in that they did for me, but as I, so they were faithfull and loyall to him, doing that they did in reference to his service, which indeed I then pretended to be imploid in.

3 Thou loveſt evil more than good: and lying rather than to ſpeak righteouſneſs. Selah.

3 This act of thine ſhews thee what thou art in thy heart, an hypocriticall profeſſor, that careſt not what miſchief thou doeſt, nor by what indirect means, to the innocent and faithfull ſervants of God, betraying them to the malice and rage of Saul (from whom thou ſhouldeſt rather have endeavoured to preſerve them) and that at ſuch a time, as thou couldſt not have choſen a worſe to tell this in, even then (when it made anger againſt me, he was railing upon, and condemning all men for my ſake as conſpirators with me) didſt thou chuſe to make this known, thereby falſly to inſinuate Abimelech and thoſe Preiſts to be of the combination, which was utterly falſe.

4 Thou loveſt all devouring words; O thou deceitful tongue.

4 Thou mighteſt well think what would come of ſuch an information at ſuch a time, but it ſeems thou didſt it purpoſely with a deſire to endear thy ſelf by doing miſchief, and being the inſtrument of Sauls crueltie. O thou treacherous paraſite.

5 God ſhal likewiſe deſtroy thee for ever, he ſhall take thee away and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

5 But as thou haſt been the death of the Preiſts of Nob, even fourſcore and five innocent perſons, and haſt extirpated the family of Abimelech, ſo ſhall God do by thee and thine, he ſhall utterly deſtroy both thee and all that belongs unto thee, null thy hopes of preferment, and ruine thy ſubſtance, and caſt thee out of the land of Iſrael, where there ſhall not ſo much as one remain of thy family, where indeed thou waſt never rightly planted, hypocritically counterfeiting thy ſelf a proſelyte, for the place and preferment

ferment ſake thou hadſt in Sauls Court. And ſo be it.

6 The righteous people of God whom thou ſo much hateſt, and haſt been the deſtruction of not a few of them, for all that, their ſurvivors ſhall live to ſee as much by thee, according to my prediction, and ſhall give glorie to God in reverence of his righteous juſtice upon ſuch enemies, and faithfulneſs to his Church and people, and in heart ſhall laugh at the folly of unbelievers and hypocrites for thy ſake, and perſonally at thee.

6 The righteous alſo ſhall ſee and fear, and ſhall laugh at him.

7 Whom God ſhall eſpecially make remarkable, in the execution of his juſt judgements upon thee, whereby the Godly ſhall be confirmed in their faith and dependance upon God, when they ſee what thy courſes come to, in truſting and relying upon thy power at Court, the wealth thou haſt gotten, and thine own wicked deviſes, to amplifie and eſtabliſh theſe, and not upon God.

7 Lo, this is the man that made not God his ſtrength: but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs.

8 Thou ſhalt wither, when I (and ſuch as truſt in God) ſhall for all thine and Sauls malice to me, and the preſent calamities that lie upon me, being driven from the tabernacle and ſervice of God, be returned thither again in a flouriſhing condition of honour and felicitie; and this I believe as confidently as if I were there already; for as I know thy preſent proſperitie ſhall have a certain end, ſo ſhall this mine unhappineſs, which ſhall not diſmay me for expecting better, through the mercie of God wherein I truſt, which in his own good time ſhall implant me in a perpetuated good condition, like as his juſtice ſhall weed thee up by the roots never to grow again.

8 But I am like a green olive-tree in the houſe of God: I truſt in the mercie of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name.

9 Though I am now far from such a State, yet will I give even present, aswell as future thanks and praise unto thee for it, (O God, of my hope) as if I were possessed of it already, because it is as sure to me as the destruction of Doeg is to him, both which shall certainly come to pass to thine everlasting praise, and for which I will live in humble expectancie, depending upon thy grace and faithfulness, till they be accomplished, which are precious things with thy people, the very solace and support of their souls, how ever neglected by hypocrites and unbelievers, who trust in riches and honour, whilst that thy saints believe in thee, because of them.

The liii. Psalm.

David *speaking in the wisdom of the holy Ghost, befools the wisdom of all flesh, which in all men naturally out of an enmitie and misunderstanding of God, leads only unto sin, and professedly hates those few in the world whom God hath renewed, instead of seeking to become such themselves. But he shews, that they both have and shall certainly smart for that sin of contempt and hatred of God and his Church, and praies, that God would presently by him give tranquillity to his people, as Christ shall to his Church.*

Psalm liii.

To the chief musician upon Mahalath, Maschil, A Psalm of David.

To him that is most skilful upon the wind instrument Mahalath, is this Psalm of Davids making committed, instructing what man is by nature, what Gods people must find from such, and how God will take their parts against them.

1 The fool hath said in his heart, there is no God; corrupt are they, and have done abominable iniquitie: there is none that doth good.

1 Man by his fall hath lost, and naturally is void of the right understanding of God, believing nothing so of him as he is, and so makes him as if he were not. And out of this depraved ignorance, all natural men live in sin, and from the beginning have multiplied abominations; not one, either is, or ever was, that by nature without special and supernatural grace ever knew or served the Lord aright.

2 The

2 The Lord made a long trial of it, in the first age of the world, in that time of nature between Adam and the Law, purposely to see what nature of it self would bring forth, whether there were any that could and would improve it to the knowledge, belief, and worship of God, his love and service, as a glass for after-ages to see themselves in.

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

3 But he found by long trial and experience, notwithstanding his documents and judgements upon the old world, and so he finds still, that all men are naturally fools, void of true understanding, carnally-minded, and generally without exception, of polluted hearts and lives, lothsome in his sight; that none in nature does that which is right or acceptable, no, not a man of all mankind, every imagination of the thoughts of whose heart is onely evil continually.

3 Every one of them is gone back, they are altogether become filthie; there is none that doth good, no not one.

4 Insomuch as God himself admired to see all men by nature void of knowledge, and given over to sin, yea, even to the hatred and devouring those few in the world that are the people of God, and have obtained mercie, and (differing from them) walk in wayes of holiness and righteousness, never taking thought to do, or to be, like them, neither themselves by nature worshipping God, nor yet seeking to God for the grace and inablement that they had, but contemned it, and hated them.

4 Have the workers of iniquitie no knowledge? who eat up my people, as they eat bread, they have not called upon God.

5 Which at last brought fearful and unexpected desolation upon them, when the floud came and swept them all away in the midst of their jollitie. Like measure shall the wicked contemners, and haters of God and his worshippers have in after-ages, God will certainly take part with his Church, though never so few, against her persecutors and despisers

5 There were they in great fear, where no fear was; for God hath scattered the bones of him that encampeth against thee, thou shalt put them to shame, because God hath despised them.

spisers though never so many, to save it, and ruin them: As then he did, so shall he in his fierce wrath destroy even the whole world of wicked wretches that know not God, and persecute his Church, she shall worst them, as contemptible as she seems, because themselves are as hateful and detestable to God, as she is to them, who is and ever will be an enemy to his Churches enemies, to blast, befool, and utterly destroy them.

6 O that the salvation of Israel were come out of Sion! when God bringeth back the captivitie of his people, Jacob shall rejoyce, and Israel shall be glad.

6 O that the time were come, which I am sure will come and is not long to, that God will be mine enemies ruin, settle my Kingdom in Sion, as a type of Christs in heaven, and then and there by me send deliverance and happiness to his people Israel, as he will thence salvation to his Church by him. When God shall thus have delivered them from their enemies and out of their present troubles (as formerly he did out of their captivities) into peace and tranquillitie, as his Church by Christ shall be from wrath and hell, how shall the faithful and true Israel of God, who properly are the seed of his servant Jacob, rejoyce proportionably now in the type as then in the antitype?

The liiii. Psalm.

David *taketh occasion to ingage God the more to him, by how much the more his enemies and dangers increased upon him, by secret treacheries, and open violences, and found God as he hoped, his deliverer, whereupon he goes a pin higher, and strengthens his faith in his ultimate deliverance, and establishment promised; at which time, when it shall come to pass, he promises not to be a little thankful to God.*

The liiii. Psalm.

To the chief musician on Neginoth, Maschil, A Psalm of David,

To him that is most skilfull upon the stringed instrument Neginoth, is this Psalm committed, of Davids

vids making, upon that occasion when the Ziphims came once and again to inform Saul where David had retired himself with his men, for him to persecute him. Instructing us to draw near to God, as dangers draw nearer to us.

when the Ziphims came and said to Saul, Doth not David hide himself with us?

1 LOrd remember thy gracious ingagements for my preservation, and future establishment, accordingly in thy grace and faithfulness deliver me out of mine extream difficulties, when all humane help fails, then for thy righteousness sake who knowest mine innocencie, and mine enemies treacherie, let thy miraculous and omnipotent power appear for me.

1 SAve me, O God, by thy name, and judge me by thy strength.

2 Lord be mindful of me that flie to thee for succour; and make thee my refuge, hear my prayer in this my necessitie, and grant me the deliverance I so earnestly make suite for.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For besides the King and his courtiers, and his ordinarie souldierie, men, that never saw my face, meerly, because I come to safeguard my self amongst them, without any harm to any of them. The Ziphims, are also conspired against me, and have betrayed me to Saul and his complices, my deadly enemies, who are upon their march against me to catch or kill me; These Ziphims, as they are strangers to me, so they are to God and his wayes, else they durst never have sought to betray innocent bloud in this sort. The Lord remember them for it.

3 For strangers are risen up against me, and oppressours seek after my soul, they have not set God before them. Selah.

4 But though enemies increase and dangers multiply, yet by experience I find that God is able to deliver me, and doth do so, as my late wonderful escapes have made to appear, and though I have many against me that seek my life, and but few with me or for me, yet

4 Behold, God is my helper: the Lord is with them that uphold my Soul.

they that are on my side, he is on theirs, and preserves them for my sake.

5 He shall reward evil unto mine enemies; cut them off in thy truth.

5 The Lord shall be meet with these unjust enemies of mine, and reward them according to their treacherous dealing, and cruel persecution, in thine own time and way, O Lord, ease me of them, by destroying them that would destroy me without cause, according to thy faithful promises and righteous judgements.

6 I will freely sacrifice unto thee; I will praise thy name, (O Lord) for it is good.

6 If so, when that time comes, whereas now I am exercised in fear & dependence, then will I be as conversant in faithful thanks-givings, when thou shalt set me free, I will praise thee with an inlarged heart, and offer free-will-offerings & peace-offerings to thee in a plentiful and gratuitous manner, magnifying thy grace and faithfulness, which I have found made good unto me.

7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

7 For so it shall come to pass, I am as sure of it as if it were already, my faith carries me to it, beyond and above all intervening difficulties, so that I (me thinks) already enjoy my *quietus est*, and see my bloud-thirsty enemies laid low enough for doing me any more harm.

The lv. Psalm.

David *being greatly oppressed by* Saul, *and in some imminent danger* (*probably that of* Keilah) *plyes God hard by argument in prayer, wishing himself any where out of* Sauls *reach, and that God would by some exemplarie judgement both punish and disappoint his enemies, declaiming against the base perfidiousness of some old acquaintance and intimates of his, wishing such wicked dissemblers to God and man might perish remarkably, but for all their craft and hypocrisie towards him doubts not but God will stand by him, as he hath done, and both preserve him and punish them. He sets forth* Sauls *perfidious hatred against him, but strengthens his faith in God, who he is assured will put a speedy end to his cruelty, and his own miserie.*

Psalm lv.

To the chief musician on Neginoth, Maschil, A Psalm of David.

To him that is most skilful upon the stringed instrument Neginoth, to which this Psalm of instruction

to

to truſt in God for deliverance in greateſt troubles, is chiefly ſet, do I David that made it recommend it, for the care and ordering of it in the Quire.

1 O God, mine extremitie is thine opportunitie, as is my danger, ſuch is my prayer, the one preſent, the other preſſing. In thy faithfulneſs hear me making my piteous moan in this my miſerie for grace and mercie to be ſhewn me, and thy power to appear for me in this my neceſſitie.

1 Give ear to my prayer, O God; and hide not thy ſelf from my ſupplication.

2 Be not careleſs of my condition, but weigh well what I ſay and pray, being ſo nearly concerned, and grant what I ask: for as my grief, ſuch is my ſorrow, both of them very great, forcing me bitterly to complain to thee of mine enemies, and to lament my ſelf with woful bewailing, which for all my ſtrivings I cannot ſmother, but they do break out from me.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe.

3 Becauſe of the calumnies and threats of Saul and his complices againſt me, and their cruel and unjuſt perſecution of me, for they lay treaſon and conſpiracie to my charge, which I was never guiltie of, and for this their falſe accuſation they, (as if it were true) bear a deadly hatred to me, and with furie and revenge ſeek to take away my life.

3 Becauſe of the voice of the enemie, becauſe of the oppreſſion of the wicked: for they caſt iniquitie upon me, and in wrath they hate me.

4 Their rage and crueltie is ſuch, as I am in ſuch continual danger by it, that I ſuſtain wonderful trouble of mind, and am almoſt ſunk into deſpair of eſcaping their hands, who at this inſtant do put my life in peril, if thou deliver not.

4 My heart is ſore pained within me: and the terrours of death are fallen upon me.

5 I cannot expreſs the miſerie that I am in, and the anguiſh of mind I lie under at preſent, my dangers are ſo imminent, and my trouble ſo inſupportable.

5 Fearfulneſs and trembling are come upon me, and horrour hath overwhelmed me.

6 And I said, O that I had wings like a dove; for then would I flie away, and be at rest.

6 Insomuch that I could wish my self any where far enough off, to avoid Sauls causless suspition of me, where ever I might enjoy my peace and freedom from this continual fear I am in of him.

7 Lo, then would I wander far off, and remain in the wilderderness. Selah.

7 Had I but means he should soon see I would quit his Kingdom, where I am such an eye-sore to him, and live in the most solitarie place in all the world, rather than to be thus in continual trouble and hazard. I would to God it were so.

8 I would hasten my escape from the windy storm, and tempest.

8 He should soon be rid of me, if I could tell how to get from him, before I would lead this life to undergo this continual storm and tempest of such unceſsant vexations within and without, I would thrust my ship into any creek in the whole world, go as far from him, as my legs, nay wings could carrie me, if I had them.

9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the Citie.

9 Thou hast, O Lord, heretofore admirably manifested thy power, in a marveilous manner destroying those that opposed, and mutined against thy servants, witness Korah and his complices; and against thee, witness the confusion of Babel: Truly now art thou also affronted, and I thy servant endangered as Moses was then by a sort of people (the Lord divert and frustrate their malice by destroying them, and scattering and dividing them and their counsels) that are set at libertie by their own deboisherie, and their ring-leaders authoritie, to practise all manner of wickedness against thy Church and me, without any restraint or punishment, as if there were no Law nor Government in Israel, neither indeed is there, nothing is practised now adaies but how to wrong and oppress the innocent every where.

10 These

10 Theſe are the things that all ſorts of people, all the Kingdom over watch and are ſolicitous to bring to paſs, nothing but diſſolutenes and wrong-doing in ſtead of good Laws and orders are practiſed under Saul, to the exceeding great ſorrow and ſufferings of the faithful in the land.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow are in the midſt of it.

11 Not onely the out-skirts of the Kingdom that border upon heathens and infidels, but even the heart and principal parts of it are adulterated, and as wicked as the reſt, and ſo are the principal men too that ſhould know, and do better, they that ſhould give good example ſtick not openly and profeſſedly to plot and practiſe treacherie and colluſion againſt me, under that very name and notion to make themſelves great with Saul.

11 Wickedneſs is in the midſt thereof: deceit and guil depart not from her ſtreets.

12 Yea, principally thoſe that were mine intimates are now become mine accuſers to Saul, and of all others profeſs moſt hatred to me, and ſpeak the fouleſt againſt me, which I confeſs is a great trouble and temptation to me, to ſee my ſelf deſerted of ſuch: as for others that allwayes maligned me, I ſhould not have mattered it from them, had they onely that had allwayes born me ill will, to raiſe themſelves in the Kings favour, vapoured againſt me and tempted my ruin, I ſhould not have been expoſed to ſuch dangers by it as now I am by mine own credulitie, and my diſſembling adherents, but would have ſhifted for my ſafetie in another manner.

12 For it was not an enemy that reproched me, then I could have borne it; neither was it he that hated me, that did magnifie himſelf againſt me, then I would have hid my ſelf from him.

13 But I am betrayed by ſuch as I durſt have put my life into their hands, one that ſeemed to draw the ſame breath with me hath opened his mouth againſt me, one that formerly I ſet by as if he had been my brother,

13 But it was thou, a man, mine equal, my guid, and mine acquaintance.

brother, whom I allways took for my bosom friend, and relied much on him in all matters of concernment, as such an one.

14 We took sweet counsel together, and walked unto the house of God in company.

14 Communicating mine affairs to him, and he his to me, with mutual and friendly advisements thereupon, and have many a time conferred together (I thinking him sincere both to God and me) in matters divine as well as humane, and joyntly frequented the publick worship of God, as fellow-heirs of heaven, never imagining then, that ever he would have turned persecutor of Gods Church and people.

15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

15 O that God would now execute just and exemplarie vengeance upon such hypocrites, as he hath done formerly in like case upon Korah and his companie, for the terrour of others, and way-making for his peoples and Churches peace, who conspire together by fraud or violence to do all the mischief they can against them.

16 As for me, I will call upon God; and the Lord shall save me.

16 But how ever I am thus forsaken and betrayed, yet I have one sure friend, God, in whom I have and still do trust and firmly believe. I will stick to him, though none but he stick to me, and in the faith of his faithfulness and friendship will in all times of danger make mine addresses to him by prayer, and doubt not of preservation and deliverance maugre all the malice of mine open enemies and treacherous friends.

17 Evening & morning, and at noon will I pray, and crie aloud: and he shall hear my voice.

17 I will not cease to worship him still, though mine old companions fellow-worshippers have forsaken both me and it, I will dayly and duly frequent him as heretofore, and my prayers and cries shall be answerable to my griefs, they shall put an edge upon them,

them, and make me both inceſſant and importunate with God, who I am ſure will not turn the deaf ear towards me, but I ſhall find he hears effectually.

18 He hath done ſo heretofore, when I have been in exceeding great ſtraits, the Lord hath ſet my ſoul free from the fear and trouble it was in, defeating mine enemies, and given me the victorie over them, when by outward appearance I was very unlikely to obtain it, but that God from heaven fought for me, and was in ſtead of legions to me.

18 He hath delivered my Soul in peace from the battel that was againſt me; for there were many with me.

19 And as God hath been, and done, for me upon my prayers, ſo will he do ſtill, hear and deliver me from mine enemies, and put them to the worſt continually, they ſhall find him no changeling, but ever the ſame towards me and againſt them. So be it, O Lord, delay not to bring them under the wheel that they may taſt of adverſitie as I have done; for their temporal felicitie, and the unalterableneſs of it, notwithſtanding their ſinfull courſes, for which they receive no puniſhment either by humane Law or divine hand, maketh them boldly perſiſt, not fearing thy juſtice, the ſmart whereof they never yet felt.

19 God ſhall hear and afflict them, even he that abideth of old, Selah: becauſe they have no changes, therefore they fear not God.

20 That implacable enemie of mine, Saul, how doth he ſtill perſiſt to war upon me? though he hath been more than once convinced of mine innocencie and loyaltie towards him, not ſticking to break all bonds humane and divine, yea, though never ſo ſacred, to effect his malicious deſigns againſt me.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 Many a time, when I have given good proof of

21 The words of his mouth were

smoother than butter, but war was in his heart: his words were softer than oyl, yet were they drawn swords.

of mine integritie towards him by sparing his life when he was in my power, how hath he then bespoke me with specious shews of love and friendship, commending me, and condemning himself, when yet he meant me nothing but mischief, as appeared in the event, for so soon as ever he thought to take me at advantage, he, notwithstanding what he had said, attempted my destruction that saved his life.

22 Cast thy burden upon the Lord, and he will sustain thee: he shall never suffer the righteous to be moved.

22 But God hath still delivered me both from his open violence, and secret machinations, and so will still, both me and all others that humbly and faithfully repose themselves and cast their care upon him, he will succour and sustain them, such as keep a good conscience and walk uprightly, God will take their parts, and disappoint the purposes of wicked men against them, and not subject them to their power and malice.

23 But thou, O God, shalt bring them down into the pit of destruction: bloudie and deceitful men, shall not live out half their dayes, but I will trust in thee.

23 But as thou wilt be just to protect thine, and deliver them, so to punish their oppressours, who, because they seek to destroy the righteous, shall themselves be destroyed, even with everlasting destruction, from which there shall be no deliverance, cruel bloudthirsty and treacherous minded men may for a time oppress the innocent, but they shall find, that God can preserve them, when as they themselves shall come to an untimely end; such, and at such a time, as they never dreamed of. So that let Saul and the rest of mine enemies hold on their course, though at present they lead me a miserable life, and they themselves have the world at will, yet shall it not abate of my confidence, but that they shall come to a speedy and miserable end, and I shall enjoy the fruit of mine innocencie and thy faithfulness.

The

The lvi. PSALM.

David *being extreamly persecuted by* Saul *and his complices, and driven to fly out of Israel, amongst the Philistines his deadly enemies, praies God to stand his friend, promises to trust in him worst come that can come, hoping his enemies shall not always escape punishment, nor he always be oppressed; magnifieth God for his great deliverance out of* Gath, *and concludes thence Gods future protection of him.*

Psalm lvi.

To him that is most skilful upon the instrument Jonath-elem-rechokim, signifying the *dumb dove in a far Countrey*, (a denomination significant and proper to Davids behaviour and condition at Gath of the Philistines, where he was in imminent danger: and a remarkable deliverance, 1 *Sam.* 21. 10, *&c.* by counterfeiting himself mad and speechless, which is the occasion and subject matter of) this Psalm, being chiefly set to it, and committed to him, by David that made it, to be sung to the special tune of Michtam, played on that instrument.

To the chief musician, upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

1 O Lord God be thou my helper, and vouchsafe me mercie, or else I am in a miserable condition, and sure to be undone; for I have no friends nor can find no favour on earth, but on all hands am beset, readie to be devoured and praid upon by cruel-minded men, I am forced to flie to my very enemies for refuge, and to use my wits to get from them as soon as I am come to them, being driven into those inextricable straits by Saul and his complices my bloudy enemies, who will let me rest no where seeking my life, and with open war and professed enmitie persecuting me continually.

1 BE merciful unto me, O God, for man would swallow me up; he fighting daily oppresseth me.

2 So

2 Mine enemies would daily ſwallow me up: for they be many that fight againſt me. O thou moſt High.

2 So bitterly enraged are mine enemies againſt me, that they think every day a year, till they have deſtroyed me, greedily affecting it; and they are a numerous company of them, all ſet by might and main to miſchief me, that am a poor innocent lonely man, thus purſued and perſecuted by Saul, and his men of war. But my confidence and hope is in thee, that art of power and might above them, to whom onely I make my moan.

3 What time I am afraid, I will truſt in thee.

3 And in aſſurance of thy power and good will to help me, whenſoever I am in extream danger, and in never ſuch fear and perplexitie of mind, by reaſon thereof, yet ſuch hath been my experience of thee at all times, as that when I can flie no whither, nor be ſafe no where, I will yet then flie to thee by faith and hope.

4 In God I will praiſe his word, in God I have put my truſt, I will not fear what fleſh can do unto me.

4 And my confidence is, that I ſhall allwayes find that word and promiſe of thine which thou haſt made concerning me, to be faithfully performed by thee, thy grace and power ſhall anſwerably appear for me, and that I ſhall never have other cauſe but to praiſe thee for thy truth, and to thank thee for thy goodneſs, notwithſtanding all my dangers, and therefore as I have hitherto believed on thee, ſo I will ſtill, and whileſt I have thee (that art God) on my ſide, and they be but men that are mine enemies, I will never ſo fear them, nor the harm they can do me, as not to truſt and hope in thee for preſervation and deliverance from them.

5 Every day they wreſt my words: all their thoughts are againſt me for evil.

5 What I ſay or do be it never ſo well meant, and be I never ſo innocent, I am ſure to be belied and perverted by them, as if I plotted and practiſed nothing but treaſon, when as I do, nor think nothing leſs, and

as

as they falſly ſurmiſe, ſo they wickedly conſpire, and complot my ruin.

6 They both ſecretly adviſe, and openly aſſociate themſelves together againſt me, a ſingle friendleſs man, they have ſtratagems and deſigns againſt me, which they carrie covertly, leaſt I ſhould diſcover and avoid them, as by thy goodneſs to me I have ſtrangely done hitherto, and they have ſpies upon me to pick all advantages againſt me, that they may have whereof to accuſe me, and a fit opportunitie to cut me off, and murder me, which notwithſtanding they could never yet compaſs.

6 They gather themſelves together, they hide themſelves, they mark my ſteps when they wait for my ſoul.

7 Lord, how long ſhall theſe wicked wretches practiſe iniquitie, and not be puniſhed, nay, proſper in ſuch courſes, O God, manifeſt at laſt in thine own good time thy juſt diſpleaſure upon ſuch vile reprobate people as theſe are, by bringing them and their wicked devices to nought.

7 Shall they eſcape by iniquitie? in thine anger caſt down the people, O God.

8 How ever I am hated by mine enemies, and perſecuted from place to place, yet am I regarded and preſerved by thee, that haſt pitie on mine unquiet condition, and by thy ſpecial providence, and ſecret guidance goeſt along with me to protect me. Let my manifold tears which I ſhed in my manifold miſeries, when no eyes ſees me but thine, be heedfully taken notice of by thee, to remember me according to them, yea, Lord, I know, and find they are ſo.

8 Thou telleſt my wandrings, put thou my tears into thy bottle: are they not in thy book?

9 Though my peril be imminent and ſeemingly inavoidable, yet I have found, and doubt not ſtill to find it ſo, that if I put up a faithful and fervent prayer unto thee, thou wilt *in inſtanti* ſome way or other diſappoint and defeat mine enemies, and ſhew me a way to eſcape them, this I know to be true by former experience, and

9 When I crie unto thee, then ſhall mine enemies turn back: this I know, for God is for me.

and shall find it so always; for thou, O Lord, art every whit as careful and vigilant over me to preserve me, as mine enemies are to destroy me.

10 In God will I praise his word, in the Lord will I praise his word.
11 In God will I put my trust: I will not be afraid what man can do unto me.

10, 11. See the fourth verse of this Psalm, which, specially the former part of it is here repeated to shew the strength of Davids faith, in the truth of God, and his promises, and that it rather increaseth than diminisheth by his dangers.

12 Thy vows are upon me, O God: I will render praises unto thee.

12 Such and so great have been my deliverances, that they have drawn solemn vows from me, of solemn praise and thanks to be given thee in most exact manner of performance, according to thy Law in such cases, which though at present I cannot perform in the ceremonies and formalities thereof, being banished from the place of thy worship, yet I hope and promise to bear them in mind till the time that thou shalt restore and inable me so to do; and in the mean time mine heart and lips shall not be wanting to give thee praise in spirit and truth.

13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

13 For though thou hast vouchsafed me many a deliverance, from many a danger, yet none was ever more imminent, nor thy goodness and power more conspicuous than in this at Gath, where I was discovered and my life endangered very near; and shall not I gather from this, (surely I will and do,) that thou wilt never let me be a prey to mine enemies, nor worship any other God but thee? which I was in danger to have done amongst the Philistines, hadst not thou speedily brought me thence, but wilt still preserve my life, and give me to enjoy the happiness of serviving thee, the onely true and living God, amongst thine own people, who onely of all the world, that every where lies in darkness and in the shadow of death,

death, have the light and knowledge to worship thee aright.

The lvii. Psalm.

David *being driven into a narrow compass, and being in great straits by his enemy* Saul *and his complices surrounding him in the cave, flies by prayer and faith to God, and promises himself deliverance by miracle rather than not at all. He sets forth the cruell and proud nature of his enemies, to provoke God thereby against them. And finds all he said to be true concerning Gods faithfulness to deliver him, which was done in so marvellous a manner, that it ravished his heart, and raised him above all fears and doubts for future, so that he promises nothing but faith in, and praise to God for time to come by reason of it.*

Psalm lvii.

To the President of the Quire in this Psalm, made by David, committed for his ordering it to be sung to the speciall tune of Michtam; The sum or substance whereof is compriſed in this one word Al-taschith, signifying *destroy not* upon occasion of the imminent danger he and all his men were in, when they hid themselves in the cave of Engedi from Saul. 1 *Sam.* 24.

To the chief musician Altaschith, Michtam of David, when he fled from Saul in the cave.

1 AS my danger is extraordinary, so, Lord, let be thy mercy, I humbly pray thee, for to effect my deliverance out of it, for from my very heart do I depend upon thee, and stedfastly believe in thee for it; as the chicken refugeth it self under the wing of the Hen, till the Kite be flown over, so do I by faith take sanctuary in thee, thy truth and protection, untill all these storms be blown away, which for an appointed time I must undergo, and that thou land me safe out of all these miseries in an estate of rest.

1 BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, untill these calamities be overpast.

2 Be my danger whatsoever it will, I will make mine application to God in prayer and faith, because of his omnipotency over all men, and all things wherein I trust, for his power and faithfulness is, & will

2 I will cry unto God most high: unto God that performeth all things for me.

be the ſame to me it hath been, untill he hath fulfilled all his promiſes, and perfected his begun undertakings concerning me and his Church.

3 He ſhall ſend from heaven and ſave me, from the reproch of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy and his truth.

3 Rather than I ſhall miſcarry, and God fail of his faithfulneſs, I know I ſhall be delivered by miracle, from the rage of my bloudy enemies, who if they could gain their wills of me, would triumph and ſcornfully mock at my faith in God, and even at God himſelf too for my ſake, I dare ſay they would. But God will never ſuffer it ſo to come to paſs, but as occaſion requires God ſhall ſtill manifeſt his mercy and truth in my behalf.

4 My ſoul is among lions, and I lie even among them that are ſet on fire, even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

4 I am in a cave like a den, and mine enemies like lions round about me, raging mad to devour me. I am round beſet with men of cruell exaſperated minds, that burn with rage againſt me, men that are given over to wickedneſs, utterly without the fear of God, or common humanity, who deadly hate me, and irritate Saul againſt me, to deſtroy me, by all the damnable lies and ſlanders they can invent.

5 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

5 Let it appear, O God, that thou that dwelleſt in heaven art above ſuch earth-worms, as through me (the Type of the diſtreſſed Church on earth) do fight againſt thy ſelf, and could they vanquiſh me, would trample upon thy great and glorious name, let the proudeſt of them be forced to ſtoop, and made to confeſs that thy power of preſerving is above theirs of deſtroying.

6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen themſelves. Selah.

6 How have they encompaſſed me, as in a net? ſo that humanely I ſee no way of eſcape, but death is ready to ſeize on me, as a hawk that is over his prey; they have hunted me narrowly, driven me under ground into this cave, where, in this my hazardous condition,

condition, having no other ſhift, I am forced to hide my ſelf from them, ready to catch me, but yet in ſtead of finding me whom they ſeek, I have found them whom I ſought not, even Saul himſelf is caſt into mine hands in this mine hiding hole : O ſtrange providence !

7 By this unlooked for deliverance not onely of me, but of mine enemy into my power, in this my moſt deſperate condition ; I am ſo fully confirmed in my faith touching thy power and faithfulneſs, as I hope never to doubt again becauſe of danger, but to live the reſt of my life in ſuch aſſurance and praiſe-full tempers, as if I were actually inſtated into the full poſſeſſion of all that thou haſt promiſed me, and I live in hope of.

7 My heart is fixed, O God, my heart is fixed : I will ſing and give praiſe.

8 I am ſo raviſhed with this providence, that I know not how to extoll it to give my ſelf ſatisfaction, but I will lay out all the skill I have upon it, both in ſinging and playing, by voice and inſtrument, there ſhall be nothing wanting that I can do to ſet it forth.

8 Awake up my glory, awake Pſaltery and Harp : I my ſelf will awake early.

9 Nor ſhall the praiſe and renown of this wondrous mercy, and Almighty providence be circumſcribed within Jury or Canaan, the Gentils and Heathens ſhall alſo hear of it by my means, that in all places, and upon all occaſions will extoll it, and thee for it.

9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

10 For to thoſe that fear thee, and ſtedfaſtly truſt in thee, thy mercy is unſpeakably great, and ſo is thy faithfulneſs, comparatively they are as farre beyond the reach of our reaſon, as the heavens, and clouds there, are above the earth.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 See the fifth verſe of this Pſalm, which is here repeated in way of praiſe, that there was ſpoken in way of prayer.

11 Be thou exalted, O God, above the heavens : let thy glory be above all the earth.

The lviii. PSALM.

David *being wrongfully persecuted, and indangered of his life, taxeth his enemies of injustice and violence, and shews the reason, because of the naturall antipathy the wicked bear to the godly; and prayes they may never have power to execute their malice, but may come to nought they and their enterprises, which they shall certainly and suddenly do, to the joy of the righteous, and the glory of God and his justice.*

Psalm lviii.

To the chief musician, Altaschith, Michtam of David.

To the President of the Quire is this Psalm, made by David, committed for his ordering of it to be sung to the speciall tune of Michtam, the sum or substance whereof is compriſed in this one word Altaschith, signifying *destroy not.*

1 DO ye indeed speak righteousnes, O generation? do ye judge uprightly, O ye sons of men?

1 YOu that pretend to do justice, and to give faithfull advice, and who by your places which you hold in the state, and about the King ought to do so, do you do it? Nay, do you not the quite contrary? When you are assembled together, is not your practise to advise how to intrap me an innocent person, and as men that favour not the things of the spirit, that have no fear of God or love of goodnes? do you not unjustly condemn and accuse me of treasonable practises against Saul? When as its nothing so.

2 Yea, in heart you work wickedness, you weigh the violence of your hands in the earth.

2 Yea, you study how one to exceed another in false suggestions and mischievous contrivements against me, you weigh and ponder this thing, and the tother thing with your selves, and cast about every way in your thoughts, which is likeliest to take effect, you role every stone, and use all the means in the world to mischieve me.

3 The wicked are estranged from the womb, they go astray, assoon as they be born, speaking lies.

3 There is an innate Antipathy in wicked men, such as are mine enemies, to the servants and people of God, they manifest it almost as soon as they can either

either ſpeak or act, they are trained up early in the way, and practiſe of their Parents, to believe and ſlander them that are better than themſelves.

4 Their malice is as naturall and as deſtructive to the people of God, if he ſuffer it to take effect, and ever was ſo from the beginning, as the poiſon of a ſerpent is to a man, whom he maliced even in paradiſe. And they are every whit as unalterable from this their curſed indiſpoſition, as an Adder is from his venemous nature, no truth can take place nor reaſon prevail with them to be other than they are to the godly, but are wilfully prejudiced, and reſolve to continue ſo, and to do them all the miſchief they can.

4 Their poiſon is like the poiſon of a ſerpent; they are like the deaf Adder that ſtoppeth her ear.

5 Nothing can do good upon them, but as the Adder will not ſuffer himſelf to be charmed and hindred from doing hurt, but reſiſts by ſtopping the Organ of hearing, that inchantment cannot operate upon him; ſo are they hardened againſt all right reaſon, good advice, threats and judgements, nothing can faſten upon them to make them better diſpoſed towards God, and his faithfull ſervants.

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 And as the ſerpent hath not more poiſon in him, than mine enemies malice to me, ſo, nor have the Beaſt of prey more rage and fury in them in their hunger and anger, than theſe men have againſt me, not the fierceſt ſort of lions; therefore, O Lord, watch over me narrowly to diſable their attempts, and diſappoint their rage.

6 Break their teeth, O God, in their mouth; break out the great teeth of the young lions. O Lord.

7 Lord, put a ſpeedie end to them and their deſtructive purpoſes, let them be as a teemed veſſel, waſting by degrees, but yet ſpeedily, till there be none left, let all their enterpriſes be fruitleſs and ineffectuall, as he that diſcharges a broken arrow which falls at his feet.

7 Let them melt away as waters, which run continually: when he bendeth his bow to ſhoot his arrows, let them be as cut in peices.

8 As a ſnail which melteth, let every one of them paſs away: like the untimely birth o a woman, that they may not ſee the ſun.

8 Let theſe wicked wretches that are good for nothing, but to do hurt to them that are good, be like other unprofitable creatures, of no long continuance, yea, the ſooner they come to nought, the better, for if they live but to be able, they have will enough to do all manner of miſchief.

9 Before your pots can feel the thornes, he ſhall take them away as with a whirlwind.

9 Yea, and ſo it ſhall be, for when they are as it were putting the match to the powder, ready to blow up the godly and innocent perſon; God ſhall yet prevent them, and by ſome ſuddain and remarkable judgement upon them ſwifter than thought, ſhall diſappoint and diſable them, when they leaſt look for it, and in their own conceits are furtheſt from death and danger, ſhall the Lord in his fierce wrath ſuddainly ſnatch them hence.

10 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his feet in the bloud of the wicked.

10 So that however they afflict the godly, ſo long as God gives them leave, yet, the time will certainly come, when the righteous ſhall ſee an end of their miſeries, and of their enemies too, to their no ſmall rejoycing to ſee God ſo mindfull of them, and themſelves ſo much in favour with him, as to have the wicked deſtroied for their ſakes, and to fall at their feet, who once hoped to tread upon their necks.

11 So that a man ſhall ſay, verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

11 So that any man that obſerves ſhall ſee, and cannot but acknowledge, that its good truſting in God, and walking obediently to his will, for ſuch ſhall not loſe their labour, nor their confidence, but God will recompence both in due time: and that however the good and godly are for a time under the wheel, and the wicked a top, and things ſeem quite out of order, yet, God that while is not idle in heaven, but takes notice of good men, and their ſufferings, and of wicked men and their doings, to judge them accordingly.

The

The lix. Psalm.

David *being beſeidged in his own houſe prayes for deliverance, alledging his enemies cruelty, and his own innocency, and that they may not proſper in their wicked indeavours and contempt of God, which he aſſures himſelf; and ſtrengthens his faith in God againſt his bloud-thirſtie adverſaries, whom he would not have quite cut off, but brought to diſgrace and indigency, to exemplifie his wrath and juſtice againſt ſuch, both to his own people for their incouragement, and the heathen for their inſtruction, and that they may live to taſt the bitter fruit of their own prodigious malice. Laſtly, he rejoyces in God becauſe of his preſent deliverance.*

Pſalm lix.

To the Preſident of the Quire is this Pſalm made by David, committed for his ordering of it to be ſung to the ſpeciall tune of Michtam; the ſum and ſubſtance whereof is compriſed in this one word *Al-taſchith*, ſignifying *deſtroy not*, upon occaſion of the danger David was in, when Saul ſent meſſengers which beſet Davids houſe, and watched it round about all night, to have killed him in the morning. 1 *Sam.* 19.

To the chief muſician Al-taſchith, Michtam of David, when Saul ſent, and they watched the houſe to kill him.

1 I muſt now as at all other times flie to thee for refuge, O God of my ſalvation, when I am in ſtraits, as at preſent thou knoweſt me to be, out of which I pray thee to deliver me, which elſe is impoſſible; I am like to be aſſaulted ſo on every ſide, by men that have laid an ambuſcado for me, and intend ſuddainly to ſurprize me, the Lord ſhew me a way to eſcape them.

1 Deliver me from mine enemies, O my God; defend me from them that riſe up againſt me.

2 I am thou knoweſt, O Lord, thy ſervant, whom they go about to deſtroy, and they are wicked wretches, and bloudy-minded men, deliver me therefore from ſuch, and let me not fall into their hands.

2 Deliver me from the workers of iniquity, and ſave me from bloudy men.

3 For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not for my tranſgreſſion, nor for my ſin, O Lord.

3 For it is my life thou ſeeſt that they ſeek, Saul and his wicked Courtiers contrive and attempt my deſtruction, not that they have any juſt cauſe ſo to do, for I have never done any thing but what ſtood with loyalty, nor ever had a thought of other towards him: Lord thou knowſt it,

4 They run & prepare themſelves without my fault: awake to help me & behold.

4 When Saul bids them go, how ready and diligent are they to be imploied againſt me, that never did any thing to deſerve it either from him or them, be thou, O Lord, as watchfull to help me, as they to deſtroy me, and behold me ſpecially in this my preſent danger to free me from it, whom thou knoweſt to be guiltleſs and innocent.

5 Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not mercifull to any wicked tranſgreſſours.

5 Therefore, O Lord, that art of infinite power, and abſolute command, and a faithfull God to thy faithfull ſervants, appear in the behalf of thine oppreſſed people, and me more eſpecially, and pour out thy juſt diſpleaſure upon all thoſe that have no knowledge, nor fear of thee, but after an heatheniſh and irreligious manner, are enemies to thoſe that are thine Iſrael indeed, though themſelves be Iſraelites; thou that art no reſpecter of perſons, ſhew no favour to any ſuch wicked wretches, nor be no more mercifull to them, than if they were Infidels and Pagans indeed, for their malice is as much againſt the godly, and their ſins againſt thee as great if not greater. But execute righteous judgement upon all unrighteous men, one as another.

6 They return at evening, they make a noiſe like a dog, and go round about the citie.

6 They are inceſſantly induſtrious to find me out, riſing early and ferreting every place where they think to have me, and hold on ſo from morning to night, and ſo from day to day, asking and enquiring after me of every one they meet, with railing and

ſlanderous

ſlanderous ſpeeches, backbiting and ſnarling at me, and thus they do every where from houſe to houſe in Town and Countrey, where they think to hear of me.

7 They ſpare for no railing, but let flie againſt me to all men, curſing and threatning what they would do if they could catch me, and what they would give to find me, being utterly without the knowledge or fear of God, as if they ſpeak not in his learning, nor ſhould never be called to an account for thoſe lies and falſe reports they raiſe againſt me.

7 Behold, they belch out with their mouth: ſwords are in their lips; for who, ſay they, doth hear?

8 But thou, O Lord, ſhalt laugh at this preſumptuous folly of theirs, that dare ſet ſo light by thee, all thoſe that care not to know and fear thee now, ſhall one day wiſh they had, when as thou ſhalt give them to underſtand that thou careſt as little for, and ſets as light by them as they by thee; and though Iſraelites in their own eſteem, yet in thine, they are no better than heathens, and ſo they ſhall find.

8 But thou, O Lord, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion.

9 Mine enemy indeed is much too hard for me, but not for thee, ſo that his ſtrength and power to afflict and wrong me, ſhall have this effect, it ſhall make me adhere to thee and depend upon thee the firmelier for deliverance, for I never yet was in ſo perillous condition, but thou didſt protect me, nor I believe never ſhall.

9 Becauſe of his ſtrength will I wait upon thee: for God is my defence.

10 But that God whom I have ever found gracious and mercifull to me, will ſtill be ſo, and do more for me than I can ask for my ſelf. And will certainly be as good as his word, wherein he hath cauſed me to hope, in confounding mine enemies.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee my deſire upon mine enemies.

11 Yet I deſire not that thou ſhouldſt do by them, as they

11 Slay them not, leaſt my people for-

get: scatter them by thy power; and bring them down, O Lord, our shield.

they would do by me, destroy them out and out; both for their good and mine own, and all my friends and adherents, I rather desire they may remain standing monuments (as the Jews, Christs persecutours shall be, to the believing Gentils) of thy forepast mercies, to mind us of them that we forget not our deliverances, and that therefore thou wouldst rather chuse by thy power to abate theirs which they so much confide in, that so they may be humbled, and come to know and acknowledge thee to be as indeed thou art, O Lord, thy servants shield and faithfull protectour.

12 For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing & lying which they speak.

12 Bring all their sinfull slanders upon themselves in thy just judgements, let them be cast from the top of honour and affluence wherein they so pride themselves for example sake, into the bottome of infamie and indigencie, and for those curses and falshoods which they belch out against me.

13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob, unto the ends of the earth.

13 Do thou abase their power and pride, and bring them and it to nought in thy heavy displeasure, let them live like abjects, here and there, without power or credit (as shall Christs crucifiers.) And that not onely for encouragement and instruction of thy peoples faith, but make them examples of thy wrath and terrour to the very heathen also every where, who are capable of instruction of that nature, that they may learn not to rebell against thee in opposing the Kingdome of Christ typically resembled in mine, over Israel; which hereby they may see thou wilt effect and make good, maugre all opposition, in faithfulness to thy covenant, and love to thy servant Jacob that type of Christ, the root of thy Church, which is thy Kingdome, in which thou rulest, and for which thou over-

ruleſt

ruleſt all earthly powers. Let them, Lord, know ſo much.

14 Let mine enemies, and the enemies of thy Church, know what it is to oppreſs and perſecute thy people, let them have enough of their own ways in the iſſue, and taſt the bitter fruit of their eager proſecuting and malicious ſlandering the faithful and upright, by changing the ſcene, and being neceſſitated to range and raven for their own ſubſiſtence, with as much hunger and greedineſs, as ever they did for my ruine.

14 And at evening let them return, and let them make a noiſe like a dog, and go round about the citie.

15 Let mine enemies come to ſhamefull want and penury, even to beg their bread, and yet not get enough to ſatisfie their hunger, but fret and repine at this their lamentable condition; and ſpend their days in poverty and diſcontent.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But though they cannot but fret and fume under their troubles, I will ſing under mine, and ſhew forth thy power and goodneſs as concerning other remarkable deliverances, ſo ſpecially this over night, from thoſe that were appointed to kill me in the morning, when yet I ſhall live to ſing hearty praiſes to thee, for thou haſt contrived my reſcue out of their hands that would have deſtroyed me, and were near the doing it.

16 But I will ſing of thy power, yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Though my condition is weak, and mine enemies potent, yet thou art ſtrong enough to deal with them, thats my comfort, and in the faith thereof I will chear up my heart and ſing to thee the praiſe of my ſucceſs, magnifying thee, O God, for my deliverance, who haſt ever been, and ever wilt be a God of protection and mercy to me.

17 Unto thee, O my ſtrength, will I ſing: for God is my defence, and the God of my mercy.

The

The lx. Psalm.

David takes occasion from complicate victories of many enemies, to shew the people the different proceedings of God towards them now, to what was heretofore, then they were the miserableſt of all people by reaſon of their ſins and his judgements, and now through his grace and faithfulneſs are become the happieſt and ſucceſſulleſt, under him the type of Chriſt and his Church: And admoniſheth them therefore to live by faith and to ſeek to God, promiſing in ſo doing they ſhall proſper and be victorious.

Pſalm lx.

To the chief muſician upon Shuſhan Eduth Michtam of David, to teach, when he ſtrove with Aram Naharaim, and with Aram Zobah, when Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand.

To him that is moſt skilfull upon the ſweet inſtrument Shuſhan Eduth in this Pſalm, made by David, committed to be plaid upon that inſtrument and ſung to the ſpeciall tune of Michtam, the ſcope whereof is to teach the Iſraelites in whom to truſt, and from whom to expect their happineſs, even from God and his faithfulneſs, becauſe of his promiſes which he will now fulfill under his government, as his late victories over the Syrians and Edomites give good proof 2 *Sam.* 8. 3. 13. 1 *Chron.* 18. 3. *&c.* Together with other experiences mentioned in this Pſalm.

1 O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed, O turn thy ſelf to us again.

1 O God, notwithſtanding the peculiarity of intereſt, and relation betwixt us thy people and thee, yet haſt thou for a long time ſuffered us to be oppreſſed and worſted by the heathen nations and people about us and within us, our ſins were the cauſe why thou waſt diſpleaſed at us, and didſt ſo by us; but let it ſeem long enough to have been ſtrange to us, now (Lord) have mercy on us, be reconciled and take part with us, as thou didſt at firſt when thou broughteſt us out of Egypt, and gaveſt us this land to poſſeſſe.

2 Thou haſt made the earth to tremble; thou haſt broken

2 Fearfull concuſſions have been in this ſtate, by reaſon of their ſins and thy judgements, what invaſions and

and inrodes of forreign enemies, what civil wars, fractions, and diviſions amongſt themſelves, and what deſolations hath befallen them by all theſe, ſo that for a long time miſerable hath been their diſorder and confuſion, therefore pity this thine own people at laſt, and give them better times, for the nation hath been ſore ſhaken, and thunder-ſtrucken by thy judgements upon it, that if thou underprop it not now, it cannot ſtand nor remain any longer a people to thee.

it: heal the breaches thereof, for it ſhaketh.

3 Who though they are ſo, yet haſt thou greatly afflicted them with many and grievous calamities, thy judgements & our miſeries have been ſuch, & have ſo ſtaggered and aſtoniſhed us, by reaſon of thy manifold promiſes of grace and felicity, that we have been put quite beſides all faith and hope, and have not known what to think of thee or of our ſelves, nor what to do to gain thy favour, and recover our ſelves again into it.

3 Thou haſt ſhewed thy people hard things, thou haſt made them to drink the wine of aſtoniſhment.

4 But of thine own grace haſt thou in this juncture of time, and deſperate condition of ours ſet up thy ſtandard, to rally thy people and their hopes again unto thee, even all that know and fear thee, thou haſt given me to be the King over Iſrael, and by and under me wilt give them halcyon days, a flouriſhing ſtate, & victory over their enemies, witneſs this againſt the Syrians beſides many others, which is not for our deſervings, but for thy truth and promiſe ſake. Let it have the glory.

4 Thou haſt given a banner to them that fear thee: that it may be diſplayed becauſe of the truth. Selah.

5 Lord, go on to do me, and thy people good, whom thou haſt always profeſſed ſpeciall love to, that they may get heart again, and under me (as thy Church under Chriſt) be delivered from their enemies, to this end put forth thy power, give us victory, and hear the prayer of me thy ſervant

5 That thy beloved may be delivered; ſave with thy right hand, and hear me.

in

in mine own and thy peoples behalfes ſtill as there is cauſe.

6 God hath ſpoken in his holineſs, I will rejoyce: I will divide Shechem, & mete out the valley of Succoth.

6 The holy God hath paſſed his promiſe, and pawned his faithfulneſs upon it that I ſhall be King over all Iſrael compleat, and have it peaceably in my poſſeſſion, ſo that I am ſure enough of it, for all mine undermining enemies, and though I have come hardly by it, yet I have it at laſt fulfilled which was promiſed me; What cauſe have I to rejoyce in this goodneſs, and faithfulneſs of God to me, thus to give me full dominion and abſolute poſſeſſion, and diſpoſe of thoſe very places and people, which ſtood it out ſo pertinaciouſly againſt me, and ſtuck ſo cloſe to Iſhboſheth, as well as of them that voluntarily ſubmitted to me.

7 Gilead is mine, & Manaſſeh is mine, Ephraim alſo is the ſtrength of mine head; Judah is my Law-giver.

7 Yea, of all the tribes, and countries belonging to them, as well thoſe afar off, as Gilead and Manaſſeh, as nearer hand, ſo that now I can pronounce them mine own as well as any other, the greateſt and beſt peopled are as much mine as the leaſt, Ephraim that is ſo populous, God hath brought it into mine obedience, which hath added much to me, and both it and all the reſt are content to take Laws, and to be Governed by me that am of the tribe of Judah principall for Government, out of which Chriſt the King and Law-giver of his Church muſt come, even out of my loyns.

8 Moab is my waſh-pot, over Edom will I caſt my ſhoe: Philiſtia triumph thou becauſe of me.

8 Yea, both of domeſticks and forreigners, both of Iſrael and all her bordering heatheniſh neighbours and nations, that have been as thorns in her ſides, hath God given me the dominion. The Moabites, whom I have abſolutely ſubdued, thoſe that I have left alive of them, I have deſtined to do the drudgery

and

and baſeſt offices of me and my people, and will make them glad to do ſo, and Edom I have and will bring under my feet and ſubjection, that have ſo proudly trampled upon the Iſrael of God. And as for Paleſtine thoſe accurſed Philiſtins, let them if they can glory in my deſtruction, and triumph over me, as they did over Saul and his ſons, whom they overcame, and inſultingly abuſed their dead bodies. 1 *Sam.* 31.

9 The Edomites, think their Metropolitan Citie Bozra an impregnable place, and it is a place of great ſtrength indeed, nor eaſily taken by meer humane force, but I doubt not to get it for all that, if no earthly power can do it.

9 Who will bring me into the ſtrong Citie? who will lead me into Edom?

10 God from heaven that hath given me theſe victories over the Syrians, and Edomites in the field, ſhall open the gates of that, and all ſuch places to me, for all things ſhall go on our ſide, now we ſhall carry all before us, as heretofore we were born down on all hands, becauſe God was againſt us.

10 Wilt not thou, O God, which hadſt caſt us off? and thou, O God, which didſt not go out with our armies?

11 Let us ſeek to him who is both able, and willing (if we do ſo) to make us a free and happy people, and be convinced of our ſin and folly in truſting to any power but Gods to deliver or eſtabliſh us, by what this Kingdom hath ſuffered under Saul, who was of your own chuſing, and in whom you promiſed your ſelves ſuch felicity.

11 Give us help from trouble: for vain is the help of man.

12 Let us arm our ſelves therefore hence-forward principally with faith, truſting in Gods power and faithfulneſs, and going under his conduct, when we go againſt our enemies, ſo ſhall we be ſure of good ſucceſs, and come off conquerous, for as he hath promiſed, ſo will he perform, if we truſt in him and relie upon

12 Through God we ſhall do valiantly: for he it is that ſhall tread down our enemies.

upon him, even the vanquishing and triumphing over all our enemies under me, as the Church shall under Christ over hers.

The lxi. Psalm.

David *by Absalons rebellion, and his Kingdoms revolt being driven from Jerusalem beyond Jordan to Nahanaim* 2 Sam. 17. 24. *prayes earnestly in this distress, in confidence of deliverance by God, in whom he promises to trust because of former experience, and Gods engagment by promise touching the Kingdom to him for his days, and his seed after him, thereupon grounds and iterates his prayer, and upon restauration promiseth praise.*

Psalm lxi.

To the chief musician upon Neginoth, A Psalm of David.

To him that is most skilfull upon the stringed instrument Neginoth, to which this Psalm is chiefly set, do I David that made it, recommend it, for the care and ordering of it in the Quire.

1 Hear my cry, O God, attend unto my prayer.

1 AS it ever hath been my custom in all my former distresses to flie to thee, so now in this, and as it hath been thy constant usage to hear and deliver me when I have done so, so now, O God, vouchsafe me the like grace and mercy to hear me in this mine extremity, which presseth hard upon me, and so do I upon thee by prayer and supplication.

2 From the end of the earth will I cry unto thee, when mine heart is overwhelmed: lead me to the rock that is higher than I.

2 Though I am driven far from thy sanctuary, and am banished from mine own house and thine in Jerusalem, to the uttermost skirts of mine own Kingdom, yea, though it were to the end of the world, yet will I be the same man as to my faithfull seeking unto thee, that I know is the same God to hear and help me, when and whersoever I call upon thee in the anguish and trouble of mine heart, and greater cause I never had

to

to be troubled, for I never was in greater extremity, nor had leſs outward probability to eſcape, the whole Kingdom (in effect) being revolted from me, therefore, Lord, thou in this my low condition, raiſe up my faith to thee, and eſtabliſh mine heart in thee, and thine all-ſufficiency.

3 For hitherto thou haſt never failed me of deliverance, but haſt allwaies ſtepped 'twixt me and mine undoing, and how ſtrong ſoever mine enemy hath been againſt me, thou haſt ſtill appeared ſtronger for me, and in my behalf.

3 For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy.

4 And as I have found thee faithfull, ſo ſhalt thou find me, for I am reſolved in what diſtreſs ſoever I am, and whitherſoever I am driven, though from thine Ark and Tabernacle now at Jeruſalem, yet ſhall my faith carry it about with me, and give me ſpiritual reſidence in it, knowing that thy preſence, though typed by it, yet is not ſo tyed to it, but thou canſt hear, and help me, and art preſent with me, to do me good here, as there; for thou canſt ſtretch thy wings of power, and protection, as far as I can ſtretch my faith, and that ſhall never fail in every condition and place, to rely upon thee for it. Amen.

4 I will abide in thy tabernacle for ever: I will truſt in the cover of thy wings. Selah.

5 For I have a double aſſurance from thee, both my former experiences having evermore had my prayers granted, and my vows of praiſe, and thanks accepted, which at any time (& they have not been a few) in mine extremities I engaged my ſelf to perform unto thee, and the promiſe fulfil'd of being King over the people, that of all the world only know and fear thee, as Chriſt over his Church, both I, and mine, and therefore am not to be put beſides it I am confident, but ſhall be reſtored to it again, and leave it peaceably to my ſucceſſours.

5 For thou, O God, haſt heard my vows: thou haſt given me the heritage of thoſe that fear thy name.

6 Thou wilt prolong the Kings life: and his years as many generations.

6 Yea, I doubt not but I ſhall out-live this trouble, and being annoynted, and appointed King by God, in ſpecial remembrance of the Meſſiah, I ſhall be re-inſtalled, and undoubtedly live out the uttermoſt period of my days, which ſhall not be a few in that eſtate and condition.

7 He ſhall abide before God for ever: O prepare mercy and truth which may preſerve him.

7 This is as certain, as God is true, for herein I (his peculiar choſen for that purpoſe) am by the grace and favour of God to be the type and ſymbol of Chriſts certain, and everlaſting reign over his Church, notwithſtanding all his, and her troubles. To this end, Lord, ſhew forth thy mercy in pardoning my ſin, and removing this judgement, and remember thy faithfulneſs to do as thou haſt promiſed concerning me, for on theſe two crutches, Mercy, and Truth, do I lean, and doubt not to be upheld, and preſerved by them, and brought out of this my preſent miſery into a good condition, and reſtored to Jeruſalem, and thy Tabernacle again, in a peaceable and laſting poſſeſſion of my Kingdom.

8 So will I ſing praiſe unto thy name for ever: that I may daily perform my vows,

8 And when thou haſt done this for me, then comes my turn to do for thee, even to praiſe thee there, and to magnifie thy power and goodneſs for this my deliverance ſo long as I live, which I will certainly do, (and when I am dead too, by an everlaſting *Memorandum*, which I will leave of it to thy Church) and will daily reſort to thy Sanctuary, and there as oft as I go to worſhip, will not fail to remember mine engagements, and perform my vows unto thee for this, and all other thy mercies, for which I ſtand indebted to thee.

The lxii. PSALM.

David *abruptly breaks into a declaration of his ſole confidence in God for his own preſervation, and his enemies deſtruction that maligne him to the death, but encourageth himſelf in his truſt in God, and adviſeth all elſe that are faithfully affected, and wait upon the promiſe to do ſo too, fall back, fall edge, ſhewing how vain it is to truſt in ought elſe, which he diſſwades them from at any rate, becauſe both by Gods word, and our own daily experience we may learn, That it is his power, mercy, and juſtice, that onely can, and will ſave us, and utterly deſtroy our enemies.*

To Seduthun, one of the prime muſicians, and the principal of all his lineage, do I David that made this Pſalm, recommend it for the care and ordering of it to be ſung.

Pſalm lxii. To the chief muſician, to Seduthun, A Pſalm of David.

1 GOd hath been pleaſed to exerciſe me under infinite and endleſs trials, none ever the like, and I have had no ſmall temptations by them to impatience, and diſpair, but yet they have not taken effect: I have, and do ſtill hold out dependingly, rely upon God, and patiently wait the iſſue, which I know ſhall be good, for as I have had one trial upon the neck of another, ſo hath he never failed me with deliverance upon deliverance in moſt marvellous manner, no, nor never will.

1 TRuly my ſoul waiteth upon God: from him cometh my ſalvation.

2 I have ever found him alone all-ſufficient, to deliver me out of my dangers, though they have been never ſo great, and from mine enemies, though they have been never ſo many, and I doubt not but to find him ſo ſtill, for my faith is the

2 He onely is my rock and my ſalvation: he is my defence, I ſhall not be greatly moved.

same it was, and so is he, and will approve himself no less I am confident in my behalf, whensoever I stand in need, so that though I may yet wade through more troubles, and undergo further agitations, yet they shall be but like the rest, exercises and tryals of my faith and patience, they shall never undo me, but I shall sooner or later be delivered.

3. How long will ye imagine mischief against a man? Ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

3 How long will you persist to compass my ruine, and think because I am but a man whom you strive against, therefore it must needs be feasible, never considering what God hath decreed, and promised concerning me, which is not frustrable by all that you can do, but shall make me, though a low and despicable man in your eyes, able to hold out against you all, who instead of ruining me, shall your selves be destroyed, your own weight of wickedness shall serve to crush you, and your sinfull courses shall lay you low enough, as strong and well fortified as you take your selves to be.

4. They only consult to cast him down from his excellencie, they delight in lies: they bless with their mouths, but they curse inwardly.

4 They set themselves against me, as if they had no other enemy, fearing that I shall be King, which they would gladly hinder if they could, they stick not to say I rebelliously seek it, though they know, and have had experience of the contrary, and out of their own mouthes have pronounced me innocent, and faultless, wished well to me for it in outward expressions, when notwithstanding, in heart they hated me, and meant me nothing but mischief, as I have found by experience.

5 My soul, wait thou onely upon God: for mine expectation is from him.

5 My soul, what ever be the carriage of thine enemies towards thee, yet cast not off thy confidence in God, but hold out patiently to expect the fulfilling of his promise, and the issue of thy sufferings

ings, make him thy ſole ſtay and truſt, for thou haſt good grounds ſo to do.

6 I have ever found him alone all-ſufficient to deliver me out of my dangers, though they have been never ſo great, and from mine enemies, though they have been never ſo many, and I doubt not but to find him ſo ſtill, for my faith is the ſame it was, and ſo is he, and will approve himſelf no leſs I am confident in my behalf, whenſoever I ſtand in need; ſo that though more troubles may befall me, yet ſhall they be but exerciſes, and trials of my faith, and patience; they ſhall never undo me, but I ſhall ſooner or later be delivered.

6 He onely is my rock, and my ſalvation: he is my defence, I ſhall not be moved.

7 I have ſolely depoſited my ſafety and honour in the hands of God, which mine adverſaries ſeek to ruinate; and to deprive me of both preſent being, and future well-being, but ſhall do neither, for God hath undertaken for both, and will undoubtedly make it good.

7 In God is my ſalvation and my glory: the rock of my ſtrength, and my refuge is in God.

8 Let me be your example, & encourager to truſt immoveably in God at all times, in all conditions, better or worſe. Ye, his faithful upright-hearted people that have waited for better times, as I have done, be not diſmaied, but let your faith be ſtedfaſt, though your ſtate be various; believe in him, & pour out your ſouls in fervent and faithfull prayer to him, in my behalf, and your own; and take it upon my word who have tryed it, as well as upon his who hath promiſed it, God ſhall fail neither you nor me, if we do ſo, I dare ingage for him.

8 Truſt in him at all times, ye people, pour out your hearts before him: God is a refuge for us. Selah.

6 Take man under what conſideration you will, and he is not to be confided in, for if they be of low degree, then baſe fear, or mercinary lucre will byas them, and betray you, if of high degree, pride, humour, or prefer-

9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the ballance, they are altogether lighter than vanity.

ment sway them, and make them as mutable as the wind. You shall find no stedfastness in men of any condition, but they are up and down, now for you, and anon against you; a pair of empty scales is not more uncertain, and moveable than they; and therefore trust not in them, rely not on them, for they will deceive you.

10 Trust not in oppression, and becom not vain in robbery: if riches increase, set not your heart upon them.

10 Least of all trust in sinfull courses; go not about to make your selves rich and great, by oppression, and indirect waies; that is not the way to be happy, but miserable; nay, though you now increase in the wealth, and well-fare of this world, by honest and laudable courses, yet put not your trust, nor take not content in them, nor promise your selves felicitie by them.

11 God hath spoken once: twice have I heard this, that power belongeth unto God.

11 God hath in his word told us, how vain and inconsistent with our trust, all sublunary things are, of no power to render us happy, or yield us support; and by his providence he hath allso made it appear so, defeating all such confidences, and frustrating such expectations; so that I (and you also) have heard it, and seen it made good in experience, the emptiness and incapacity of every thing under the sun, to answer our trust, and that the power thereof onely belongs to God.

12 Also unto thee, O Lord, belongeth mercy: for thou rendrest to every one according to his work.

12 And as he onely hath power to answer our expectations, and make good the hopes of them that depend upon him; so is he tyed to it by those attributes of mercy, and justice, which to perswade our confidence in him, are also held forth to us in legible characters, both in his word, and works, having promised, and daily performing acts of grace and favour to those that put their trust in his goodness; and likewise

wise in mercy to them, both threatning and acting justice and judgements, upon their injurious enemies, wicked workers.

The lxiii. Psalm.

David *being in the wilderneſs of Ziph void of outward comforts, and in ſome deſertion of ſoul, prayes for to be delivered out of his ſpiritual wilderneſs, by the ſhedding abroad of the love of God in his heart, which would comfort him beyond all his ſorrows: and from former experiences, ſtrengthens his faith, and clears up his heart touching future diſpenſations, not doubting, but affirming the deſtruction of his enemies, and his own advancement to the Kingdom, for the good of the Church.*

Pſalm lxiii.

A Pſalm made by David when he was in the wilderneſs of Ziph, belonging to the tribe of Judah, hiding himſelf fro m Saul.

A Pſalm of David when he was in the wilderneſs of Judah.

1 O God, though I am in this ſolitarie condition, am exile from amongſt men, and a companion for wild beaſts, yet is not my faith ſtaggered, nor my proprietie in thee impaired, but ſtill thou art the ſame God in relation to me, and I have the ſame intereſt in thee, that ever I had, no trouble ſhall make me forget my dependencie, nor cauſe me neglect mine addreſſes to thee, whoſe favour and aſſiſtance I prefer before all things, and will ſeek to thee for it in the firſt and principal place, as undervalluing all things to it. My ſoul and inward man is extreamly impatient of ſome ſweet ſpiritual communion with thee, which would infinitely refreſh and animate both ſoul and body, in this uncomfortable condition, and barren wilderneſs, where I have accommodations for neither.

1 O God, thou art my God, early will I ſeek thee: my ſoul thirſteth after thee my fleſh longeth for thee in a dry and thirſty land where no water is.

2 To be here immediately ſupplied from thee (in default of thoſe helps I had in thy Sanctuarie whence I am now driven) with thoſe heart-raviſhing aprrehenſions of thine almighty power and-

2 To ſee thy power and thy glory: ſo as I have ſeen thee in the Sanctuary.

glorious grace, as heretofore I have had in the celebration of them, in thy Worship and Ordinances at thy Tabernacle, by those emblematical representations, and types of thy saving mercies, so comfortably exhibited therein in their lively signals.

3 Because thy loveing-kindness is better than life: my lips shall praise thee.

3 The memory whereof, though at distance, mind me of thine unspeakable love in Christ, which to a hungry soul, and a believing sinner, is of higher price, and more desirable, than life it self, which without it, is but death; and however in outward respects my condition is so sad, yet, whensoever thou wilt let the taste of that thy love break in upon my spirit, I know the power and virtue of it so well, that I am sure mine inward refreshings will bear down the sense of mine outward wants and sufferings, and I shall be able to praise thee, whatsoever be my pressures.

4 Thus will I bless thee, while I live: I will lift up my hands in thy name.

4 If I might be but alwaies thus made happy, I should never be miserable, but shall have cause enough to bless God, for thus blessing me? If I had no other happiness but this all my life long, I should have no cause to complain, but of perpetual rejoycing and confidence in God, his goodness and mercy to me?

5 My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyfull lips.

5 Then shall my soul be as full as it can hold, feasted with the bread of life, and heavenly dainties, far surpassing all creature-comforts, even so full as to make me break out in thy praises, uttered as in a rapture, or extasie.

6 When I remember thee upon my bed: and meditate on thee in the night watches.

6 Especially, when in this sort I can call thee to mind in the night season, in my retired thoughts, and can express my mind when I lay awaking, after this manner upon thee. O how sweet is it.

7 Because thou hast been my help: there-

7 How low soever be my condition either for soul,

or

or body in respect of outward means; yet, in regard of my former experiences of thy goodness, and faithfullness in all essays, I will not be discouraged, but in the faith of thee, and thy tender respects to me, I will clear up my heart.

fore in the shaddow of thy wing will I rejoyce.

8 I am sorely pursued, and my soul in this my sad condition, pursueth after thee, as fast as mine enemies do after me, for I know that still thine heart is towards me; and that by thy power and grace I am, and shall be upheld.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 Yea, I shall stand, when by thy justice executed upon mine enemies, they shall fall; and live, when they are dead and rotten, however it be ebbe water with me now.

9 But those that seek my soul to destroy it: shall go into the lower parts of the earth.

10 I know they have not long to live, their destruction is not far to; and that they shall die a violent death, when they do die; as they have been cruel and bloudy-minded in their life, so shall they die a bloudy death, and shall fall by the sword of their enmies, who shall expose their dead bodies, to open disgrace, and inconvenience for Foxes, and vermin to prey upon, not affording them the common courtesie of burial.

10 They shall fall by the sword: they shall be a portion for Foxes.

11 But I that am appointed, and anoynted of God to be their King, shall live to rejoyce in his wondrous preservation, and preferment of me to that office, whereof he shall give me possession, as far remote as I seem to be from it now, and that not onely to my joy, but to the rejoycing of all his faithfull people, who in sincerity of heart profess and serve him, they shall joy and glory in me, as the type of the Messiah, his rule and governance over his Church, who shall come as hardly by it, and in the eyes of the world shall seem as unlike for it, as I to be King

11 But the King shall rejoyce in God, every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

King of Israel. And when its their turn and mine to rejoyce, on the contrary, those that now make no conscience of any thing they do, or say, shall hang their heads, and not have a word to speak in excuse, or justification of themselves, because of despondencie of spirit, and their self-accusing consciencies, as also shall Christs enemies at last.

The lxiv. Psalm.

David *having some advertisement of great designs upon him by his enemies, prays God to preserve him from them, who are so wickedly, and mischievously bent against him, and accordingly is confident of his deliverance, and that Gods just and remarkable judgements shall befal his adversaries, to the affecting of some with fear, and others with joy.*

Psalm lxiv.

To the chief musician, A Psalm of David.

To him that is the chief and principal of all the Quire, do I David that made this Psalm, recommend it for the care and ordering of it to be sung.

1 Hear my voice, O God, in my prayer: preserve my life from fear of the enemie.

1 O Lord, my present calamitie puts me upon great and earnest importunity, hear me I pray thee that am sore put to it, and therefore both with heart, and voice, press hard upon thee for the rescue of my life out of mine enemies hands, that endanger it greatly.

2 Hide me from the secret counsel of the wicked: from the insurrection of the workers of iniquitie.

2 Let thy protection equal mine enemies projects, who turn every stone to compass mine undoing. They have their private plottings, & conspirings to surprize, or betray me; but Lord, do thou hide me, that these hidden stratagems may never find me, as also from their open violence, for such is their malice, and so cruelly are they

they bent, that nothing ſhall be unattempted upon me.

3 Who whet their tongue like a ſword: and bend their bow to ſhoot their arrows, even bitter words.

3 Incenſing all they can againſt me, with falſe and ſlanderous reports, to the wounding of mine innocencie, and ſet me up as a mark to diſcharge all their calumnies, and falſhoods upon.

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

4 They know they believe me, and yet though conſcious to their own wickedneſs, and mine innocencie, they ſpare not to backbite me, and privily to inform all manner of untruths againſt me to Saul; they ſuggeſt and let flie any thing againſt me, that they either hear, or imagine, never caring to wrong me, nor fearing to offend God, and provoke his juſtice.

5 They encourage themſelves in an evil matter: they commune of laying ſnares privily, they ſay, who ſhall ſee them.

5 They animate one another, with hopes to prevail againſt me at laſt, and that I ſhall not ſcape them; they conſult to enſnare me at unawares by fraud and treaherie (any way ſo it be done) and think to carry the matter ſo privately, and to cloak it ſo cunningly, as that none ſhall ſuſpect them, nor nothing can prevent them of their hopes.

6 They ſearch out iniquities, they accomplith a diligent ſearch: both the inward thought of every one of them, and the heart is deep.

6 They contrive exceeding ſubtilly, and caſt about in their thoughts and imaginations, with a great deal of ſtudie and diligence, how and which way they may likelieſt deceive, and deſtroy me, and many times make ſure of it; and indeed, ſo cloſe and diſſembling they are, that it is impoſſible for me to know or avoid them by any skill or power of mine.

7 But God ſhall ſhoot at them with an arrow: ſuddenly ſhall they be wounded.

7 But though I miſs the mark; and ſhoot far ſhort of finding out their devices; and may be deceived by their diſſemblings, I am ſure God he knows them, they cannot ſcape him; for all they lye at a cloſe ward, he knows how, when, and where to hit them, even when they are moſt confident, and leſt

leaſt fear any ill to befall them, ſhall his judgements overtake them.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flie away.

8 This ſhall be the want of all their lying reports, and ſlanderous back-bitings, inſtead of bringing evil upon me, upon whom they deſign it, they ſhall bring ſin, and that ſin ſhall bring judgement upon themſelves, yea, ſo remarkable ſhall the hand of God be upon them, that men ſhall ſhun them as they did Korah, and his complices.

9 And all men ſhall fear, and ſhall declare the work of God: for they ſhall wiſely conſider of his doing.

9 The juſtice and terrour of the Lord ſhall aſtoniſh men, and make them both fear themſelves, and caveat others to beware of the judgements of God from this example; for it ſhall awaken the minds of men, and put them (all that have any eyes in their heads) to conſider the juſtice, power, and terrour that accompanies this judgement, in bringing their wickedneſs thus upon themſelves, and delivering me an innocent perſon.

10 The righteous ſhall be glad in the Lord: and ſhall truſt in him, and all the upright in heart ſhall glory.

10 A wonderfull confirmation ſhall it be to all that are upright, and cauſe of rejoycing, to ſee the care that God hath over ſuch, to vindicate their integrities againſt evil doers, and to deliver them out of their ſufferings by executing apparent judgemens upon their enemies for their ſakes; how ſhall this make them truſt God, and truſt in God, what ever betide them? Yea, it ſhall make all that are ſincerely Godly, from this example of my deliverance, and mine enemies overthrow, with confidence to bear up themſelves in God, and deſpiſe the power and malice of all wicked men, be they never ſo potent and politick.

The lxv. Psalm.

David tells God with what faithfull expectations his people wait upon him for mercies, to the end they might have new occasions to praise him, and though for their sins they deserve no good from God, yet shall be of Free-grace do them good, which is a point of special comfort to the faithfull, to whom God is a sure friend, and ever will be, and an enemie to their enemies, and accordingly will keep and protect them all the world over, for whose sake it is, that mankind, and all creatures enjoy such temporal blessings, and needfull mercies as they do.

Psalm lxv.

To him that is the first and principal of all the Quire, do I David, that made this Psalm, recommend it for the care and ordering of it, to be both sung and plaid by voices, and instruments.

To the chief musitian, A Psalm, and Song of David.

1 O God, we desire to be mindfull of thy mercies, and still as thou giveſt occaſion of praiſe, not to fail to return it, we are ready, O Lord, if thou wilt administer fresh mercies to render thee the thanks of them, and to worship thee for them as thou hast appointed, not onely inwardly in spirit, but also in thine Ordinances, with Sacrifices, and Free-will-offerings; according to thy law will we do it.

1 Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 Thou Lord, art the onely God of thy peoples prayers, Let it more and more appear that thou hearest us, and that our prayers are powerfull with thee for the good of this poor Church, and thy servants, and people under this administration, that it may be upon Scripture-record for thy Church in after-ages to encourage their faith, and to invite them all the world over, to seek unto thee in hope and confidence of like audience, grace, and success from thee.

2 O thou that hearest prayer: unto thee shall all flesh come.

3 Mine

3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

3 Mine own and my peoples sins are they that stand in the way of our prayers, and hinder good things from us, so that I can neither have what I pray for, nor do what I would succesfully, by reason of them: but notwithstanding our sins, yet my prayer shall be, that in mercy thou wilt pardon them, and make us a holy people to thee, and my confidence is, that though our sins do abound, yet thy grace shall super-abound to do this for us.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

4 For were it not for thy Free-grace, and Election, no one man upon the face of the whole earth, much less a nation could ever partake of thy favour, and have their prayers heard; their sins would hinder them. But though all men are deservedly out of favour by sin, yet there is a way of grace to bring even sinners into respect with thee. And for all his sins, yet blessed is such a man (for there are not many of them compared with the world) whom of Free-election thou thus hast made choice of to bestow thy grace upon, and made able by faith to see thee a reconciled, and pardoning God unto him, and willing to receive both his person, and his prayers into acceptance, and audience, and priviledged to frequent thy presence in thy Sanctuary, and perform thy worship there with assurance of welcom, and spiritual imbraces whensoever he comes, the oftner the better. I, and others of this number, I am sure shall find it so, we shall never lose our labour, but when we come to ask grace, we shall have it, and so often as we resort to thy tabernacle, and they in after-ages to thy temple, (signs alike of thy presence) nay, all that are thine, and offer up prayers of faith to thee in heaven, when there shall be neither tabernacle, nor temple, which is their anti-type,

and

and signification, they shall have but what they will of thee, even their hearts desire, what heaven and thy grace can afford them, and us.

5 Such power have thy people, and their prayers with thee, as that nothing shall be impossible to them; if thy Church have need, and be in extremity, why, that will be but thine opportunity, miraculously to deliver them by evident judgements upon their enemies, setting forth the power of prayer and thy faithfulness to them, who hast a tender regard of their preservation; and such as thou art now to us, a few faithfull ones in a corner of the world, such shalt thou be when thy Church is enlarged amongst the Gentiles, to all that are thine all the world over, far and near, in Continents, and in Islands, every where, in all places thou shalt be their God, hearing prayer, and yielding salvation to them that trust in thee.

5 By terrible things in righteousness, wilt thou answer us, O God, of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the seas.

6 For as by the creation, thou hast made thy power to appear to all people in all the world, so shall thy grace extend it self, and those that imbrace the tender of it, shall be as firm, & immoveable by any human power, as the mountains, being established and begirt with thine.

6 Which by his strength setteth fast the mountains: being girded with power.

7 Who art able to master the most masterful things in the world which generally is enraged at thy Church, and people, where ever they be in it; they are tossed and turned like a ship at sea in a storm, which as thou canst calm & bring safe to land, so canst thou, yea, & so wilt thou too uphold thy Church in the middest of her tumultuary perplexities, and troubles, which in all places she is exposed unto, & also deliver her out of them.

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 Thy grace to, and protection of thy Church, shall be to all ages, and in all places most observable, as well as here amongst us, for the same thou art now, the same thou

8 They also that dwell in the uttermost parts are afraid of thy tokens: thou makest the out-goings of the morning and evening to rejoyce.

thou ſhalt ever be to the wicked enemies of thy faithfull people, terrible in thy judgements upon them for their ſakes, for whom alſo it is that thou exerciſeth ſuch gracious providence upon the whole earth, continuing the frame of nature which elſe would diſſolve, and ordering each creature in its place, time, and ſtation to do its office; all the world from ſun riſing to ſun ſetting, fare the better for them.

9 Thou viſiteſt the earth and watereſt it: thou greatly enricheſt it with the river of God, which is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

9 The earth and all things in it, are therefore ſeaſonable, graciouſly, and plentiouſly ſupplied with apt ſhowers in times of need, ſent from Heaven down upon it, where thou haſt ordained the clouds to ſtore up abundance of water to be at thy diſpoſe for the good of the creature, cauſing thereby ſuch plenty of corn to grow fit for mans gathering upon the face of the earth, thus husbanded by God.

10 Thou watereſt the ridges thereof abundantly: thou ſetleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

10 By thy bleſſing upon mans labour it is, the earth brings forth ſuch plenty, ſending ſeaſonable ſhowers upon tillage-land when its drie, and ſeaſonable ſun-ſhine when its wet, ſo that both ridge and furrow fructifie by interchangeable ſoftnings and hardnings as there is cauſe, and the corn by this means, from firſt to laſt through thy bleſſing, is made to grow and proſper, which otherwaies would miſcarry, and the taſte of bread fail.

11 Thou crownſt the earth with thy goodneſs: and thy paths drop fatneſs.

11 Thou makeſt the earth to excel with the beautifull varieties and rich bleſſings that thou beſtoweſt upon it, and cauſeſt it in the ſummer time to bring forth, when and where thou pleaſeſt to viſit it with fruitfull and ſeaſonable ſhowers from above.

12 They drop upon the paſtures of the wilderneſs: and the little hills rejoyce on every ſide.

12 Which not onely are beſtowed upon the inhabited, and husbanded places of the world, for man to reap the profit of, but alſo upon the unpeopled places, where wilde

wild beasts and such creatures range, there for their use and sustenance dost thou extend thy bounty, making those places also that want the benefit of Art and husbandry, and which in their own nature are less capable, both hills and plains by thy blessing from above to fructifie and flourish in their kind with all needful conveniences for those creatures thou hast appointed to feed thereupon, and inhabit therein.

13 Thus are all places blessed by thee, the wilderness and mountains brings forth plentie of grass and cattel in their kind, and the pasturable grounds which men make use of, they abound with heards and flocks in their kind, the plowed and cultured places also they super-abound in their kind with the abundance of corn and grain of several sorts that grow thereon, so that they seem to be sensible in a kind of thy blessings to and upon them (by the return they make, and bring forth, of plentie and beautie) and thereby to offer their praises to thee again, and do occasion abundance of joy and gladness in the owners and inhabitants that reap the profit of these thy gracious providences.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

The lxvi. Psalm.

David *foretels the happie condition of the Gentils, how that God shall have his Church among them, as unlikely as it is, that shall worship and serve him faithfully: which he will be as careful of, and propitious to, as ever he was to them, and what things he hath done for them are not to be forgotten, but to be had in remembrance of the faithful in all ages as the pledge of like mercie and protection unto them; as the praise-worthie deliverances he hath wrought for them out of all their sufferings and dangers that they have long undergone, and given them Canaan the type of heaven, which his people what ever they may suffer here shall be sure of. For which mercies to all Israel, but principally for his own particular ones which have been extraordinarie, he promiseth praise with a free heart and a liberal hand in all sorts of sacrifices appointed by God: and would have the*

upright take notice for their learning, that he never praid, but was answered, which he speaks to incourage such, not Hypocrites, who have no such privildge as he and the rest of the faithful have, whose prayers shall be effectual, as his was.

Psalm lxvi.

To the chief musician, A song or Psalm.

To the President of the Quire is this Psalm committed for his ordering it to be sung, and plaid by voices and instruments.

1 MAke a joyful noise unto God all ye lands.

1 THough all nations but we are as forreiners to God, yet shall he have a Church of larger extent, even all the World over, that shall worship and praise him with joyful acclamations for his saving truths and benefits vouchsafed to them.

2 Sing forth the honour of his name: make his praise glorious.

2 They shall have their temple as well as we, even the Gentils shall partake so liberally of his saving graces, as that in the Antitype and complement of all our ceremonious musick, they shall upon the coming of Christ, & his having a Church amongst them, spiritually, & in a more divine strain than ours, honour and magnifie his saving goodness, & gloriously praise him for it in higher degrees of faith and knowledge.

3 Say unto God, How terrible art thou in thy works? through the greatness of thy power shall thine enemies submit themselves unto thee.

3 Magnifie God for the terrible victories he hath at sundry times wrought upon the Gentils by the power of his might on the behalf of us his chosen people, through the greatness of the power of whose grace, shall these same rebellious Idolatrous Gentils one day be won to take Laws from God, and become his people, that now are in open enmitie against him and his Church to destroy it, for which he so destroyes them.

4 All the earth shall worship thee, & shall sing unto thee, they shall sing to thy name. Selah.

4 The time shall come, that not we onely, but the whole World shall know thee, fear thee, and believe in thee the Lord, and shall offer thee that worship in substance which ours portrayes out in shadows, the whole earth shall be thy temple and Quire, for thy Church

shall

ſhall every where praiſe thee and magnifie thy ſaving goodneſs, to them, Lord, let this thy Kingdom come.

5 I would have all that are Gods in all ages, often to recollect and conſider for the ſtrengthening of their faith and glorifying of God, the wondrous things from time to time that he hath done for his Church, and the works he hath wrought for the preſervation of it, how terribly he hath ever proceeded againſt the men of this World that have offended them, and what judgements he hath alwayes executed upon ſuch, and ever will.

5 Come and ſee the works of God: he is terrible in his doing toward the children of men.

6 How of old when his people Iſrael were in jeopardie, and (humanely) impoſſible to eſcape being encompaſſed on all hands with unavoidable dangers, the ſea before, and Pharaoh and his hoſt behind, how then the Lord by miracle wrought for them and divided the ſea, through which they paſſed upon drie land, ſo alſo when they entred the land of Canaan, what way the Lord made for them over Jordan, in like ſort though at that time it overflowed, not going over it by help of boats or bridges, but juſt as they did before through the red-ſea, the waters were divided miraculouſly, and they went through on foot in the face of their enemies, as if there had been no river betwixt; O the joy that then was apprehended by our fore-fathers at the ſight and experience of ſuch wonderful power, and goodneſs of God extended to his Church in their ſo ſupernatural accommodations for their ſafe tranſporting, and their enemis deſtruction, and diſheartning! which ought alſo in the memorie of it to rejoyce us and the people of God for ever, being wrought by God as a pledge and aſſurance of his continual love towards the whole bodie of his Church,

6 He turned the ſea into drie land: they went through the flood on foot, there did we rejoyce in him.

and that he is the eternal Saviour of it, from which act therefore ought to flow cause of rejoycing to us, and all the Godly in all ages, in the faith of the same immutable goodness.

7 He ruleth by his power for ever, his eyes behold the nations; let not the rebellious exalt themselves. Selah.

7 And power, which shall never be weakened, but as he then was, so he is and ever will be of the same strength and sufficiencie to stand his Church in steed, and to over-master their enemies, nor will he be one jot less careful of his people hereafter than heretofore, but as circumspect over them for their good in all parts of the world, when they are universally called and gathered out of all nations to be peculiarly his, as he was then to those that were so. And as that ought to be an example and incouragement of joy and confidence for ever to the Church of God, so of terrour and humbling to her enemies, that having such a president before their eyes upon sacred and everlasting record dare rebel against God by wronging his people, thinking to suppress and root them out, because they are few and short of them for power and policie, but it shall turn to their ruin in after-ages as well as then; They may be sure of it.

8 O bless our God, ye people, and make the voice of his praise to be heard.

8 All Gods people ought to bless God and magnifie him for what he hath done, and assuredly will do for his Church, but especially, we, that are beforehand possessed of so many mercies and great deliverances, we ought to resound and publish the praise of his famous acts for the Gentils to take notice thereof, thence to be confirmed in faith and hope.

9 Which holdeth our soul in life and suffereth not our feet to be moved.

9 From what he hath done for us; who, but for his care over us had long ere this been swallowed up a thousand times over of death and destruction, by our many enemies which yet were never able to have their

will.

will of us, but that ſtill we are a people, and have been upheld againſt, as it were, the whole world, who becauſe of Gods peculiar choice, have a ſpecial malignant hatred to us.

10 For, Lord, thou knowſt what troubles we have undergone ſince we have been a people to thee, and all to the end thou mighteſt have occaſion to ſhew how firm thou art to us, as thou haſt ever made it to appear, and to trie whether we will be as firm to thee, in our faith in thee and worſhip of thee, thou haſt proved us over and over again by afflictions, to give us teſtimonie of thee, and that thou mighteſt have aſſurance of us, a faithful ſincere people.

10 For thou, O God, haſt reproved us; thou haſt tried us, as ſilver is tried.

11 Thou thus to trie us and ſhew thy ſelf, haſt many times led us into inavoidable dangers, and to outward appearance expoſed us into the power of our enemies to be deſtroyed by them, and ſuffered them to oppreſs us ſore as in Ægypt and otherwiſe.

11 Thou broughteſt us into the net, thou laidſt affliction upon our loins.

12 We have undergone as baſe and cruel uſage as can be imagined, counted no more of them than the dirt in the ſtreets, & enduring the uttermoſt hardſhips under cruel task-maſters and bloudie enemies as could poſſibly be invented and contrived againſt us, and ſuch things muſt thy Church alwayes look for in this World, but thou haſt made us amends at laſt, and all that thou promiſedſt haſt thou performed, for thou haſt by a ſtrong hand inveſted us in a happie condition, and poſſeſſed us of a fruitful land, ſpite of all our enemies, ſo ſhall thy Church have deliverances here, but let not them never doubt of heaven hereafter.

12 Thou haſt cauſed men to ride over our heads, we went through fire and through water; but thou broughteſt us out into a wealthy place.

13, 14 What I would have others do, I hope I ſhall not fail for mine own part to practiſe; I am reſolved upon conſideration of what I have recounted, that

13 I will go into thy houſe with burnt-offerings: I will pay thee my vows.

14 Which my lips have uttered, and my

mouth hath ſpoken, when I was in trouble.

thou haſt done for us; and I am ſure wilt do for thy Church; to give thee praiſe and thanks not onely inwardly in my heart, but alſo outwardly in the eyes, and for the example ſake of all others, according to thine appointment by ſolemn ſacrifices: and eſpecially for my ſelf, who have been in not a few, nor thoſe no ſmall troubles, at what time I vowed them to thee, and have taſted accordingly of not a few and thoſe no ſmall deliverances.

15 I will offer unto thee burnt ſacrifices of fatlings, with the incenſe of rams: I will offer bullocks with goats. Selah.

15 What ever thou haſt commanded to be offered thee, I will do it to the full in the performance of my thanks and acknowledgement of thy mercies, both for number and worth, even the beſt I can get, what charge ſoever I am at. And that with a free heart.

16 Come and hear all ye that fear God, I will declare what he hath done for my ſoul.

16 Thou haſt ſet me up as a pillar and monument of thy unſpeakable goodneſs to thy ſervants: which I hope and do deſire, that all thy people in all ages of the World would take notice of, and to that end I will leave it upon record, even the wondrous mercies I have partaked of, and miraculous preſervation that I have had.

17 I cried unto him with my mouth, and he was extolled with my tongue.

17 How that I never in my need put up my prayer to him in fervour and faith, but I had a return anſwerable, and my prayer was turned to praiſe.

18 If I regard iniquitie in my heart: the Lord will not hear me.

18 I ſpeak not this to embolden hypocrits, as if they were ſo priviledged, who are apt enough to pray in their need as well as the Godly, but for the incouragement of the ſincere and upright, ſuch as I bleſs God I am, harbouring the love of no known ſin in me, I know how I ſhould have ſped if I had, not as I have done, but have had the deaf ear turned upon me; and well I had deſerved it, as all hypocrits and carnal, formal, profeſſers do.

19 But

19 But assuredly the Lord from time to time hath heard me, and answered me too, very graciously, yea, he hath carefully had respect to me, whensoever I poured out my heart before him in the anguish thereof, in time of trouble.

19 But verily God hath heard me: he hath attended to the voice of my prayer.

20 I bless the Lord he hath blessed me, and not sent me away without mine errand when as I have come to him in prayer and supplication, nor withheld his mercie from me in mine extremitie, but hath effectually appeared for me, and so he will for all that trust in him, and seek to him, as I have done.

20 Blessed be God, which hath not turned away my prayer, nor his mercie from me.

The lxvii. Psalm.

The Psalmist praies that God would in such a sort be good to Israel, that the Gentils may note it, and be won by it to imbrace his saving truth, and serve him as well as they. But for the full effecting of their conversion, he wishes heartily for the comming of Christ and his Kingdom, and the happie dayes that shall be then all the world over.

Psalm lxvii.

To him that is most skilful upon the stringed instrument Neginoth to which this Psalm is chiefly set, is it committed for his care and ordering it be sung and plaid.

To the chief musician, on Neginoth. A psalm or song.

1 THe good Lord be merciful unto us in the pardon of our sins, and graciously benevolent and propitious in multiplying blessings upon us, and manifesting his favour to us, so as it may be notorious in the eyes of the World. Even so be it.

1 God be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

2 That the whole earth, that now wander out of the way may be brought to acknowledge thee for the only true God, & to worship thee aright, when they perceive the mercies, that we that do so, do enjoy above all others, & may be brought to hearken & enquire after the

2 That thy way may be known upon earth, thy saving health among all nations.

saving righteousnes thou hast revealed to us, whereof they are utterly ignorant.

3 Let the people praise thee, O God; let all the people praise thee.

3 Lord let the Gentils as well as we have the knowledge and experience of thy rich mercie and saving goodnes, that they may praise thee for it, yea, spread and proclaim it to all the World, that thou mayest every where have a people to magnifie thee for it upon the whole earth.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously and govern the nations upon earth. Selah.

4 When shall Christ come to proclaim the year of Jubile, even life and salvation to the Gentils, to their unspeakable joy and thy unspeakable praise, and to take the Government into his hands, which he shall sway with equitie and justice both to the good and to the bad? Lord hasten it.

5 Let the people praise thee, O God, let all the people praise thee.

5 Let the Gentils as well as we have the knowledge and experience of thy rich mercie and saving goodnes, that they may praise thee for it, yea, spread and proclaim it to all the World, that thou mayest every where have a people to magnifie thee for it upon the whole earth.

6 Then shall the earth yield her increase; and God, even our own God shall bless us.

6 O that this time were now, for when it is, happie shall those dayes be, when the Messiah shall come, infinite of blessings of every sort temporal and spiritual will he bring with him. The whole earth that is cursed by the fall shall by him be blessedly restored, and made a Canaan, fruitful to God and man, and God who was become a stranger by it, shall by and in him be as much and more his peoples, in more near proprietie and relation than ever, and bless them with better blessings through grace, than ever they were and could be capable of other wayes.

7 God shall bless us and all the ends of the earth shall fear him.

7 Then shall be a time of sweet harmonious interchangeable correspondencies betwixt heaven and earth;

earth; God he ſhall pour out his ſpirit upon all fleſh, and ſpread his Goſpel over the whole earth, and accompany it with no ſmall ſtore of temporal mercies, and his people ſhall from all the ends of the World be hereby gathered to him, and give up themſelves in faith and obedience to be his.

The lxviii. PSALM.

David *upon the great victories he had had over his enemies, and the remove of the Ark to its ſetled abode in Jeruſalem, praies and propheſies the infelicitie of the adverſaries of Gods Church, and the proſperitie of the righteous, whereof he adviſes them to be confident, and therein to rejoyce; for God in mercie will be mindful of the oppreſſed, and injuſtice of the oppreſſors, whereof they had had ample experience by marvellous deliverance out of Egypt; & ſettlement in Canaan, in the gaining whereof he gave them wonderful victories, and as their caſe was proſperous then, ſo he prefigures it ſhall be again now in his time, both Church and Common-wealth ſhall flouriſh, becauſe of the favour of God to them and his protection over them, for he is to be a reſemblance of Chriſt after his aſcenſion, victor over all his enemies. Having ſhewn the happie conſequences of the Arks remove, he amplifies the manner of its tranſportation from the houſe of Obed-Edom, in what order and with what harmonie it was conveyed thence to Jeruſalem, whither he excites all Iſrael to come and duely frequent it; and promiſes himſelf as much of them both one and other, aſſuring them, that as its God that hath put them into this good condition, ſo muſt he preſerve them in it, and therefore muſt be ſought to for it, and then ſhall the Church flouriſh from a tabernacle to a temple, even like unto Goſpel-times, when Gentils as well as Jews ſhall make up the Church, whereof he would have the world take notice, and be thankful to God for it when it is, who now onely is made manifeſt to them by works of creation, by which they are to know him, and for which they are to praiſe him, even him, who is at preſent the God which they the Iſraelites worſhip, and who from heaven and his ſanctuarie hath ſo bleſſed them, and overthrown their enemies as he hath done.*

Pſalm lxviii.

To the Preſident of the Quire is this Pſalm committed by David that made it, for his ordering it to be ſung and plaid by voices and inſtruments.

To the chief muſician, A pſalm or ſong of David.

1 THine Ark, O Lord, the token of thy preſence hath hitherto been in obſcuritie in compari-

1 LEt God ariſe, let his enemies be ſcattered: let them al-

ſon

so that hate him flie before him.

son of what it shall be upon this remove of it to Jerusalem, there to be placed upon thy holy hill, where it shall be in far more eminencie than formerly, and thy worship and service better acted and frequented. And as hath been thine Ark, so hath been thy self under a cloud towards thy people till now, that I doubt not will be far otherwayes for time to come, and wilt let the World see, that as thy glorie and worship is promoted, and thy people awakened as it were out of their supine neglect of thee, to honour and serve thee, so wilt thou arise for them to do them good, and make them a flourishing nation under me the type of Christ and his Government, so that their enemies, which hereafter shall be thine, because theirs, shall by thy power and in thy wrath be discomfited and confounded in all their attempts against them, and they shall destroy and be victorious over all that have formerly triumphed over them, and though still they hate them, yet shall they not now in the flourishing estate of thy Church be able any more to hurt them; Lord let all these things be so.

2 As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God.

2 Let thine and thy Churches enemies come to nought, scatter their forces and vacate their counsels, and let it appear by the nature and manner of thy destructive judgements upon such wicked wretches, that it was thee that didst it in the behalf of thy people and for their sakes, with whom and for whom thou art as really present, as thine Ark is present in Jerusalem.

3 But let the righteous be glad: let them rejoyce before God: yea, let them exceedingly rejoyce.

3 Let it be now the portion of thy faithful ones, thy poor afflicted people to joy their while in thy presence; as they have been sadned a long time at thine

thine abſence, let them ſo clearly ſee thee for them and with them, as may even raviſh their hearts, and raiſe up their ſpirits exceedingly.

4 In confidence of this, that he will now be with and do after this ſort for us his Church and people, in the faith of it I ſay (for ye need not doubt it) ſing praiſes to him for it, even for his grace and faithfulneſs to us, and the juſt remuneration of our enemies which he counts his, let your thoughts be of him and praiſes to him anſwerable to his greatneſs, let your faith pierce the Heavens to behold him there in his glorie and majeſtie over-looking the World from thence, and ruling and ordering all things here by his mightie power, who onely hath his being of himſelf, and gives being to every thing elſe, which can be ſaid of no God or Gods beſides him, as ſuch be ſure to magnifie and praiſe him; and in the faith hereof, that this his infinit power, abſolute regiment and glorious independant Being, ſhall be improved and imployed for you, do you rejoyce in him.

4 Sing unto God, ſing praiſes to his name; extol him that rideth upon the heavens by his name *Jah*, and rejoyce before him.

5 God is both gracious to help thoſe that are in need, and juſt to relieve thoſe that are oppreſſed, have they never ſo few friends or many enemies, this though all the World be againſt us, we ſhall, even therefore, be ſure of him on our ſide, he will from heaven hear our prayers put up to him in his tabernacle, take our parts, and judge our cauſe againſt them that are againſt us.

5 A father of the fatherleſs, and a judge of the widows, is God in his holy habitation.

6 Thoſe that are comfortleſs exiles, ſolitarily waſting their dayes far from home in penurie and preſ-

6 God ſetteth the ſolitarie in families: he bringeth out thoſe that are bound with

chains, but the rebellious dwell in a drie land.

pressures, incident to banishment amongst strangers: God hath his eye on such to pitie them, and to give them a settled habitation in a comfortable enjoyment of their possessions and relations at home, he hath compassion on those that suffer for his sake, which they shall not do alwayes, but shall have deliverance from under their yoaks and bonds, and be preferred to a free and happie condition, when as those that are wicked and oppress them, shall be transplanted from that their prosperous estate, and made miserable.

7 O God, when thou wentest forth before thy people; when thou didst march through the wilderness. Selah.

7 We have cause to say, so that have had so great experience of his power and goodness towards us, in that wonderful enfranchising of us out of our Ægyptian thraldom, and destroying the Ægyptians before our faces, what wonders did he work to bring it to pass which we have cause to record in all the circumstances of it, as a certain pledge to his Church for ever of his care over her. How then, when the Lord by evident tokens of his presence in a pillar of fire and cloud conducted and protected his people our fore-fathers out of Ægypt, through the red-sea, and along throughout the desert wilderness. Let it never be forgotten.

8 The earth shook, the heavens also dropped at the presence of God: even Sinai it self was moved at the presence of God, the God of Israel.

8 How then I say he did appear with them and for them, altering the very course of nature many times for their supply and benefit, both the heaven and the earth, the one and the other though sensless of all other things, yet seemed sensible of the presence of the Lord with his people, The earth quaking with awful reverence, the clouds doing fealtie and paying their tribute in emptying themselves of their exhalations. Sinai also that mightie mountain, when in that dreadful manner God gave the Law and ma-

manifested his presence upon it, was affected at it with signs of terrour and amazement, and all this was when he undertook the protection and conduct of his people Israel, the emblem of his Gospel-Church, and her travel through this world, her wilderness, to Canaan which is above.

9 And though we left behind us the fruitful plains of Ægypt over-flowed with *Nilus*, yet hast thou brought us into a good land of hils and valleys, blessed by thee from heaven with seasonable and fructifying showres, whereby thou didst approve it to be a land of promise and thy gift, having made good it to thy people and thy blessings unto it, as it stood need.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was wearie.

10 Thy Church and people Israel chosen to be so from out the whole earth, as thou hast placed them, so thou hast preserved them there to this day, maugre all their enemies; Thou hast provided for, and protected of thy meer grace this thy little poor handful of people, maliced and opposed by all the world.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord in exigencies gave his people many wonderful deliverances and victories, and so administred occasion of praise ever and anon to them, which in an instant was rumored over all the land, and in every ones mouth, the good news of thine almighty assistance still as thou didst vouchsafe it, passed from one to another, like the word in an armie, with joyful acclamations and praises.

11 The Lord gave the word, great was the company of those that published it.

12 Many potent Princes with powerful armies that came against Israel were by miracle defeated, and made, both they and their armies to flie for their lives, leaving behind them rich bootie, and such plentie of it, that the very women who with fearful mindes abode

12 Kings of armies did flie apace: and she that tarried at home divided the spoil.

abode at home doubting the issue, when they heard the news, with joy made hast to congratulate the victorie and share in the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

13 Though in Ægypt your fathers were in woful slavish condition conversant in brick and pot-kils, doing all the base work, and being as basely used, and though since their deliverance thence, you, their posteritie have even in this good land for your evil wayes endured much affliction, and undergone great hardship by tyrannous usages of insulting enemies, yet be confident of this, the time is come, wherein God will be as propitious to you for his grace sake, as ever he hath been severe against you for your sins, you shall now be a rich and flourishing nation, blessed with grace and peace, and admired for your glorie and beautie.

14 When the Almightie scattered Kings in it, it was white as snow in Salmon.

14 You know when first God brought his people into this land, (which then lay wholly in the darkness of Idolatrie) and destroyed the Kings thereof, one after another for their sake, how famous was this nation then, upon that glorious change? and how resplendent in the eyes of God and men by the establishment of Gods pure worship, and the admirable and clear wonders wrought by God here; why, such now shall be again, though it hath been long in infelicitie and deformitie since those dayes by our sins, and Gods just judgements.

15 The hill of God is as the hill of Bashan, an high hill as the hill of Bashan.

15 Sion the mount whereon God hath chosen now to pitch his tabernacle, and in it the Ark of his presence, and there, and there onely to be worshipped in solemn and more than ordinarie manner, it is by this become more famous for this Soul-fatning and spiritual repast that is there in such plentie to be had

had than that ledge of hills called the hill of Bashan, scituate beyond Jordan, is, for its extraordinarie fruitfulness and fatning of cattel, it is raised by this divine prerogative to a height of eminencie and note equal and beyond the height and greatness of Bashans hills, exceeding it both in profit and pleasure.

16 Why do you the tall and fruitful hills in several parts of the World seem to carrie it so high, to joy and pride your selves in your priviledges of nature so far above this of Sion? whereas this one supernatural priviledge of Gods residence and worship here, is more worth than you and all yours put together; for all your priviledges of nature, richness of soil, and high towring tops, yet hath God past you by, and chosen this to be his place of residence on earth, and the very type of heaven, nor will he change it or alter his mind to transplant himself, and his worship from thence unto any of you, but hath set down his staff here, his promise is passed to it which he will not revoke. And what is true of Sion above all other hills, is as true of the spiritual Kingdom of Christ, typified in me and my Government, which for that reason is transcendent to all the Kingdoms, nay, the empires of the whole world.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in, yea, the Lord will dwell in it for ever.

17 And let not this residence and presence of God we so much magnifie our selves in, be judged of by carnal apprehensions, nor the strength of Sion by outward appearance, as if the one nor the other afforded no more protection and help to Gods people than we see with our eyes; Our faith is it that must instruct us in this matter, to which onely God appears aright in his power and majestie excelling all earthly might. The potentates of the World esteem their

17 The chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy place.

their ſtrength by the number of men, horſes, and chariots that they can arm and muſter. But what ſay you to Angels? one whereof is able to deſtroy thouſands, whole armies of ſuch, nay, what ſay you to thouſands and millions of ſuch Angels, theſe are they though inviſible, wherewith God appears in the behalf of his Church, fights for and defends the Kingdom of Chriſt, and ſo ſhall mine, and yet if we doubt that men may be too hard for Angels, know, that God, even the irreſiſtable Almighty God is commander in chief over and amongſt theſe his heavenly hoſt, who alone is ſufficient without auxiliaries either of men or Angels to ſafe-guard his people and place of worſhip and preſence, where he is as really, though not ſo viſibly, and in as great majeſtie, ſtrength, and grace as he appeared on mount Sinai in power and terrour, I hope we remember that, and ſo ſhould our faith repreſent him to us now, when we come thither to worſhip him and ſeek unto him in any ſtrait.

18 Thou haſt aſcended on high, thou haſt led captivitie captive: thou haſt received gifts for men, yea, for the rebellious alſo, that the LordGod might dwell among them.

18 As I am raiſed from a low eſtate to this height of dignitie and office, to be King over Iſrael, and ſo made able to overcome thoſe that overcame them, and to enrich them with the ſpoils of their enemies and the preſents of forrain nations that ſeek to me for friendſhip, which I am readie (for thou haſt put me into a capacitie to ſtand mine enemies in ſteed) to extend to friend, and ſo be they never ſo oppoſit, thereby to make way for, and hold forth in type thy willingneſs, O bleſſed Saviour, to do the like to Jew and Gentil, who ſhalt draw all men to thee when as thou art lifted up, and raiſed from thy low eſtate of humiliation and death, by a glorious reſurrection and aſcen-

tion,

tion, which is as ſure to be, as if it were, and indeed virtually and energetically, as alſo typically and in figure, is already done, for ſo even now as I upon the throne, ſo doſt thou ſit at Gods right haud, having conquered all ſpirituall powers and enemies to thy Kingdom, as the world, fleſh, ſin, death, and Sathan, who, but for thy conqueſt of them, whom by thine aſcenſion thou art victorious over, had abſolute dominion over thy people, who thereby are ſet at liberty to ſerve thee that art enriched in thy humane nature, with all the glorious graces and excellencies that heaven and the divine nature can afford thee, that thou maieſt be the bounteous and gracious diſpenſer of them to thy body myſticall, thy ſpirituall Iſrael, that are a willing people to thee, as alſo empowered and put into capacity to vanquiſh and overpower the moſt ignorant and gainſaying, that the power of thy ſpirit and grace may be glorified in and upon thine enemies, as well as upon thy friends that profeſs and worſhip thee, to make them do the like, and bring them alſo in favour with God.

19 We who are the people of God, do at preſent day by day, bleſſed be thy name for it, reap the happy fruits of Chriſts virtuall aſcention in his power and goodneſs, what mercies of all ſorts, ſpirituall, temporall, are heaped and ſhowred down upon us? And what ſalvation hath the Lord wrought for us, time after time, which ought to be aſcribed to him. Amen.

19 Bleſſed be the Lord, who dayly loadeth us with benefits, even the God of our ſalvation. Selah.

20 We can ſpeak by experience, that the God we worſhip and believe in, can ſave and deliver, I think we have found it ſo, and indeed he onely can deliver, and ſave alive, who onely hath van-

20 He that is our God, is the God of ſalvation; and unto God the Lord belong the iſſues from death.

quiſhed and overcome death it ſelf, and hath the ſole dominion and diſpoſall of it, and all the means and ways that lead to it, to prevent them be they never ſo imminent, as to his people.

21 But God ſhall wound the head of his enemies; and the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

21 And to ſucceed them to his enemies and theirs, they ſhall feel the weight of his hand, if they perſiſt to bruiſe the heel of his Church, at laſt he will break their head, let him be who he will, be as ſure as his head grows upon his ſhoulders, or hair upon his head, ſo ſure will God meet with him ſooner or later that doth ſo, if he will not repent and be converted.

22 The Lord ſaid, I will bring again from Bathan, I will bring my people again from the depths of the ſea.

22 The Lord hath purpoſed and promiſed to do as great things under me for his people as ever he did heretofore, when he vanquiſhed great and Giant-like Kings; as Og the King of Baſhan for their ſakes, and delivered his people out of his hands, as alſo out of the hands of Pharaoh by deviding the red ſea, & conducting them thorough; we may be, and have been driven into ſtraits ſince then, (and ſo ſhall the Church in all times) but the ſame power ſhall ſtill appear for us to relieve us in our greateſt extremities, whereof thoſe things were a pledge.

23 That thy foot may be dipped in the bloud of thine enemies, and the tongue of thy dogs in the ſame.

23 Yea, ſuch fearfull vengeance ſhall God take of the implacable enemies of his Church, as that he ſhall make way thorough their bloud for his peoples felicity, which he ſhall inable them by his power and aſſiſtants, to ſhed in abundance like water ſpilt upon the ground, of no more regard ſhall it be.

24 They have ſeen thy goings, O God, even the goings of my God, my King, in the ſanctuary.

24 Thy people have often had occaſions by thy mercies, vouchſafed them heretofore to praiſe thee in thy ſanctuary, they have ſeen there, upon great victories, ſolemn thankſgivings, but was ever ſeen the like to this happy day, wherein the Ark of God is carried

to

to the Tabernacle pitched in its place of residence the mount of God, with what infinite solace and expression of joy all Israel joyned their forces unanimously to accompany it, following me their King, attending the Ark of thee my God, and my King, unto the place of its abode thy holy mount.

25 It joyes me to think in what comely order, and with what sweet harmony of affections and musick it was done; How the voices they marched in the foreranck, singing thy praises, and exalting thy name, the instruments came next ecchoing to them, and resounding thy glory, amongst which were orderly intermixt the Damsels playing upon Timbrels, so universall was this joy, and so glorious was the show, that both men and women did their uttermost, to express their zeal and forwardness in it.

25 The singers went before, the players on instruments followed after; amongst them were the damsels playing with timbrels.

26 And now the Ark is set in Sion, forget not to congregate your selves to it, but come in flocks and troops to bless this God which is your God, and Lord, that rules over you and for you; all that are the faithfull of-spring of our blessed fountain and forefather Jacob, whose name of Israel, purchased by his prevailing with God, is ever since named upon us, come, repair to it, to the Arke and presence of the Lord, and be you also wrestlers and prevailers with him there.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 And I cannot doubt of your forwardness and faithfulness so to do, that express so much of joy in its transportation, from the least to the greatest, both those that are near, and those that are afar off, will be mindfull of this mercy, and of their duty to frequent his service, and seek his presence and protection. Benjamin that was so dear to Jacob, his youngest

27 There is little Benjamin with their ruler, the princes of Judah, and their counsel, the princes of Zebulon, and the princes of Naphtali.

darling child, I am ſure will follow his fathers ſteps, and though he was the laſt of his ſons, yet will be the firſt and forwardeſt to worſhip the God of his father, even the whole Tribe of them with their godly ruler, an example to the reſt. Nor I hope ſhall Judah the royall Tribe with their Cheiftaines and Senatours be behind, who ought indeed to give exſample of zeal, that are preferred in Authority above the reſt; no nor will I am confident Zebulon and Nephtali plead excuſe by reaſon of their remoteneſs, but even they alſo, together with their heads and elders quickening them thereunto, will be forward to worſhip the Lord in his ſanctuary at Jeruſalem.

28 Thy God hath cõmanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

28 Into what a glorious and powerfull condition, hath our God brought us; how hath he by his ſovereign all-diſpoſing power and Authority, made thee O Iſrael to be thus potent and exalted in ſtrength, and dominion over thine enemies, that ere-while waſt ſo much at an under? O therefore ſeek to God, let it be your prayer, ſlack not your hands, grow not ſinfull and ſecure, but be you ſtirred up by his mercies to frequent him duly, and pray to him earneſtly to continue to be gracious, and to eſtabliſh us in this eſtate whereinto he hath brought us.

29 Becauſe of thy Temple at Jeruſalem, ſhall Kings bring preſents unto thee.

29 Wait and pray for the building of the glorious Temple in Jeruſalem, the type and figure of Chriſt and his Goſpel-Church, inſtead of this Tabernacle, which will be a flouriſhing time indeed, then ſhall not onely God be worſhipped within the boundaries of Canaan, but the renown of the God of Iſrael ſhall ſo ſpread, as even forrain potentates ſhall further both the work and the worſhip, and acknowledge

ledge him the sole sovereign of the world.

30 For this purpose, Lord, prepare the way to that Triumphant golden age of peace, by me a man of war and thy Church militant under me, chastising those opposite enemies of thine and ours, that notwithstanding all the evidence thou hast given, and clear demonstration of thy power and goodness to us thy people, are in arms and hostility against us, let them know to their cost that it is neither their number, nor their rage that shall prevail, let both they that lead, and they that are misled, know thus much, let them see their labour in vain, and be brought to own thee for their God, and to do thee homage, and such as will not but chuse rather to hold on their course of enmity and opposition, Lord, take a course with such, to destroy them out of the way, that they may not alwayes be thorns in thy peoples sides.

30 Rebuke the company of spear men, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 O that the Lord would hasten the coming of the Messiah and his Kingdom, which all these things portend, like as the glorious and happy reign of Solomon draws nigh, whose favour and alliance, Egypt and Ethiopia shall seek and obtain, oh how then would the Gentils come in apace under his subjection, yea, the most unlikely, Egypt that arch-enemy of the Church, and Ethiopia the of-spring of Cham, these or as bad as these will willingly offer themselves, and glad they may be accepted into his service.

31 Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

32 That day is coming, some dawnings of it appear even now in these our dayes, if your eyes, O ye Gentils were open to see it in these illustrious Types, but you shall see the sun shine forth in full brightness,

32 Sing unto God, ye Kingdoms of the earth: O sing praises unto the Lord. Selah.

amongst you that now are in darkneſs, then ſhall you know what it is to be the ſervants of the Lord, and with glad hearts ſhall all his people in all places of the world, ſing praiſe and give glory to him. O that it were ſo now!

33 To him that rideth upon the heavens of heavens, which were of old. lo, he doth ſend out his voice, and that a mightie voice.

33 To him that though you be not his ſervants, yet is he your Lord and Maſter, the great God ſole Creatour of all things, who made the heavens higher and lower, ordained them of old with all thoſe lights you ſee ſhine in them, and hath ever ſince maintained, ordered, and ruled them (and much more the world under them) their manifold motions and influences in their ſeverall orbs and operations, by his Almighty power and wiſdom; from whence you hear the voice of Thunder how terrible and loud it is, why, God ſends it purpoſely to mind you of him, and to acquaint you with that power and terrour he is endowed with, that you may learn to fear him.

34 Aſcrib ye ſtrength unto God: his excellencie is over Iſrael, and his ſtrength is in the clouds.

34 Give therefore glory to God, magnifie his power and greatneſs, and know that this, who is thus excellent, is he that is the God of Iſrael, whoſe power is thus mightily manifeſted, as you hear and ſee in the heavens.

35 O God, thou art terrible out of thy holy places, the God of Iſrael is he that giveth ſtrength and power unto his people: bleſſed be God.

35 O Lord, thou art a dreadfull God, where thou art preſent, there is power and ſtrength with thee, whether in heaven, or in thy ſanctuary, for from both thoſe places, thou haſt and wilt aſſiſt thy people after a marvellous ſort, hearing their prayers above, which they ſhall pour out here below in thy ſanctuary and the courts thereof, and work deliverance for them, and give victory to them; wonderfully deſtroying their enemies, and ſubduing them under them,

bleſſed

blessed be thy name for it. Yea, Glory be to thee alone.

The lxix. Psalm.

David *in great distress prayes for speedy relief, bemoans himself and the wrongs he under-went for God, in whom yet he comforts himself, and falls again to earnest prayer for speedy relief, appeals to God for justice and vindication of his wrongs, being innocent and friendless: In the spirit of prophesie he curseth the wicked Jews, that crucified Christ in the persons of those that so cruelly and unjustly persecuted him, his type; wishing them such temporall and spirituall miseries, as have since befallen them. But prayes that God would remember to raise him up out of his distresses to be King of Israel, as Christ shall be raised from death, and the grave to be head over his Church, promises then to praise him for it, and promises himself the acceptance of his praises, and assures his few friends, Gods faithfull people that lived in expectancy of it, that it shall certainly be, both for their good, and the good of Gods Church in after times, And exhorts the world, and all creatures in it, to be in their kinds praisefull for this mercy of his Churches establishment and flourishing, for whose sake they have theirs.*

Psalm lxix.

A Psalm made by David, and set to Shoshannim, an instrument of six strings, and by him, committed to him that is most skilfull thereupon, for his care and ordering of it in the Quire.

To the chief musician upon Shoshannim, A Psalm of David.

1 O Lord, its high time for thee to appear for me, I am brought to such a pinch, as that I must sink if thou dost not save, for the waters are as it were broken in at severall leeks round about the ship, and into my very cabin, so that I am about utterly to perish, if thou help not suddainly, for such are my miseries, and so is my life instantly endangered without thy present remedy.

1 Save me, O God, for the waters are come in unto my soul.

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the flouds overflow me.

2 I am implunged into manifold miseries, and sink deeper and deeper into them, as a man in mire, I can find no footing upon earth, all humane helps fail me, so that I am as a lost man, like one thats past wading, taken of my feet, and can find no bottom, the waters are as it were both above and below me, for I am in such a condition, as if I were swallowed up of the main sea amongst the billows, so that I must be saved by miracle.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

3 Thou, Lord, knowest how many, and what earnest prayers I have put up unto thee in the trouble of my soul, in so much, as by the exhausting my naturall moisture with continuall complaint, my tongue is tired, my throat sore, and my voice hoarse, and I have looked so long for thy promised deliverance, and wept so soar before the Lord for it, that both tears and sight begin to fail me.

4 They that hate me without a cause, are more than the hairs of mine head: they that would destroy me being mine enemies wrongfully, are mighty: then I restored that which I took not away.

4 I am a lone man and innocent, causelessly hated and unjustly persecuted to the death by the King and all the Kingdom, judged a capitall offendor, and mine estate confiscated by might not by right, and given as forfeited to those I never wronged one farthing, as if I were a fellon, bound to make restitution of what I never stole nor took away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

5 O God, thou knowest me, none better, that I am a sinner I confess it, its well enough known to thee that I am so, subject to, and guilty of the same aptitude to transgress as other men, yea, my particular sins that have and do spring from mine innate pravity, which are not a few, are all of them obvious to thee. But though I am not innocent as to thee, yet do I, and dare I make thee my judge as to others, whether I be guilty of these treasonable practises they lay to my

my charge, and condemn me for, yea, whether ever any such thing came into my thoughts.

6 Let not those, (O Lord, that hast power enough to do otherways) who humbly and dependingly live in faithfull expectation of the fulfilling thy gracious promises to thy Church, by my means and under my government be disappointed of their hopes, by my miscarrying through the power and rage of mine enemies; Let not them that are thy people and whose God thou art, and by reason of thy promise do hope, and heartily pray for better dayes to befall them, when thou shalt set me over them, be blasted in their hopes, and disheartned in their prayers by mine undoing: neither now, O Lord, let me be a stumbling-stone of thy peoples faith, nor in ages hereafter, to whom I shall appear upon record.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God, of Israel.

7 O Lord, thou knowest I never sought nor coveted the Kingdom from Saul, but it was thou that didst cast it upon me unlooked for or desired, annointing me to it when I was keeping my fathers sheep, and thought nothing less, but for this fact of thine, I am accused and condemned as a Traitour, and a proud aspiring person, which slanders (though innocent) yet shame me to think that I should be thus thought of, when thou, Lord, knowest its nothing so.

7 Because for thy sake I have born reproach: shame hath covered my face.

8 My neerest kinred, mine own flesh and bloud, that lay in a belly with me emulate and censure me as bad as others, and think it is my pride and rashness that brings this trouble upon me, and them for my sake, whereupon they avoid me all they can.

8 I am become a stranger unto my brethren, and an aliant unto my mothers children.

9 For truly, Lord, such hath been my zeal for thy Church and people, the promoting the good and prosperity

9 For the zeal of thine house hath eaten me up; and the reproaches of them that

prosperity thereof, according as thou hast promised and designed I should, as that I am wholly taken up (as shall the Messiah) with the desire of it, not mine own self-seeking or interest, as I am falsely and slanderously reported, by those that indeed are in heart thine enemies, and wish and speak evil of me onely for thy sake: as they shall of Christ who they strike at and wound through my sides, as they shall thee through his.

10 When I wept, and chastened my soul with fasting, that was to my reproach.

10 Let my behaviour be at never such a distance, to the designs they fasten upon me, let me walk never so unlike to such attempts, more saint, than either politician or souldier like, mourning for the sins, and lamenting the judgements of God upon the Kingdom, instead of coveting it for my sake; why, it was all one, this humbling my self, and fasting before the Lord, was judged to be done in hypocrisie and design.

11 I made sack-cloth also my garment: and I became a proverb to them.

11 I could not so demean my self, but whatsoever I did it was wrested to misprision, if they saw me in sack-cloth, they would point at me and say in derision, Behold the King.

12 They that sit in the gate spake against me; and I was the song of the drunkards.

12 It is not some, but all, of all sorts, that are thus bent against me, they that should be wiser, graver, and juster, and of better example, even the magistrats and men in office and judicature, have their invectives and jears at me, and much more the deboisheers and *rabscalions* in their cups and merry-meetings make sport with me, and scornfully abuse me.

13 But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

13 After this sort do men demean themselves, but as for me I study not to reveng my self, or to return like for like: no, Lord, thou knowest mine application and appeal is to thee, and however I am so unacceptable to men, yet not to God; when all men put me from

from them, then can I betake my self to God in prayer and be welcome, he never refuses me: accordingly, O Lord, let me find thee now, for I am in the midest of a multitude of miseries, therefore in my behalf oppose against them the multitude of thy mercies, remember thy promises touching me, my deliverance and preservation, to fulfill them faithfully.

14 For though to my sense and outward appearance, according to the face of things in humane probability. I cannot scape this danger, yet my faith is not so extinct, but I know all things are possible to God, and therefore pray thee even for the greatness sake of my present affliction, to deliver me out of it, that I fall not into the hands of my cruel enemies, nor by them, but that thou wilt save me from drowning, that am as it were already so near it, that I have but this word to speak to thee, before I sink quite over head and ears irrecoverably.

14 Deliver me out of the mire and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not this torrent of afflictions overwhelm me, O thou that commandest the raging seas, much more land-storms, let me not be swallowed up of them, like a ship wracked in a Tempest; thou knowest into what a depth of miseries I am implunged, find a way out for me to escape, and let them not bring me to an utter and untimely end.

15 Let not the water floud overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Let me not pour out my complaints in vain, nor in effectually open my case unto thee, but, Lord, consider what I say, hear me to purpose, grant me releif, let thy loving-kindness, which according to thy promise I know thou beareſt me, manifest it self in gracious beneficence, for I am sure, thy love is not a vain but a beneficent love, thou art a benefactour to whom thou art a wel-willer: accordingly, good Lord,

16 Hear me, O Lord, for thy loving kindness is good; turn unto me, according to the multitude of thy tender mercies.

Lord, let me find the ſweet effects of the earnings of thy bowells, and the tenderneſs of thy compaſſions towards me, which I know to be very great, in a happy and powerfull releif and releaſe of me out of theſe miſeries, according to my prayers.

17 And hide not thy face from thy ſervant, for I am in trouble: here me ſpeedily.

17 And do not ſuffer me thus uncomfortably to remain under a cloud, without ſence of thy favour, or experience of thy goodneſs, who am related to thee as near as man can be to God, for I am thy ſervant choſen by thee, and devoted to thee, and therefore under thy protection, as alſo becauſe of my trouble, which as it is for thy ſake, ſo it is great and my danger imminent, and ſo therefore muſt be (and I pray thee ſo it may be) thy help and ſuccour.

18 Draw nigh unto my ſoul, and redeem it; deliver me becauſe of mine enemies.

18 Thou ſeemeſt to be afar off, though thou art not ſo in reallity, for my dangers greaten upon me, and the nearer they approach my life, the farther (ſeemingly at leaſt) art thou from it in compaſſion and providence, but, Lord, change the ſcene, come thou ſpeedily to my reſcue, let thine own goodneſs, and mine enemies ungratiouſneſs, move thee to work my deliverance.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee.

19 For thou, Lord, haſt known mine innocency, and their injuries, how they have heaped up lies and diſgraces upon me, the wrong they have done me, they are known to thee, and ſo are the doers of them, though they are ſo many I know them not all, yet thou doſt, and both canſt and wilt do me juſtice upon them.

20 Reproach hath broken my heart, and I am full of heavineſs: and I looked for ſome to take pitie, but there was none; & for com-

20 Who have ſo wronged and ſlandered me, that knowing mine own innocency, it cuts me to the very heart, and is a great grief unto me, and the more, for that I have none to take my part, for

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as ſome that know me to be innocent do againſt their own conſciences traduce me, ſo others that believe ſo of me, their mouths for all that is ſtopt, and they dare not or will not ſpeak a good word for me, but all men are againſt me, or as good, for none are for me, to ſhew any compaſſion to my wronged innocency, or to afford me any comfort and ſupport in my miſery.

forters, but I found none.

21 Nay, inſtead of comforting me, thoſe that I had need of, and applied my ſelf unto, added affliction to affliction, in ſtead of affording me relief when I craved it, they fell upon me with all manner of bitterneſs and ſoure uſage; wherein I am, as a member myſticall of Chriſts body the Church militant, ſo alſo a type of Chriſt perſonall, that ſhall be thus befriended on the Croſs, comforted with no other cordials then gall and vineger, in the agonie of his ſoul.

21 They gave me alſo gall for my meat, and in my thirſt they gave me vineger to drink.

22 Let the preſent plenty and proſperity of mine enemies, whereupon they bear themſelves ſo high, and which makes them ſo proud and mercileſs, be the cauſe of thine humbling them low enough, let abuſed mercies turn to curſes, as ſhall Chriſt himſelf be to his unjuſt and inhumane perſecutours though ſent of God to better purpoſe amongſt his people, proud of their priviledges which they abuſe to their own deſtruction, that was intended for their ſalvation.

22 Let their table become a ſnare before them: and that which ſhould have been for their welfare, let it become a trap.

23 Let them that perſecute me the type, and Chriſt the Antitype, be ruined never to ſee good days, but live in perpetuall infelicity, anguiſh, and fear, let them neither know what tends to their good, nor have power to make uſe of it, but miſerably and

23 Let their eyes be darkned that they ſee not; and make their loines continually to ſhake.

and irrecoverably miscarry in horrour and darkness like hell it self.

24 Pour out thine indignation upon them, and let thy wrathfull anger take hold of them.

24 Blast them in every thing they put their hands unto, and make them a noted people by the terrible executions of thy wrathfull displeasure against them, and fearfull judgements upon them.

25 Let their habitation be desolate, and let none dwell in their tents.

25 Let the land spue out my persecutours and Christs, let them become as vagabonds upon the face of the earth exposed to destruction, that neither they nor their posterity may ever inherit thy favour, or inhabit this inheritance of thine and theirs any more, but be desolate.

26 For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

26 For as they do by me, so will they do by Christ, because thou that art the sovereign God of all the earth, art pleased in righteousness to exercise and try thy servant with hardship, and to humble me before thou exalt me, these men instead of praying for, and pitying of me, they take advantage of thine hand upon me, and double and trebble my misery, yea, persecute me to the death, which thou never meantest, and because thou art pleased to wound me and cast me down, with a purpose to heal me and raise me up, like as Christ shall die and be buried to rise and live again, they to the grief both of his heart and mine, shall, and do blaspeme thee, scoffing at me in my misery, and him in his torments.

27 Adde iniquitie to their iniquitie: and let them not come into righteousness.

27 Do thou give them over unto their lawless and sinfull lusts, untill they heap up their iniquities that the measure of them be full, and let them never partake of pardoning grace, nor share in thy justifying or renewing righteousness.

28 Let them be blotted out of the book of the living, and

28 Let them by their fearful sinnings, and thy fearful judgements appear and be known to be that

which

which indeed they are, hypocrites and reprobates, none of thine elect, nor never let them be such, as are thus wicked enemies to thee and thy Christ, and persecutors of thy faithful Church and innocent people, let them be taken away from amongst them, and neither have the name of Israel named upon them here, nor be partakers of their divine and heavenly priviledges either here or hereafter.

not be written with the righteous.

29 But, Lord, take notice into what a low and uncomfortable condition I am brought by my persecutors for thy sake, which though it be their doing, yet is it, I am sure, by thy permitting, let them not have their wills quite to overthrow me, but do thou that art faithful and able to deliver, bring to pass thy promised salvation, and that high dignitie of my being the Kingly type of the Messiah.

29 But I am poor, and sorrowfull: let thy salvation, O God, set me up on high.

30 Then, Lord, will I not forget to do my homage, and pay my tribute to thee from whom I am sure I must have my Kingdom, and of whom I will hold it, and will declare in the ears of all the people to the praise of thy free grace, thy choosing me for it, and bringing me to it, through such difficulties, and by such deliverances, all which I will repeat and register in Psalms and Songs enumerating them and thy power, grace, and mercie to me in them, and with my uttermost zeal and skill, will thankfully exalt thee for thy goodness, illustrating the full demensions of it.

30 I will praise the name of God with a song, and will magnifie him with thanksgiving.

31 And as I promise praise and thanks to God, so I dare promise my self his acceptance of them spiritually, and faithfully offered up in the merits and mediation Christ, who is the kernell and scope of all legall sacrifices, which be they never so great and good, and exactly

31 This also shall please the Lord better than an ox or bullock, that hath horns and hoofs.

exactly performed, are but ſhadows, and of no acceptance with God, ſaving as they are offered in ſpirit, and faith of him their Antitype.

32 The humble ſhall ſee this and be glad: and your heart ſhall live that ſeek God.

32 O the happineſs and joy of that day not onely to me, but to all the humble and faithfull expectants of it, like that of Chriſts, and doubt not but it will come to the reviving of you from out your fears and doubts, and the animation of all ſuch as you are, in times to come, to ſeek the Lord as you have done, in hope of the like ſucceſs and iſſue in greateſt diſtreſs.

33 For the Lord heareth the poore, and deſpiſeth not his priſoners.

33 For the Lord hath an ear, to hear the prayers of his poor afflicted people in all places and all ages, and how deſpicable ſo ever they may be in mens eyes, ſubject to all manner of injury and abuſe, yet God is regardfull of them that ſuffer for his ſake, and that moſt, when they are in the worſt condition.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

34 Let the heavens, the earth, and ſea, and all the creatures that he hath given exiſtence to in all theſe, let them I ſay be ſenſible of, and in their kind thankfull to him.

35 For God will ſave Sion, and will build the Cities of Judah: that they may dwell there, and have it in poſſeſſion.

35 For the good that God will do for his Church, which if he ſhould caſt off, it would be the diſſolution of all things even the whole creation, but he of his grace will preſerve Sion, the place of his worſhip, and ſave his people Iſrael all the Church he now hath, and not let them be ruinated, but will now make them flouriſh, and will ſo maintain and uphold them, and will never ſuffer his Church to ceaſe from off the earth, but will preſerve it, and all created Beings, for his Churches ſake.

36 The ſeed alſo of his ſervants ſhall inherit; and they that

36 There ſhall not be wanting a holy ſeed to inhabit this holy land, and to be a Church unto him, whom

whom he will preserve and bless, and all things for their sakes; yea, for his elects sake, the whole world shall subsist.

love his name shall dwell therein.

The lxx. Psalm.

A Psalm made by David, and by him committed to the President of the Quire, for his ordering of it; the purport whereof, is to put God in mind of his piteous state, and his faith in him, thereby to gain relief.

Psalm lxx.

To the chief musician A Psalm made by David, to bring to remembrance.

THis whole Psalm consisting of five verses, is the same with the five last verses of the 40. Psalm; *viz.* the 13, 14, 15, 16, 17. verses; being a part of that Psalm here repeated upon the like occasion of distress, some few words onely varying in the texts, which being compared, serve the better to explain, and illustrate the sense.

1 MAke hast, O God, to deliver me, make hast to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soule: let them be turned backward, and put to confusion that desire my hurt.

3 Let them be turned back for a reward of their shame: that say, Aha, Aha.

4 Let all those that seek thee rejoyce, and be glad in thee: and let such as love thy salvation, say continually, Let God be magnified.

5 But I am poor and needy, make hast unto me, O God: thou art my help and my deliverer, O Lord, make no tarrying.

The lxxi. Psalm.

David *being in great straits by Absoloms conspiracie flies to God for refuge, which he prays for, and presseth hard by many arguments taken from Gods purpose, his enemies wickednes, his own hope, trust, and long experience; the strangeness of his condition, his declining age, and constitution, his enemies insultation; upon which last he re-inforceth his prayer for himself, and against them; declares the stedfastness of his hope, notwithstanding strengthned by former experiences. And prates, that his latter end, as well as his beginning, may glorifie and demonstrate the power, and faithfulness of God, and particularly in this deliverance; for which he promises to praise and magnifie the Lord, all the wales in the world.*

Psalm lxxi.

1 IN thee, O Lord, do I put my trust: let me never be put to confusion.

O Lord, thou knowest that what ever be my dangers, yet my faith still sticks close to thee, and

thy promiſes of deliverance, let me therefore alwaies be preſerved accordingly, and now amongſt the reſt, let no power, or malice of mine enenemies, ever be able to prevail againſt me, to fruſtrate my hope, or thy faithfulneſs.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

2 But alwaies remember thy gracious ingagements, which though made to me of free-grace, yet art thou bound in juſtice now to make them good; therefore deliver me according to them, and by thy wiſdom and power, bring to paſs mine eſcape out of this perillous condition that I am in, favour me with thine audience of this my requeſt, and let it be effectual, and prevalent with thee, to the preſerving of my life.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou art my rock and my fortreſs.

3 Let me find ſome ſecuritie, and certaintie of protection from thee, ſtil upon the making out of my faith, and prayer unto thee in every ſtrait, as that I may thereby be invited, and encouraged to come as oft as I have need, and never to fail thee, becauſe thou never faileſt me. I know thy promiſe, and purpoſe is to ſave me, and ſo long I cannot periſh, for nothing can contradict thy will, no earthly power can hurt me, ſeeing thou haſt undertaken to preſerve me, whom every thing muſt, and ſhall obey.

4 Deliver me, O my God, out of the hand of the wicked: out of the hand of the unrighteous and cruel man.

4 O God, in whom I truſt, and whom I ſerve, let me not fall into the hands of ſuch wicked wretches, that traiterouſly ſeek my life, and have not the fear of God before their eyes; deliver me from the power, and from the purpoſes of this mine unnatural ſon, and his complices, that rebelliouſly ſeek to murther me, to get the Kingdom.

5 For thou art my hope, O Lord God: thou art my truſt from my youth.

5 For though I ſeem helpleſs, yet I am not hopeleſs; O Lord my God, I muſt do as I have done, truſt in thee ſtill; thou knoweſt I ever had a propenſitie in all my

my neceſſitie to creep under thy wings, as well young, as old.

6 I am not ignorant, nor never was ſince thou gaveſt me underſtanding to conſider it (though it be a thing little thought of by moſt men) how wonderfully I was conceived, and preſerved both in the womb, and ever ſince by thy power and providence, more than by any ſecondarie cauſes, otherwaies all humane helps could never have brought me alive into this world; it was, and is, thou, O Lord, that from firſt to laſt, haſt evermore upheld me, elſe I had either never been, or long before this, had miſcarried in ſo many dangers as I have gone through; no part of my life but hath liberally taſted of thy praiſe-worthy mercies and benefits, which I hope, and purpoſe, gratefully to remember, and praiſefully retaliate to my death.

6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praiſe ſhall be continually of thee.

7 My condition is wonderfull ſtrange, and hopeleſs in moſt mens judgements, who in diffidence of my ſucceſs, and in amazement at this prodigie of my ſons rebellion againſt me, and ſeeking my life, they flie from me as if I were ſome monſter, few, or none taking my part, or ever thinking to ſee me proſper; but what ever I am to them, I know what thou art to me, even an all-ſufficient God, able to protect me in, and bring me out of this very diſtreſs, and ſtrange trial.

7 I am as a wonder unto many: but thou art my ſtrong refuge.

8 Let me have ſtill more and more experience of thy power and goodneſs, freſh matter for my ſpirit to work upon; all along my life, furniſh me with opportunities of praiſing, and magnifying thee, for I love to be ſo imployed, and now eſpecially is the time, by delivering me.

8 Let my mouth be filled with thy praiſe: and with thy honour all the day.

9 Cast me not off in the time of old age: forsake me not when my strength faileth.

9 Leave me not voide of thy mercie, and goodneſs now, that by it haſt carried me on thus far of my life, be not leſs good when I have more need, but as thou haſt been my God the two foregoing parts of my life, youth and middle-age, ſo continue to be in this third and laſt, wherein I have as much need, if not more, than ever.

10 For mine enemies ſpeak againſt me: and they that lay wait for my ſoul, take counſel together.

10 For all the waies in the world, I am laboured to be depreſſed, I am traduced, and ſlandered to my people, and rendered as an evil doer by mine enemies, to cloak their wicked, and unnatural rebellion; and all the plots, and waies that can be deviſed, are ſet on foot, and complotted by Achitophel, and the reſt, to miſchieve me, that rather than their lives, would bereave me of mine.

11 Saying, God hath forſaken him: perſecute and take him, for there is none to deliver him.

11 Giving out, that however God hath taken my part heretofore; yet now for my prodigious ſins, God hath in his juſt judgement brought upon me, theſe prodigious puniſhments, that ſhall certainly bring me to ruine; and therefore they aſſure themſelves they need not fear the iſſue, but that if they purſue me, (a proſcribed perſon) they are confident to overtake, and defeat me, my partie being ſo ſmall, and God mine enemie.

12 O God, be not far from me: O my God, make haſt for my help.

12 But, Lord, let it appear that thou art not ſo much mine enemie, as they think for, nay, that thou art ſtill my gracious God, and mighty deliverer, by ſtepping in betwixt me and ruin, ſo contrarie to their epexctations, and wonderfull reſcuing of me out of their power.

13 Let them be confounded, and conſumed, that are adverſaries to my ſoul: let them be covered with reproach and diſhonour that ſeek my hurt.

13 Let me be preſerved whom cauſeleſsly they ſeek to deſtroy, and dethrone, and let them that do ſo, taſte the bitter fruits of their own evil waies, let deſtruction and confuſion be their portion, that would make it mine, and let them to their ſhame be found themſelves

to

to be the evil doers, and reap the disgrace they have sowed for me,

14 And however the clouds gather over my head, yet my hope shall bear up, I will not despaire to the last, but be confident that this storm will blow over, and that I shall yet have this deliverance added to, and above all the rest to praise thee for.

14 But I will hope continually: and will yet praise thee more and more.

15 I shall have cause to glorifie and praise thee for thy faithfulness all my life long, thou wilt never fail me of thy promise touching deliverance and preservation, but the same thou hast been, thou wilt be so to me still in such like marvellous mercies, which however my desire and purpose is to praise thee in some proportion, to them which deserve so infinitely, yet must I needs confess I am short of them, they being so surpassing great and many, and rather the object of mine admiration, than thanks-giving, which yet shall not be idle, but alwais acting to my power.

15 My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof.

16 I will bear up and hold out stedfast in believing, my faith shall not now no more than at other times flie back from God, either by despair, or taking to, and relying on other helps and refuges, his power shall supply my weakness. It is his promise, and faithfulness thereunto, that I trust in, and doubt not to praise him for, by effectual experience, now, as ever heretofore I have done, yea, upon it, and it onely do I depend, and ever did so, in all my difficulties.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine onely.

17 O God, I have been trained up in the frequent experiences of thy never failing faithfulness, and goodness to me all my life long; alwaies heretofore hast thou done me good, and never but given me cause of praise and thanks-giving by merci-

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

full and powerfull deliverances, which I have celebrated accordingly.

18 Now also when I am old and gray-headed, O God forsake me not: until I have shewed thy strength unto this generation, and thy power to every one that is to come.

18 And now, Lord, approve thine unchangeableness, make out thy goodness to the uttermost period of my life, when I have most need stick closest to me, now in my declining old age, O God, withdraw not thine assistance, but still be helpfull to me, and magnifie thy power in my weakness, that I may have cause to declare thy stedfastness and al-sufficiencie to preserve and deliver out and out, and may be a pattern to the faithfull throughout the whole series of my life, not onely to the past, but present, and all succeeding ages and generations, of thy power to protect by thy wonderfull deliverances vouchsafed me in all of them.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee.

19 And thy faithfulness is no less to be extolled, than thy power, and will be by this mercie magnified in the same degree; equally sharing in the glorie of all the wonderous deliverances thou hast, and shalt vouchsafe me; O God, how wilt thou alone be exalted, and thy peoples faith strengthened, when they shall consider what thou hast done for me from one end of my life to the other? it will cause astonishment and admiration, and make thee to rule alone in all thy peoples hearts.

20 Thou which hast shewed me great and sore troubles, shalt quicken me again: and shalt bring me again from the depths of the earth.

20 For my sake they shall never have cause to despare, when they consider how often I was plunged into most intricate perplexities, and yet by thine almighty hand, hath been extricated out of them, as I shall be out of this, as well as all the rest, and shall have a resurrection out of this state of death and miserie, wherein I seem to be swallowed up as of the grave

21 Yea,

21 Yea, thou shalt make this humbling, a step to my further exaltation, and as a foil to my future glorie which shall shine the brighter for it, and my present sorrows shall bring me an increase of comforts, favour and peace, with God and man shall succeed them.

21 Thou shalt increase my greatness: and comfort me on every side.

22 And as thou shalt exalt my glorie, and increase my comforts, so will I magnifie thee in thanks-giving and praises, which with mine uttermost power and skill I will give thee, and particularly for thy truths sake, which hath so firmly stuck to me, and never deceived me whensoever I relied upon thee for it who hast ever been a faithfull God unto me, therefore will I all the waies I can devise, celebrate thy praises in the most solemn and affectionate manner that may be: O thou God of truth, and never failing faithfulness to thine elect and chosen people, that put their trust in thee, worship and serve thee in holiness and righteousness.

22 I will also praise thee with the Psalterie, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

23 Lord, I will every way that instrument and voice, art and nature, inward and outward man can act and perform, celebrate thy praises, and that with energie of spirit, in the joyfull impressions, and apprehensions of the things I utter, will I express my mind, and not with bare lip labour, my mouth shall speak my heart, and both shall greatly rejoice in thy salvation.

23 My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed.

24 Nor shalt thou be the onely subject of my song, or solemn worship, but also of my discourse, and common converse; thy faithfulness, and just performance of thy promises, shall never be out of my mouth; I will make it even my table-talk for all to take notice of, when as thou shalt, as I know thou wilt, with shame and destruction disapoint, and defeat mine enemies that conspire against me, to take away my life and Kingdom.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame that seek my hurt.

The lxxii. Psalm.

David having set Solomon upon his throne, a little before he dyed, praies for him, and propheſies of him according to what he praies, how bleſſed a King he ſhall prove, and what a flouriſhing Church and Kingdom there ſhall be in his daies, how he ſhall be admired abroad, and beloved at home, admirably prefiguring Chriſt, and his ſpiritual Kingdom.

Pſalm lxxii.

A Pſalm for Solomon.

A Pſalm made by David near his death, for, and concerning his ſon and ſucceſſour, Solomon, and his government.

1 Give the King thy judgements, O God: and thy righteouſneſs unto the Kings ſon.

1 O God, thou by whom Kings reign, as thou haſt called me, and my ſon Solomon after me, to ſway the Scepter of Iſrael, ſo do thou inable both me, (for that little time I have yet to live) and him in an happy ſucceſſion to me, with thoſe gifts of wiſdom and knowledge, as alſo of juſtice and holineſs, that are fit for Iſraels King to have above the Tyrants of the world, who is to repreſent the Meſſiah, thy ſon his government, in, and over his Church.

2 He ſhall judge thy people with righteouſneſs: and thy poor with judgement.

2 And Lord, what I pray for, I alſo propheſie in thy name concerning this my ſon and ſucceſſour, whom thou haſt eſpecially choſen before all his brethren to rule in my ſtead. He ſhall with underſtanding and uprightneſs, adminiſter juſtice and judgement unto this thy people committed to his charge, and with impartialitie, with juſt and fatherly pitie, ſhall he give eaſie acceſs to, and judge the cauſe of the poor of thy people, as well as of the rich; he ſhall be no accepter of perſons, thy proprietie in them, ſhall make him accept and eſteem them equally, and adminiſter juſtice to them accordingly.

3 O the

3 O the wonderfull happineſs of peace and plentie, by the bleſſing of God that ſhall be all the land over under his government, by the righteous adminiſtration thereof.

3 The mountains ſhall bring peace to the people: and the little hills by righteouſneſs.

4 He ſhall not onely be a father to the poor of thy people Iſrael, but a juſt impartial Judge alſo to all other poor that come under his governance, and a mercifull protectour of the helpleſs, one, or other, againſt thoſe that by might would wrong and oppreſs them, not ſuffering a juſt cauſe to miſcarrie for want of money, and friends to carry it on, but himſelf ſhall be the poor mans advocate, and the judge of his oppreſſour, who ſhall not eſcape by his greatneſs, but be ſeverely, yet juſtly cenſured according to his merits.

4 He ſhall judge the poor of the people: he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſour.

5 In his time the Temple ſhall be built, and the Church and people of Iſrael put into a flouriſhing condition, the worſhip of God in the types, and ſignificant ceremonies thereof, ſhall be in his time compleated, never to receive any more augmentation after; who ſhall reign as well long, as happily, and is to be the livelieſt type of Chriſt, the ſaviour and King of his Church, who in the age of the Goſpel when he is come, and taken upon him the Kingdom, ſhall have a people, a Church, as in all places, ſo in all ages of the world, that ſhall fear and worſhip him in ſpirit and truth, according to thoſe reſemblances that ſhall be in Solomons daies.

5 They ſhall fear thee as long as the ſun and moon endure: throughout all generations.

6 His wiſe and juſt adminiſtrations with ſweet and gracious deportments, ſhall clear up the hearts of his people, and make Iſrael by the bleſſing of God, grow again, and be a flouriſhing Common-wealth, that hath undergone ſad times and afflictions formerly, like as

6 He ſhall come down like rain upon the new mowen graſs: as ſhours that water the earth.

as Christ shall with evangelical Doctrines, and the heavenly divine graces of his spirit, distil into, and upon the hearts of his people, to their spiritual growth and refreshing.

7 In his daies shall the righteous flourish: and abundance of peace so long as the moon endureth.

7 Together with the worship of God, shall the number of the righteous people of God increase in his daies, and exceeding great happiness shall be to them during the long reign of Solomon, even as under Christ when the church shall grow, and be blessed with all spiritual imbellishments throughout the ages of the world.

8 He shall have dominion also from sea to sea: and from the river unto the ends of the earth.

8 He shall admirably point out Christ and his Kingdom, as in prosperitie and duration, so in extent and demensions of length and breadth, for as Christs must be universal all the world over, some of all nations, and all of some yielding their subjection to him, so shall Solomons to figure out this, be inlarged far beyond the ordinarie bounds to the uttermost extent of Moses in his predictions, even from the red sea adjoyning upon the Egyptian, unto the sea of the Philistines, parcel of the Mediterranian, and also from the greater river, the river Euphrates, unto the wilderness and Lebanon.

9 They that dwell in the wilderness shall bow before him: and his enemies shall lick e dust.

9 People remote and barbarous, shall be subject to him, and the stout and stubborn enemies of Israel, shall under his government be brought to a submissive reverential subjugation far and near.

10 The Kings of Tarshish and of the Isles shall bring presents: the K ngs of Sheba, and Seba shall offer gifts.

10 The Kings of Cilicia, and of the Islands in, and countries beyond the Mediterranian sea, shall have him in respect and honour, shall desire his friendship and confederation, and shall from those remote parts, send embassies and presents to him, so shall the Queen

Queen of the South come out of Sheba in Arabia Fælix to see his glorie, and hear his wisdom, and shall not come empty-handed, but shall bring, and present him with the chiefest riches and choisest commodities of that countrey, and other far distant Kings and Princes of the world shall do the like, shall come or send to him, even from Seba in or bordering upon Ethiopia.

11 No Princes nor people round about him, but they shall give him precedencie of honour and dignitie, and shall serve him either as subjects, or as friends or allies, freely transacting the commodities of their countreys for the use and service of him and his. All which shall be in resemblance of that universal acknowledgement that shall be made by the Gentiles, of the sovereignty of Christ, when once he is estated in his Kingdom spiritual as Solomon (his type) in his Kingdom temporal.

11 Yea, all Kings shall fall down before him: all nations shall serve him.

12 Wherein not onely greatness, justice, and mercie, he shall figure out the Messiah, for he shall not be a Tyrant, according to the common course of Kings, nor imploy his power to oppression and wrong, but shall be a Saviour of the oppressed and miserable, the poor and helpless shall be relieved by him, for which the Lord shall exalt and prosper him.

12 For he shall deliver the needy when he cryeth: the poor also, and him that hath no helper.

13 He shall be gentle-handed, and tender-hearted to those that are the objects of compassion, and shall imploy his power and authoritie for the preservation, not for the destruction of the helpless and afflicted.

13 He shall spare the poor and needy: and shall save the souls of the needy.

14 He shall make it his work to search out a matter in the poors behalf, and to save him out of the hands of them that would destroy him, his wisdom & authority shall be the bulwarks of the poor mans innocencie, against

14 He shall redeem their soul from deceit and violence: and precious shall their bloud be in his sight.

againſt the might or fraudulencie of his oppreſſour, how light ſoever others ſet by the lives of poor men, he ſhall value them at a higher rate, if they be under his protection and government, the bloud of the poor ſhall be as precious, as the bloud of the rich.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually, and daily ſhall he be praiſed.

15 Would all Kings reign thus, and improve their power and greatneſs to theſe uſes, they ſhould be happie as he ſhall; to whom God ſhall give a long and proſperous reign in peace and affluence, far and near ſhall he be honoured, and enriched with the preſents of his friends, and tributes of his ſubjects willingly paid, ſo great and gainfull ſhall be their trading. To the poor he ſhall yield ſuch protection, govern with ſuch moderation, and adminiſter juſtice, with ſo equal an hand, that all people ſhall bleſs him, pray for his long life, and happie reign, and acknowledge it a rich mercie of God, ſo to change the face of things in Iſrael to what they have been in former ages, by giveing them a King ſo divinely qualified with wiſdom and and virtue, which they ſhall daily reap the benefit of, and he the thanks and praiſes.

16 There ſhall be an handfull of corn in the earth upon the top of the mountains: the fruit thereof ſhall ſhake like Lebanon, and they of the citie ſhall flouriſh like graſs of the earth.

16 The happineſs of his government is not to be expreſſed, with what peace and plenty God ſhall bleſs them all his long reign, there ſhall be ſtrange increaſe in the land all over, it ſhall ſeem to bring forth of it ſelf: the bleſſing of God ſhall ſo ſtrangely metamorphoſe things, as that barreneſt places with no great pains nor coſt, ſhall fructifie unmeaſurably, a little ſcattered corn on mountains that cannot be husbanded, ſhall yet yield a great increaſe; high hills, ſhall be as fruitfull vallies, and the whole land, both town and countrie ſhall be exceedingly enriched, & ſo multiply & increaſe with people, as that children ſhall ſeem to grow in cities

cities and villages, like corn and grass in the field, so populous, and plentiful shall all places be with all manner of opulencie.

17 The renown of his wisdom as it shall spread into all nations, so it shall also be recorded unto all ages; the fame of it shall never die, it shall be proverbial, *As wise as Solomon*, his rules and precepts shall for ever remain in the Church of God, to teach men true wisdom, and understanding, even the fear of the Lord, the onely thing that makes men happie, and blessed. All nations, and all ages shall confess him to have been peculiarly chosen, and extraordinarily inspired of God, for that his Kingly office over Israel, in a blessed resemblance of Christ, who in like sort shall govern his Church with wisdom, power, and justice.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him, all nations shall call him blessed.

18 Thus, O Lord, I know shall be the happie condition of thy people, in the reign of my son, Solomon. Blessed be thou, O Lord God, for it, who art the faithfull and gracious God of this thine Israel, and therefore hast thou, the onely wonder-working God, marvellously endowed him with wisdom, extraordinarie and supernatural, to govern them happily, and make them a flourishing Church and State, to the admiration of all the world, that were wont to be a people of least regard.

18 Blessed be the Lord God: the God of Israel, who only doth wondrous things.

19 And now, Lord, as thou hast got thee a name, a glorious renown over all the nations, by the wisdom, and government of Solomon, and the flourishing condition of thy people, which I pray may continue for ever; and that it may do so, let thy Kingdom come, let the Messiah happily, and speedily succeed his type and prefiguration, that not onely Israel, but the whole world

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glorie. Amen, and Amen.

world may flourish with a glorious Church, and the saving light of thy Gospel. Lord as I pray, so do thou say Amen unto it.

20 The prayers of David: the son of Jesse are ended.

20 And thus ended David his prayer for his son Solomon, which was the last he made of publick note, and upon Scripture record, in time, though not in order, he dying soon after; who was born a sheapheard, the son of Jesse, and died a King, and the father of Solomon.

The lxxiii. Psalm.

The Psalmist being delivered out of an extraordinary temptation of corrupt & sl shly reasoning, occasioned by the wickeds prosperitie, and his own infelicitie, that had almost cost him a fall, and made him cast off all care of religion, and fear of God, had not God taken up the business that was in controversie in his mind, he abruptly thereupon, silenceth all doubts and disputes, and in the very beginning, and first entrance into the Psalm, breaks through all difficulties and diffidences wherewith he had been sore pestred, affirming, and declaring for the instruction, and strengthning of the godly, that mauger all objections to the contrarie, God is every jot as good as his word, for so he had found by experience, and besools himself for his misjudging of God, and the Godly as he had done, and too highly prizing the wicked mans happie condition in this life; acknowledgeth Gods infinite mercie in this his seasonable illumination, and supportation of his faith so much staggered, but now resolved, and thereby enabled to declare God to be righteous in all his works, and that to the faithfull, he will ever approve himself such.

Psalm lxxiii.

A Psalm of Asaph.

A Psalm made by Asaph.

1 Truly God is good to Israel: even to such as are of a clean heart.

I Have had my share of trials, and my share of temptations thereupon, and also my share of experimented providences and mercies from God; so that when all things are rightly weighed after a long debate and conflict betwixt flesh and spirit concerning the one, and the other, whether God be, or be not to his people as he hath promised. I must needs conclude, he is God, and as good as his word to Israel, but to what Israel? for there was my mistake, not to all that go under that name, because they are the seed of Jacob so called,

called; for all are not Iſrael, that are of Iſrael; but to the Iſrael in ſpirit, not in the letter; to them belongs the promiſe, and performance of grace and goodneſs, to ſuch as are purified by faith, not onely in the outward part, by legal purifyings, which are but umbrages, but in the hidden man of the heart, by effectual operation of faith, and the ſpirit of grace: to ſuch the Lord is gracious, and ever will be, I know it by experience, and ſo ſhall they, let them never doubt it, nor queſtion the truth of Gods word and promiſe, becauſe of ſeeming contraridictorineſs in his work of providence thereunto, but take it upon the word of a Prophet, as well as a promiſe, it is a truth, whatſoever is ſuggeſted to the contrarie by carnal, and corrupt reaſon; God is ſo, will be ſo, and cannnot be otherwiſe.

2 I confeſs it is nō eaſie matter to be thus perſwaded, conſidering the ſtrange order that is in Gods providences and diſpenſations; I my ſelf, for all I can now ſpeak it boldly, yet the time was, when I was as misbelieving as other men, extreamly ſtaggered I was in my faith and judgement, touching the truth of the promiſe, and the goodneſs of God according thereunto; I was almoſt fallen from faith, and conſequently from hope, reverence, and every thing of that nature, ready to to turn Atheiſt, as touching the points of Gods truth and goodneſs, truly I was even going, if God had not ſtaied me, to deviate, and ſhift for my ſelf by carnal policie, and creature-confidence, as I ſaw others do.

2 But as for me, my feet were almoſt gone: my ſteps were well nigh ſlipt.

3 For like a fool, as I was, I faſtened mine eyes upon the outward face of things, I ſaw them that are beſt, ſuffer moſt, & thoſe that are worſt, proſper beſt, which put me into a paſſionate envy of them that clouded my

3 For I was envious at the fooliſt: when I ſaw the proſperitie of the wicked.

my judgement, so that I could not but raise foolish conclusions upon foolish premises, and think with my selfe, that surely it is not God, but Fortune that orders matters thus; or if it be God, that then he cannot bring both ends together, punish his people, prosper the wicked, and yet be good to the one, and just to the other.

4 For there are no bands in their death: but their strength is firm.

4 Whom contrarie to their demerits, he lets live in such felicitie all their daies; for, for all their sins, they have the world at will, their minds, and consciencies free from trouble, their constitutions strong, and bodies healthfull, they feel no punishments, nor pains in either, neither living, nor dying, for after a prosperous life, I thought I should see God meet with them at their deaths, whereas they died as they lived, without either pangs of bodie, or horrour of conscience, to mine admiration and stumbling.

5 They are not in trouble as other men: neither are they plagued like other men.

5 A man would almost think that judges with worldly judgement as I did, that sin and wickedness, were the high-way to happiness, and that the promises were rather made to the bad, than the good; for whilest the godly undergo concussions, and agitations within, and without, they live in a serene clime, under a perpetual calm, and feel not the twentieth part of what the righteous suffer.

6 Therefore pride compasseth them about as a chain: violence covereth them as a garment.

6 And therefore they brave it over them, and pride themselves as the onely men on earth, whom God favours, far above the Godly, whom they look contemptibly upon, maligne, and oppress them, even for their pietie, and povertie sake, judging them therefore hated of God, and so justly persecuted of men, and themselves his onely friends, and he theirs.

7 They

7 They pamper their carcasses, live deliciously, fair well, and thrive well upon it, they have no want of Worldly wealth and outward felicitie, God pours honey into their hive, they prosper wondrously even beyond their own desires and expectations.

7 Their eyes stand out with fatness: they have more than heart can wish.

8 Their plentie and voluptuousness makes them quite forget God to be above them, they live sensually and sinfully, as if they were controlable by none, and with open face do injustice and wrong; bragging of their power to oppress, and threatning thunderbolts to the poor and despised people of God.

8 They are corrupt and speak wickedly concerning oppression: they speak lofftily.

9 Who if they make their appeal to heaven, pray for, and plead Gods power to protect them, against theirs, they contemn them, and blaspheme God, yea, bid defiance both to God and man, not caring for God above them, and thinking all the world else to be below them, for their proud and presumptuous speeches import no less.

9 They set their mouth against the heavens; & their tongue walketh through the earth.

10 Whereupon it is that the people of God are in my very case, they stumble and allmost fall, and are in grievous agonies not onely by outward affliction, but every way which is worse, by inward diffidences and debates in themselves, whilest the good are thus extreamly under, and the bad a top of the wheel.

10 Therefore his people return hither: and waters of a full cup are wrung out to them.

11 Insomuch, as I did, so do they, begin to question through the infirmitie of the flesh and their astonishment at the strangeness of such proceedings, the providence and administration of God, whither at all he that is in heaven heed these things below, or if he do, then how they can stand with his wise and righteous dispensations and word of promise.

11 And they say, how doth God know? and is there knowledge in the most high?

12 Behold, these are the ungodly, who prosper in the World, they increase in riches.

12 For thus they say within themselves, who are they that come on and prosper in the World, why generally the wicked and ungodly have most and do best, is it not so every where?

13 Verily, I have cleansed my heart in vain, and washed mine hands in innocencie.

13 And who are they that have least and are most under hatches? why truly they that fear God most, that labour to keep a good conscience, and to walk uprightly and innocently both towards God and man, but to little purpose if the cards play on this fashion.

14 For all the day long have I been plagued, and chastened every morning.

14 For as they see nothing but good, so I nothing but evil, all my life long from day to day, and from weeks end to weeks end, have I been harrowsed with one trouble and miserie in the neck of another, and have had the rod never off my back, who labour to please God and to do well, whereas they that take no such thought, but live as they list, feel not the smart of any one twig.

15 If I say I will speak thus: behold, I shall offend against the generation of thy children.

15 Thus have I been pressed upon by my corruptions and fleshly apprehensions, as others are no doubt by theirs to give way to such thoughts, yea, and to break out through discontent into such speeches and to utter such things for irrefragable positions, but I would not for a World I had done so, O the sad consequences that would have followed thereupon, what discouragement would thy people have taken upon it from mine example, both at present and in future ages also should it have been upon record to my shame, thy dishonour, and a stumbling-stone to the Godly to the Worlds end.

16 When I thought to know this, it was too painful for me.

16 And I confess loth I was to let go my hold-

fast

faſt of thee, and to let my faith fail, and therefore I ſought by all means to give my ſelf ſatisfaction, and to quiet my doubts by debate of reaſon, and to make it ſpeak all it could for thee, to juſtifie theſe thy diſpenſations thus to the good and bad, but alas, it would not do, my reaſon was too weak for my affections, my mind would not be ſatisfied with all the arguments I could bring by my natural diſcourſe, to think that ſuch diſpenſations could poſſibly be of God, or if they were, how they could ſtand with thy truth on one ſide by reaſon of thy promiſes, and with thy juſtice on the other ſide by reaſon of thy threatnings.

17 Thus did I reaſon the matter with my ſelf, too and again, all in vain, loſt my labour, reſted ſtill unſatisfied, till at laſt when I ſaw that, then I reſolved to take another courſe, to make mine addreſſes to thee to be reſolved in this great and difficult caſe of conſcience touching the ſtrangeneſs of thine adminiſtrations, whereupon I uſed all holy means, I prayed earneſtly to thee in heaven, proſtrating my ſelf before thee in thy tabernacle, ſtudied thy word, and at laſt it pleaſed thee effectually to inſpire me with a right underſtanding, taughteſt me to judge of occurrents by ſpiritual and divine principles, then, and never before, could I apprehend, to any purpoſe, the end that thou wilt make with theſe kind of men, how that then is time enough for the wicked to be miſerable, and for thee to puniſh, which ſhall wofully, certainly, and eternally conclude this their temporarie happineſs, ſo much wondred at.

17 Untill I went into the ſanctuarie of God; then underſtood I their end.

18 And how ever they think they have firm footing, and are greatly in favour with thee, yet its far otherwiſe, they (and we) are much deceived, for

18 Surely thou didſt ſet them in ſlipperie places: thou calledſt them down into deſtruction.

though thou raiſeſt them high, it is that they may have the greater fall, their ſtandings upon carnal and creature-confidences cannot hold long, they will fail them, when death comes they muſt part, and then the everlaſting perdition that in hell by thy juſt judgements they ſhall endure, ſhall far ſurpaſs the moment of carnall contentment this life afforded them.

19 How are they brought into deſolation, as in a moment? they are utterly conſumed with terrours.

19 O Lord, what a ſudden and ſad change will there be, when in the moment of diſſolution their ſouls ſhall be overwhelmed and ſeized upon with the dreadful ſenſe and apprehenſion of their eternal perdition, how unſpeakably ſhall they be confounded at it.

20 As a dream when one awaketh; ſo, O Lord, when thou awakeſt thou ſhalt deſpiſe their image.

20 When their ſins are ripe, and thou, O Lord, art diſpoſed to take vengeance on them and execute judgement, how ſhall all their phanatical imaginarie happineſs of Worldly wealth and proſperitie be annihilated, and vaniſh into forgetfulneſs and *non entity*, as a dream when one awakes, and how deſpicable ſhall this their ſo much Idolized honour and felicitie (miſtaken tokens of thy favour) and themſelves, notwithſtanding it, be to thee then.

21 Thus my heart was grieved, and I was pricked in my reins.

21 Thus waſt thou pleaſed to ſhew me with what a vain tranſitorie ſhadow I troubled my ſelf, and made the imaginarie felicitie of the wicked a real infelicitie unto me, in diſquieting my mind about it, which when I ſaw, it was no ſmall trouble to me that I ſhould commit ſuch an errour.

22 So fooliſh was I, and ignorant; I was as a beaſt before thee.

22 And be ſo bruitiſhly blockiſh in my fooliſh miſapprehenſions, and ſottiſh conceits of theſe proſperous conditions of wicked men, and of thee becauſe of them, to my ſhame I now confeſs my ſin & folly before thee, that

that more like a beast than a man I have been thus sensually misled.

23 But, O the trial I have had of thy grace by this experiment, insomuch as I can say it for the establishment and strengthening of the generation of the righteous (whom by my foolishnes I had like to have offended and stumbled, as much, and more than the prosperitie of the wicked,) that truly God is good to Israel, for, for all my sinful censuring and misjudging thee, being now by thine infinit mercie brought thus to my right wits, I see I am and so are they alwayes under thy special care, who by thy mightie power and secret grace hast upheld me from blaspheming and miscarrying under this temptation, when my feet had well nigh slipt and of thine infinit goodnes set me clear of it the worst of evils.

23 Nevertheles, I am continually with thee: thou hast holden me by my right hand.

24 I hope, Lord, through thy grace to take warning by it, and no more to be ruled by my corrupt reason, nay, I am confident I shall do so by thy blessing, thou wilt instruct me better for time to come, than to let me fool it in this sort any more, while I live I hope never to follow any other guide but thine, nor to be wise with any other wisdom, that now hath set me into the right way again, so that I am well assured by this pledge, thou wilt certainly conduct me through all the rest of my temptations and difficulties of this life that I am to undergo, until thou hast safely landed me in heaven above all storms and tempests, there to enjoy the sweet imbraces of thy favour in a glorified estate, which shall put a happie period to all my troubles, the whilest the prosperitie of the wicked that so much stumbled me, I now see shall end in endless miserie.

24 Thou shalt guid me with thy counsel, and afterward receive me to glorie.

25 Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

25 I have had enough of deviations from thee, it hath cost me so dear, and I see so much vanitie in every thing else, as that I am resolved to stick to thee alone, thou shalt be mine all in all, thy word and spirit shall soleiy rule me, thy providence shall satisfie me, and thy self in the love and favour thou vouchsafest me, shall be a portion sufficient for me. Let whom will, I for my part will no more, either care for, or set by creature-comforts or creature-confidence, but mine heart shall be staid on thee, fall back fall edge.

26 My flesh and my heart faileth: but God is the strength of mine heart, and my portion for ever.

26 I have so surfeited of self-deceit that abstracted from God I see now what I am, one that hath neither reason to judge aright, nor strength to hold out in a temptation, if it had not been for the grace and supportation of the Almightie and my good God, and that I had not left all and taken to him, what had become of me? but I bless his name I did so, and find him more my friend than I was or could be mine own, yea, when my wit was non-plussed and my courage cow'd, the Lord restored me to both, so that when all fails, he shall not; my faith in him shall uphold me, and my proprietie in him shall satisfie and content me.

27 For lo, they that are far from thee, shall perish: thou hast destroyed all them that go a whoring from thee.

27 For it is sure enough, that they that take other courses shall but deviate and go astray; men that depart from thee by devided hopes and creature-confidence, the ground they stand upon shall fail them, it will be their ruine; as it hath been thy practice to be faithful to them that are faithful to thee, so thou hast and wilt not fail to disappoint the confidences of misbelievers, power and policie, and such like harlots, that carnal minded men do court, shall not

onely

onely deceive them, but alſo deſtroy them; for thou haſt often enough made it appear, how thou doſt blaſt ſuch men with contrarie events to their expectations, and deſtruction to themſelves.

28 But I in my particular have found the contrarie courſe moſt beneficial and eſtabliſhing, to draw off my mind and heart from every thing but thee, and by prayer and faith to ſupport my ſpirit and ſeek mine advantage, the effects whereof I have lately felt, which hath ſo corroborated my faith in God, that I am now reſolved and fixed upon him ſatisfactorily, for ever hereafter, to truſt him, his Almightie power and never failing faithfulneſs, above and againſt my fleſhly reaſoning, for the making good his word by his works; whereof nothing ſhall fail, which now I am able confidently to affirm to his praiſe, and the eſtabliſhment of the generation of the righteous, whom ere-while I had almoſt ſcandalized, being enlightened by faith and experience, I have changed my mind, and declare the contrarie to what I then thought, that his works and wayes (of what kind ſoever) are all of them juſt and holy, as the faithful ſhall ever find.

28 But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

The lxxiv. Psalm.

The Pſalmiſt lamenteth the woful declentions of the flouriſhing eſtate of the Kingdom and Church of Judah, by the deſolations and captivation of that nation probably by the Babylonians or Caldees for to thoſe times moſt of thoſe particulars in the Pſalm ſeem to point. All which are very pathetically deplored, and affectionatly expoſtulated with God, not onely in their behalf, but alſo in his own, in reſpect of as well the blaſphemies as the cruelties of the enemie; inter-weaving prayers inforced with

those arguments both for their restauration, Gods own vindication, and their enemies confusion.

Psalm lxxiv.

Maschil of (or, for) Asaph.

A Psalm to mind God of his peoples distress and his own dishonour, made either prophetically by David, and so committed to Asaph, or by Asaph himself, or committed to those of his course that bare his name after him by some other man of God that made it upon the captivitie, which is the most probable.

1 O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

1 O God, why hast thou brought us into such a state, as seems to be an utter dereliction of us, for length of time and immeasurableness of miserie, why is thy displeasure so hot; and thy favour so clouded against the people of thine own chusing to worship thee, and special providing for? doubtless its very strange, and causeth very great thoughts of heart.

2 Remember the congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount Sion wherein thou hast dwelt.

2 Be not unmindful (though thou seemest so) of thy peculiar people which thou didst redeem out of their Egyptian thraldom long ago, nor of the land which thou didst allot for their portion, so as to let it be inhabited again by the nations whom thou hast cast out, and destroyed for their sakes, or such like; but remember graciously what thou hast promised and undertaken concerning them to make it good, and particularly the Citie Jerusalem, and in it Sion the habitation of thine Ark, the pledge of thy presence, be evermore propitious to it.

3 Lift up thy feet unto the perpetual desolations: even all that the enemie hath done wickedly in the sanctuarie.

3 Lord make haste to destroy utterly those enemies that have made cruel havock of thy people, spoiled the land and prophaned thy worship.

4 O the Lion-like cruelties that are executed upon thy people by the Gentils, thoſe enemies of thine and theirs, murdering them in the very Temple and Synagogues in ſcorn and hatred of thine holy aſſemblies, offering all manner of deſpightful inſolencies to thy worſhip and worſhippers, deſtroying both them and all the holy things thereof, they even crie *victoria* againſt God himſelf, and brave thee to thy face by advancing the monuments of their Idolatrie in the places of thy worſhip, and fixing their diſplayed enſigns on the top of all thy Temple, proudly triumphing over thee as vanquiſhed by them, and unable to defend either thy worſhip or people againſt them, to thine unſpeakable diſhonour.

4 Thine enemies roar in the midſt of thy congregations; they ſet up their enſigns for ſigns.

5 Lord how are things changed, the time was when happie was he that could contribute moſt and readieſt aſſiſtance to the erecting and beautifying of thy temple, when no pains nor coſt was ſpared.

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now the heathen that are victors, and have broken in upon us, take as much felicitie to demoliſh it as ever thy people did to erect it, plundering it of all its treaſure and rich utenſils, and every one putting to his helping hand, have regardleſly to the beautie and holineſs of ſuch a place, defaced all the curious workmanſhip thereof with militarie violence, and noiſe of axes and hammers, that was erected without any, and in a moment, have they utterly defaced that which was ſo many years in building and beautifying.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 And not ſatisfied with the demoliſhings and defacings of ſo glorious a ſtructure, the better to perfect their malice upon it, and to bring diſhonour to thy name,

7 They have caſt fire into thy ſanctuarie, they have defiled by caſting down the dwelling place of thy

name to the ground. name, and root out thy worſhip, they have burnt it down to the ground, all the wayes they could deviſe have they abaſed and annihilated it.

8 They ſaid in their hearts, Let us deſtroy them together: they have burnt up all the Synagogues of God in the land.

8 It is a fearful thing to tell what havock they have made, and with what minds they did it; every one, one as forward as another, nay each one ſtriving who could exceed his fellow, each emulating and imitating other, in doing moſt miſchief and making quickeſt work; threatening thunder-bolts, and thinking on nothing but how to multiply and perfect the deſtruction of thy people, without exception of age, ſex or degree, and encreaſe the devaſtations of the land; eſpecially of the Temple and Synagogues, which becauſe they more immediatly concerned thee and thy worſhip, have they the more elaboratly deſtroyed them every where, none eſcaping; and to make the ſurer work have done it with fire.

9 We ſee not our ſigns, there is no more any prophet: neither is there any among us that knoweth how long.

9 O what a ſad condition are we in under ſuch woful preſſures by raging enemies! and at the ſame time utterly benighted as to thee-ward, no teſtimonies at all of thy favour towards us, or preſence with us, are now remaining; all ſuch ſigns have quite left us, neither know we whither to go, nor how to do to enquire of thee as formerly our predeceſſours were wont to do in ſtraits, never age nor miſerie was like to this, ſince thy people were a people, for we have not ſo much as one prophet (that were wont to have whole ſchools of them) nor propheteſs in all the whole land, who can either inſtruct us what to do to reconcile our ſelves to thee, nor how long it will be before thou beeſt reconciled, and thy favour renewed to us, as it was ever heretofore wont to be after ſome ſhort ſpace.

10 O God find out a way to let us know the end of our miseries, and the rather for the disgrace thou sufferest the whilest, for thine honour lies in the dust, as well as we; through our sides thou art wounded, and divided, as if thou also wert conquered, and that thou canst not deliver nor restore us now as heretofore, though thou hast been too hard for our enemies, yet now they are too hard for thee, thus thine omnipotencie is impeached, and thou scorned, as a God that art not able to succour and befriend thy people. Let the consideration hereof move thee.

10 O God, how long shall the adversarie reproch? shall the enemie blaspheme thy name for ever?

11 Lord, why doest thou suffer thy self thus to be dishonoured, and thy people thus to be destroyed? heretofore thou wast alwayes wont to appear for them upon less occasions, and powerfully to preserve them, and to be jealous for thy worship; and Lord, why art thou not so now, why doest thou not put forth thy power, and magnifie thy grace now as then, Good Lord be intreated to do so, who canst if thou wilt.

11 Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For Lord thou knowest how thou hast ever been related to us and we to thee above all the World, as King and people, and what remarkable protection and great deliverances both before and since we were planted in Canaan, thou hast vouchsafed us answerable to such relations, in the sight and to the admiration of all both far and near, upholding us thus long a people to thee in the navel of the earth, in despight of all the enmitie and combinations that have been against us round about.

12 For God is my King of old: working salvation in the midst of the earth.

13 We have not forgotten, and we pray thee also to remember it, what thou didst for us when thou broughtest us thitherward out of Egypt, how thou miraculously made the sea drie-land for us to pass through,

13 Thou didst divide the Sea by thy strength: thou brakest the heads of the dragons in the waters.

through, and by thine Almightie power madeſt the water to ſtand like walls on our right hand and on our left, till we were ſafely landed on the other ſide, and till the whole Hoſt of the Egyptians in purſuit of us, was ingaged and enſnared in the deep, and then thou cauſedſt the waters to come together again, and ſo deſtroyedſt that bloud-thirſtie and mightie armie in their own element, even the Egyptians by inundation of water, that are a nation above all the World bleſſed and preſerved by it, and as it were bred and born in it like the Crocodile in Nilus.

14 Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs.

14 Even Pharaoh himſelf and all his armie utterly periſhed there, whoſe countrey of Egypt by the mightie over-flowings of that famous river, is as it were a Sea, and he the whale and maſter-fiſh therein, even he with all his hoſt was drowned in the red-ſea, where whale-like he purpoſed to have devoured the whole Hoſt of Iſrael, and caſt up on that ſide towards the wilderneſs, where thy people were ſafe on ſhore, to be a prey to them and proviſion for them of many neceſſaries in that their journey towards Canaan through the wilderneſs, chiefly for their faith, to feed upon in all their after-ſtraits and neceſſities, and their carcaſſes to be devoured by wild beaſts and ravenous birds.

15 Thou didſt cleave the fountain and the floud: thou driedſt up mightie rivers.

15 Thou then waſt pleaſed to work wonders every way for us, as well for our preſervation againſt extremities of nature, hunger and cold, as from our enemies. Inſomuch, as when thy people Iſrael extreamly provoked thee, yet waſt thou gracious to them, and in their diſtreſs didſt cleave the rock in Horeb, and after that too, and madeſt thence to flow ſweet and plentiful ſtreams for their refreſhing,

and

and ſupply of them and their cattel, and when they were to poſſeſs the promiſed land, thou didſt make way through Jordan even then when it overflowed all its banks, for their entering into Canaan as thou didſt before at the red-ſea for their comming out of Ægypt, that is, madeſt it drie land for them to paſs.

16,17 Thou canſt do but what thou wilt, there are no bounds to thy power but thy will. Thou that ruleſt all times, and in all places, ordeining and ordering day and night, ſun, and moon, and ſtars in the heavens above, and hath ſcituated the earth, and the ſeveral climates thereof ſo as they are, accommodating it, and the inhabitants thereof with meet and fruitful ſeaſons of ſummer and winter.

16 The day is thine, the night alſo is thine; thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Thou, art the God whom we worſhip above all the World, thou that art thus Almightie, whilſt our enemies worſhip ſtocks and ſtones; and yet they triumphing in their ſucceſs reproch us with thee even with thee, O Lord, and this heatheniſh Idolatrous nation magnifie their Gods above thee, becauſe they are now above us, ſaying, thou didſt not, becauſe thou couldeſt not, deliver us, and ſo blaſpheme thine omnipotencie, and nullifie thy very eſſence and being: Now, O Lord, as thou art ſevere to puniſh us, ſo forget not we pray thee to vindicate thine honour, and to plague them anſwerably to the greatneſs of their provocations.

18 Remember this, that the enemy hath reproched, O Lord, and that the fooliſh people have blaſphemed thy name.

19 Reſume thy goodneſs toward us. Thou haſt but one ſpouſe, one nation and people in all the World that by contract are married to thee, do not thou, O Lord, ſo far obdurate thy ſelf againſt this wife of thy boſom, thine helpleſs and harmleſs Iſrael to expoſe her to a barbarous prophane nation

19 O deliver not the ſoul of thy turtle-dove unto the multitude of the wicked, forget not the congregation of thy poor for ever.

nation to be preyed upon and devoured, as a Turtle by a Hawk, or a Lamb by a Wolf, but work their deliverance, and reſtauration, and forget not thy poor diſtreſſed and captived people, to leave them in that eſtate for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

20 But remember and fulfill the obligations of grace, thou boundeſt thy ſelf in to our forefathers thy friends and ſervants, how thou wouldeſt be their God, and the God of their ſeed after them to bleſs them, which we are, even we that are now led captive out of the land of the living God, into the dark corners of the world amongſt a people that know not the Lord; and that have as little true humanity as divinity, for, for thy ſake, becauſe, we belong to thee and worſhip thee, whom they neither know nor ſerve, are we uſed with all manner of barbariſm and cruelty by them.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

21 O let not no more now, then heretofore in Egypt, the preſſures of thy people go unpuniſhed, but magnifie thy power in our wonderfull deliverances and our enemies confuſion, that for thy ſake have reproached us. Let us find thou art a God that heareſt prayer, and fulfilleſt the deſire of thy poor neceſſitated people, as well now as then, that as they, ſo we for our remarkable return to Canaan, may praiſe and magnifie thy power and greatneſs.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reprocheth thee dayly.

22 So much vilified by theſe heatheniſh wretches, if not for our ſufferings yet for thine own, which we cannot chuſe but lay to heart, however thou doeſt by us, O God, be intreated to vindicate thy ſelf upon this prophane nation, that fooliſhly judging by ſucceſs, magnifie themſelves and their Gods, above us and ours, dayly hitting us in the teeth with thee.

23 We

23 We muſt needs put thee in mind again and again, and eaſe our minds in opening our hearts and uttering our complaints unto thee, concerning what (to our unſupportable grief) we dayly ſee and hear from our enemies, how they roar it out againſt thee, the uncontrolable outragious carriage of thoſe that have invaded and conquered us (and thee alſo as they think) by thy forbearance to puniſh them, and thy ſeveritie to us, grows continually worſe and worſe. Lord take notice of it to plague them for it.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee increaſeth continually.

The lxxv. Psalm.

The Pſalmiſt thankful for paſt, and confident of future good ſucceß minds God of the dangerous condition, Iſrael is in by inteſtine broils betwixt Davids *houſe and that of* Saul, *bandied between* Judah *and the reſt of the Tribes, and the deſtructive event that is like to come of it. But is confident it ſhall not laſt long, but that as he hath been, ſo he will ſtill be* Davids *God and theirs, and under his government will ſhortly ſettle them in peace, religion, and righteouſneß. Admoniſhes the enemies of their oppoſition, both from the folly and danger of it, for as* David *hath done alwayes hitherto againſt* Saul, *ſo ſhall he do ſtill, prevail at laſt, and thoſe that remain ſhall fall as he did.*

Pſalm lxxv.

A Pſalm either made by Aſaph himſelf propheticall-y perſonating David and Chriſt, or by David and by him committed to Aſaph, for him together with the Preſident of the Quire, to order it to be ſung and plaid by voices and inſtruments, The ſum or ſubſtance whereof is compriſed in this one word Al-taſchith, ſignifying *deſtroy not* upon occaſion of the difference that was long depending, betwixt the houſe of David and the houſe of Saul, and the bloud-ſhed of the people of Iſrael that was thereupon, which therefore the prophet would have

To the chief muſician, Al-taſchith, A pſalm or ſong of (or, for) Aſaph.

have to have a ſpeedie end, and that the people may not longer be ſo deſtroyed.

1 IT is thou, O Lord, that art our praiſe-worthie God, to thee will we that are thy faithful people give ſpecial and peculiar thanks, yea, to thee onely will we give them, and thy power and goodneſs toward us will we certainly celebrate, for that thou haſt been a benigne and beneficent God to us, and ſpecially to me, the things thou haſt done and the wonders thou haſt wrought for us in general, and for me in particular in the midſt of ſo many enemies and great oppoſitions do ſufficiently declare it, out of all which, and in all which thou haſt ſtill delivered and preſerved us, and brought us to the dawnings of happier times than ever yet the Godly ſaw, which bode the near approch of the full complement thereof long ſince promiſed to thy people, and that ſhortly thou wilt be known by thy name Jehovah that giveſt being to all predictions, and promiſes recorded in thy word touching thy Churches well-being.

1 Unto thee, O God, do we give thanks, unto thee do we give thanks, for that thy name is near, thy wondrous works declare.

2 And therefore I am confident the time is at hand that I ſhall be King over all Iſrael which already is begun in part, and when I am ſo, it is my purpoſe and promiſe to walk worthie mine office, and the place I hold in thy Church in upright and juſt diſpenſations to thy people, in reſemblance of that righteouſneſs which Chriſt the Judge of all the World and King of his Church ſhall in behalf thereof adminiſter.

2 When I ſhall receive the congregation, I will judge uprightly.

3 Lord thou ſeeſt what a diſſolution is like to befal us by theſe civil diſſentions and deſtructions that enſue thereupon, if they ſhould continue, it would bring to ruine by conſequence the whole World, for both this

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

this Church and Common-wealth, Land and People all would periſh, for whom, and by whom the world ſubſiſts, and be utterly ſpoiled and waſted by themſelves or forreigners, that will take advantage thereof, if this diſorder ſhould laſt long: but I know its otherways determined by thee, for as the world ſubſiſts by them, ſo they and it by me, I am appointed to reduce this people into a better condition, I am he that muſt eſtabliſh Religion and Juſtice amongſt them in better times, and ſpeedily reconcile in one Judah and Iſrael, though now at ſo great difference, by a peaceable and happy reign over both, as Chriſt the mediatorian King of his people at his coming, when things ſhall be at worſt as now they are, ſhall Jews and Gentils, by a peaceable Government of his Church made up of both in the whole world, the partition-wall being broken down. This is certainly true.

4 I would fain have adviſed thoſe, that ſo unwiſely go about to fruſtrate thy decrees concerning me by oppoſing my riſe, to have deſiſted and ſaved both bloud and labour, and ſuch as out of pride and perverſneſs of ſpirit, are confident to prevail againſt me, notwithſtanding, they ſee what a progreſs thou haſt already made towards it, I being actuall King of Judah ſo conſiderable a Tribe, becauſe they have all the reſt to ſide with them, theſe I would gladly have rectified, and perſwaded them; to a peaceable ſubmiſſion to thy determination, and not with ſuch pride and confidence in ſublunary power, to wage war againſt thee.

4 I ſaid unto the fools, deal not fooliſhly; and to the wicked, lift not up your horn.

5 And in ſuch a manner to ſcorn and ſet light by me, as never likely to have any more than this ſingle Tribe, nor that neither long; I have been thought

5 Lift not up your horn on high; ſpeak not with a ſtiff neck.

meanly of heretofore, and was in an unlikely case as mine enemies thought then, ever to come to good, but you know what is come of them, and you see what a step I have made in despight of that great and general opposition, towards the Kingdom, and for all your high words and proud speeches, I am sure to have the rest as well as this, and the proudest of you all shall submit to me and be subjected under my government, as reluctant, and renitant as you are to it.

6 For promotion cometh neither from the east, nor from the west, nor from the south.

6 For no advancement of any man upon earth comes by meer chance, nor by humane power or policie, least of all this of mine, that I should become King over Israel in stead of Saul, this is not of man nor therefore to be hindred by man his power or policie.

7 But God is the judge: he putteth down one, and setteth up another.

7 But it is God that in his righteous judgement punished his sin and rewarded mine innocencie, and who hath the sovereign imperial dispensation of all honours and preferments in his power, whereupon it is that this man is preferred, and not that, and that one man is abased and another advanced, even that Saul and his house must grow weaker and weaker, and I and my house must grow stronger and stronger, do you what you can to the contrarie.

8 For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs ther of all the wicked of the

8 For affliction is the portion of all men, all have sinned and all must feel the smart of it more or less; Gods anger is enkindled generally against all mankind, experience shews this, for who have not their share of sufferings? do Gods own people escape? no, his displeasure

ſure lights oft times in this life very heavie, even upon them who drink, and that deep too of the cup of his juſtice and terrour, almoſt to their aſtoniſhment and inebriation; I know it to be true by what I have undergone. But though the godly may drink deep, yet not to the bottom, the worſt is the laſt, and that is reſerved for the ungodly, he may puniſh the good (who yet are bad enough) but he will deſtroy the wicked, and pour out all his indignation upon him, yea, his fierce wrath ſhall certainly overtake all ſuch, Jews or Gentiles, as oppoſe the Kingdom of his Son, and refuſe to ſubmit to it, which I prefigure, in all ages and all places of the world, none ſhall ſcape the everlaſting torments prepared for them, which they muſt and ſhall endure, beſides what oft befalls them in this life, as you ſee by Saul, forced to lay violent hands upon himſelf.

earth ſhall wring them out, and drink them.

9 This ſad end hath he made, but though he was the perſecutour and I the perſecuted, yet, do I live to ſurvive my miſeries, and to inherit the promiſes, for which as I am bound, ſo I will not fail to publiſh at preſent, and to leave upon record for ever to all after ages of his Church, the glorious deliverances and wonderfull preſervations he hath wrought for me, and will praiſe him for the faithfull performance of his covenant, and thoſe gracious promiſes made of old to our forefathers, eſpecially to Jacob and his ſeed, of whom we are more immediately diſcended, how that he would be their God, raiſe them a ſaviour, which I am to be, even the type of his annointed, the ſole King and Saviour of his Church, Chriſt Jeſus.

9 But I will declare for ever; I will ſing praiſe to the God of Jacob.

10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

10 And as he in his spirituall Kingdom, so shall I in this my temporall be made able to suppress all rebellious power, but such as submit to me (his figure and fore-runner) shall thereby be rendered happy and blessed, as the Church shall under him.

The lxxvi. Psalm.

The Psalmist illustrates the wonderfull & miraculous deliverance of Hezekiah, *and the inhabitants of Jerusalem, yea, indeed of all Israel, and the whole worship of God from being utterly destroyed by that blasphemous boasting army of* Senacherib; *by the immediate hand of God, destroying in one night a hundred four-score and five thousand: for which he magnifies the happy condition of Gods people, and God himself; and excites both Israel to be thankfull to their God, and the neighbour-nations to own and reverence him, and their Kings to take warning, lest themselves be made examples in like sort.*

Psalm lxxvi.

To the chief musician, on Neginoth, a Psalm or song of (or, for) Asaph.

A Psalm either made prophetically by Asaph himself, or some other man of God, and by him committed to Asaphs successours that bare his name, principally to him that is most skilfull upon the stringed instrument Neginoth, to which it is chiefly set, for his ordering it to be sung and plaied.

1 In Judah is God known: his name is great in Israel.

1 As God is more especialy worshipped within the confines of Judah, so hath he most wonderfully magnified and manifested himself there, by a most miraculous deliverance of his people out of the cruell hands of proud and potent invadours, which though it was acted in that Tribe, yet the God of all Israel did it, and ought to be magnified by them all joyntly for it, who are concerned all of them in it, and who are become terrible to their enemies, through the power and goodness of their God that wrought this great deliverance for them.

2 At

2 At Jeruſalem aunciently called Salem there it was done, which is the place famous for it, and for the Tabernacle alſo which is in it, and for which Tabernacle ſake he did it, becauſe of his reſidence and preſence there typified in his Ark, ſcituate upon mount Sion, ſignifying his vigorous and gracious defence and protection of his Church miſticall, and every member of it, in whom he hath a reall and ſpirituall reſidence.

2 In Salem alſo is his Tabernacle, and his dwelling place in Sion.

3 There it was when he wrought this wonderfull deliverance of his people, and defeat of their enemies. O the miſerable ſlaughter and havock that from heaven by the hand of an Angel he made of that numerous army of Senacherib, which beſeidged Jeruſalem, infinite of men kild, and of armes broken, and ſpoild, as if it had been in a ſet battel; utterly ruined them. To his name be the praiſe.

3 There brake he the arrows of the bow, the ſhield and the ſword, and the battell. Selah.

4 It is true that the great and infinite armies of the Aſſirians, have been too ſtrong for diverſe neighbour-nations, they have conquered them, plundered and preyed upon them at their pleaſure, and enriched themſelves with their ſpoils, and deſtroied and burnt their Gods as they make their boaſts, ſo that none could deliver out of their hands, but let them brag of what they have got at thine, this huge mountainous army, that thought it ſelf able to carry all before it, thou Lord, haſt given a ſtop to it, and approved thy ſelf far beyond it for power and might.

4 Thou art more glorious and excellent than the mountains of prey.

5 For thou haſt quite deſtroied it. Thoſe *Goddamme* Gallants, that in the confidence of their ſtrength, and pride of their hearts ſtuck not to blaſpheme thee before Jeruſalem where thou art to be worſhipped, how haſt thou in a moment overthrown them, yea, ſo many thouſands of them in one night by

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

the ſtroke of death haſt thou made to ſleep their laſt, never to wake again, thoſe mighty Warriours and ſtout Champions that were wont to conquer and kill whole nations, and a little before had boaſted what they would do to us; when it ſtood then upon, they were not able to reſiſt or abide the ſtroke of thine onely one deſtroying Angel, but periſhed without power to defend themſelves, or oppoſe their aſſailant.

6 At thy rebuke; O God of Jacob, both the charriot and the horſe are caſt into a dead ſleep.

6 When thou that art the God of our father Jacob, and of Iſrael his ſeed, didſt vouchſafe to appear in behalf of thy people, thy bare command without ever a ſtroke ſtriking ſerved the turn, to overturn and utterly to ruinate this invincible and potent army, yea, their Princes, Nobles, and mighty men, with all their military accommodations of Horſes and Chariots, and whatſoever they moſt confided in.

7 Thou, even thou art to be feared, and who may ſtand in thy ſight when once thou art angry?

7 O that our faith might guide our fear, then ſhould we not thus be ſtartled at created Powers, that we ſee thou canſt annihilate in a moment, thou, and thou onely haſt power to kill, and ſave alive, and therefore art thou, and thou onely the object both of faith and fear, for who are able to abide the leaſt frown of thy countenance, or one word of anger from thee, not this mighty army could not, when once thou waſt diſpoſed to hear the cries of thy people, and their proud blaſphemies which incenſed thee againſt them.

8 Thou didſt cauſe judgement to be heard from heaven: the earth feared and was ſtill.

8 Thou, Lord, didſt this thing by ſuch remarkable and clear evidence of thine immediate and omnipotent hand, as that none can ſhare with thee in it, nor aſcribe it to ought elſe beſides thee, ſuch extraordinary and ſtrange vengeance didſt thou take upon thoſe blaſphemous

blaſphemous enemies, as if it had been with the ſtroke and terrour of a Thunder-bolt from heaven, and ſo terrifying it was to all nations where the fame of it came, (and it ſpread not a little ground, the report of this wonderfull overthrow of ſo mighty an army) as that none of them had the heart to invade us, but were quiet, and durſt not ſtir though their fingers itched to be at us.

9 Upon Gods executing this juſt and fearfull judgement on the Aſſyrian army, in reſcue of his own poor diſtreſſed people, even all his whole Church, and faithfull ſervants at once which he had upon the face of the whole earth, that were in a helpleſs hopeleſs condition, and had no remedy left but prayer.

9 When God aroſe to judgement to ſave all the meek of the earth. Selah.

10 Surely, Lord, thy ſervants need fear nothing but thee, for the rage and fury of thy peoples and Churches enemies, ſhall ſerve not for theirs, but their own deſtruction; thou ſhalt ſo order the matter, as that it ſhall prove but the ripening of their ſins, and the haſtening of thy righteous judgements upon their heads, and be occaſion of thy peoples praiſes and thankſgivings to thee, and ſhalt ſo terribly affright others that are like minded towards thy Church, that they ſhall have no mind to meddle, when they hear ſo great an army, that gave out ſo great words and threats, could effect nothing, but came to ſuch an end.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 O Iſrael, and chiefly you inhabitants of Jeruſalem, vow praiſes and thankſgivings to the Lord, for this unſpeakable deliverance and miraculous preſervation, and forget not to pay what you owe in that kind, let neither ſupine negligence

11 Vow, and pay unto the Lord your God, let all that be round about him bring preſents unto him that ought to be feared.

now you are in peace and quietneſs, nor unfaithfull covetouſneſs hinder your ſolemn returns to God, both with inward fervour and outward legall ſolemnities and ſacrifices, yea, let all the heathen people and nations round about, that hear of this wondrous work of God, do homage to him as the onely God, worthy to be worſhipped and feared of all the world, even Iſraels God.

12 He ſhall cut off the ſpirit of Princes: he is terrible to the Kings of the earth.

12 For as he hath done by theſe, ſo ſhall he do by others, even the Princes and Potentates of the earth, if they take not warning, thus they ſhall be ſerved, it ſhall coſt them their lives if they blaſpheme and rebell againſt God, contemn his worſhip, or diſtreſs his Church, in his wrath ſhall he deſtroy them ſuddainly, and make them a terrour to the Kings of the earth, like as he hath made Senacherib exemplary unto them.

The lxxvii. Psalm.

The Pſalmiſt in grievous affliction and deſertion labours to comfort himſelf with the ſucceſs of former prayers in former diſtreſſes, and by parallel difficulty in prevailing then, ſo now; but is overpowered with the extremity and prolixity of his preſent grief, and the ineffectualneſs of his endeavours to miniſter comfort to himſelf, which puts him upon an expoſtulatory interrogating himſelf, with ſome diffidence touching the nature and promiſe of God, for which he chides himſelf at laſt, takes up another reſolution, and falls to work in a quite other way, incouraging himſelf by the faith of thoſe very things, and experiences of God to his Church in their diſtreſs, which before he perverted and made uſe of to the encreaſe of diffidence.

Pſalm lxxvii.

To the chief muſician, to Jeduthun, A Pſalm of Aſaph.

To Jeduthun one of the prime muſicians, and the principall of all his lineage, do I Aſaph that made this

this Psalm recommend it for the care and ordering of it to be sung.

1 O Lord, how oft have I upon occasion put up my prayers unto thee, even continually in my distresses of what sort soever, I made thee still my sanctuary, fled to thee by faithfull and fervent prayer, and I do not know the time that ever I went without mine errant, but was always heard and had my suite granted though long first and hardly gained.

1 I cried unto God with my voice: even unto God with my voice, and he gave ear unto me.

2 I will remember what a troublous fit I had under a painfull disease, in what extremity I lay for a long time, both in pain of body and anguish of mind, finding neither remedy for the one, nor comfort for the other, though I sought to God earnestly and importunately in that my sad condition, yet I could have no ease, my pain was the same, and my soul, that nothing else could comfort, could obtain no glimpse of Gods favour towards it, to quiet and refresh it withall, for a long season.

2 In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not: my soul refused to be comforted.

3 Insomuch that I was even tired out with fruitless solicitations, I was in such misery, and found so little remedy though I prayed hard for it, as that at last, prayer it self became painfull to me. I could not think of going to God (having gone so oft and sped so ill) but it troubled me, when as all my complaints in so sad a condition moved nothing, it even killed my very heart. This case was I in, and to this extremity was I brought.

3 I remembred God and was troubled, I complained and my spirit was overwhelmed. Selah.

4 And as it was then, so is it now, thou hast cast me into such extream affliction and misery, that it doth not onely take up whole dayes, the pain of it, but whole nights too without any intermission, so that

4 Thou holdest mine eyes waking; I am so troubled that I cannot speak.

I

I can take no reſt all the night long, and ſo from night to night, and I have praied ſo long and ſped ſo ill, that the trouble of my mind hath even ſtopped my mouth. I can ſpeak no more.

5 I have conſidered the days of old, the years of auncient times.

5 I have caſt about every way, and conſidered every thing that might make for my comfort, I have called to mind thy former gracious diſpenſations to thy people, and ſervants of old in their diſtreſſes, recorded purpoſely for thy Churches benefit in ſucceeding times.

6 I call to remembrance my ſong in the night; I commune with my own heart, and my ſpirit made diligent ſearch.

6 As alſo mine own former experiments, and happy changes which thou haſt made of ſorrow into joy and praiſe. I conſider how many times thou haſt raviſhed my heart with the ſenſe of thy loving kindneſs, and made me lie awake in the night ſeaſon, to bleſs and praiſe thee with a raviſhed heart, not to weep and lament as now I do, I think with my ſelf what may comfort me, and call to mind all things of that nature, as alſo what ſhould be the cauſe that no comfort can faſten, but that there is ſo great and ſo long an eſtrangement, and that I and comfort are ſo far aſunder.

7 Will the Lord caſt off for ever? and will he be favourable no more?

7 Inſomuch as then I think with my ſelf, ſurely I have ſeen all the comfort that ever I muſt have in this life; and yet I cannot conclude it neither, but the length and extremity of my grief makes me in ſome fear, and doubtfulneſs interrogate with my ſelf, whether or no it will ever be other, whether God is purpoſed thus to afflict me, and withdraw the ſigns and ſenſe of his favour from me always?

8 Is his mercy clean gone for ever? doth his promiſe fail for evermore?

8 Shall I never taſt of mercy any more, but muſt I wear away under trouble and ſorrow thus? ſhall his promiſe of pity and compaſſion where-

upon

upon I ſo much relie, be for ever ineffectuall to me?

9 Hath God quite forgotten me? can he ſo contrary to his nature let me thus pine away, without any diſpenſation of his grace and compaſſion, hath he conceived ſuch diſpleaſure againſt me, as forever to ſhut the doore of mercy upon me? yea, ſhall he who is a God of bowels, and thoſe bowels full of earnings towards his people in diſtreſs, ſhall he ſuffer himſelf to be inexorably tranſported with anger againſt me? Surely it cannot be, I thought ſo with my ſelf.

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And replied to all theſe my expoſtulatory interrogations, that it was my frailty and folly thus to queſtion the nature and faithfulneſs of God, and to live by ſenſe more than by faith, and ſuffer my ſelf to be tranſported by affliction into doubts and diſcomforts; and thereupon ſet my ſelf to work in another way, reſolved to take out a new leſſon, and not onely by contemplation, but by faith and application to recall to mind for the chearing of my heart, and the ſtirring up my hope, what powerfull grace and great deliverances (the pledges of his future favours in like ſort) God hath heretofore wrought and exhibited in his peoples behalf, when they were in extremity, not ſuffering them to ſink under them.

10 And I ſaid, this is my infirmity, but I will remember the years of the right hand of the moſt high.

11 I will effectually recollect and conſider what God hath done of that kind heretofore, yea, how his peoples extremities were ſtill his opportunities to give them wonderfull deliverance, and gain himſelf glory and honour, and ſo it ſhall be with me I doubt not.

11 I will remember the works of the Lord: ſurely I will remember thy wonders of old.

12 I will more adviſedly than ever I have done conſider of thine infinite power, and ſupport my ſelf by it, not onely as it appears in acts

12 I will meditate alſo of all thy work, and talk of thy doings.

of.

of providence of auncient and later disposations which is admirable, but in the creation also which thou deducedst out of nothing, and so thou canst any, raise me up though I were lower than I am; I will no more uncomfortably muse of thee and thy doings, and make a wrong use of them, that because heretofore thou hast done thus and thus, and dost not so now, and therefore thon never wilt, but that I shall surely sink and die in this distress; no, but I will both meditate and speak of them with chearfull apprehensions, and comfortable conclusions to my self, that because thus and thus it hath been with thy people, and so and so thou hast done for them, that these are pledges and assurances of thine unchangeable goodness and patterns of thy power, and that therefore so it shall be, and so thou wilt do for me also in like manner.

13 Thy way, O God, is in *the sanctuary: who is so great a God as our God?

13 O Lord, much debate I have had and reasonings about thee and thy proceedings, but thy ways and the reasons of them I find are too profound for me, I confess my self too shallow to fathom thy dimensions, it is not reason but prayer, nor my wisdom but thine, that must quiet my mind, and inform me aright, for how can I that am an earthworm here below, comprehend thy counsels and judgements that are transacted above in the heavens (inaccessible, as was thy sanctuary, or holy of holies) by thee who art an incomparable God, indeed the onely God that doest whatsoever thou wilt both in heaven and earth, and who hast in nothing manifested thy greatness more than in thy goodness to, and powerfull preservation and deliverance of us thy people.

14 For

14 For whom thou doeſt not exerciſe common and ordinary providences, but doeſt wonders, and workeſt miracles; thy power hath glorioufly appeared more than once, by remarkable and aſtoniſhing atchivements in thy peoples behalf upon their enemies, witneſs thoſe mighty ſigns and wonders wherewith thou plagueſt the Gentiles for their ſakes ſundry ways, and at ſundry times.

14 Thou art the God that doeſt wonders; thou haſt declared thy ſtrength among the people.

15 With what power didſt thou ſpecially bring Iſrael out of Egypt? thou ſenteſt Jacob and his ſons thither in time of famin, to be preſerved by Joſeph whom thou there advancedſt; but when Joſeph was forgotten, his and his father Jacobs poſterity, ill intreated by cruell taskmaſters there, how with the lives of the Egyptians, and the deſtruction of Egypt, didſt thou redeem and deliver thy people thence? A mercy for ever to be recorded in the hearts of thy ſervants.

15 Thou haſt with thine arm redeemed thy people, the ſons of Jacob and Joſeph Selah.

16 When as the waters of the red ſea were ſo ſenſible of thy divine preſence and power, O God, that as if they had been afraid of thee, and of harming thy people whom thou then conductedſt, they ran away and divided themſelves hither and thither, as it were to ſtand ſtill, and with admiration to look on that marvellous paſſage of thy people through them, yea, not onely the *ſuperficies* of the water was thus moved, but from the top to the very bottom was that great *Abbiſs* removed at thy preſence, and made way for the ſeed of Jacob and Joſeph to paſs on dry land.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid, the depths alſo were troubled.

17 What an amazement didſt thou then put the Egyptians into on a ſudden? when as in the morning-watch, thou lookedſt into the hoſt, through the pillar of fire and cloud, and didſt arm the whole hoſt of heaven

17 The clouds poured out water, the skies ſent out a ſound: thine arrows alſo went abroad.

heaven againſt them tempeſtuouſly pouring forth rain, and emptying the clouds upon them, thundering alſo over their heads, and flaſhing forth ſtreams of lightning in their faces, as if it had been a ſhour of darts or arrows ſent from heaven to deſtroy them.

18 The voice of thy thunder was in the heaven: the lightnings lightned the world, the earth trembled and ſhook.

18 It is not to be expreſſed the terrour and trouble of that day, which made them ſay, Let us flie, for God fights for Iſrael againſt the Egyptians. What fearfull thunder-claps were in the skies, and flakes of fire with flaſhes of lightning that darkned the ſun, and made the whole heavens ſeem to be of a light fire? the earth by its trembling and quaking, ſeemed to think the day of judgement was at hand, and that it was then to be conſumed, and return to its nonenſity. Every way, and by every thing, didſt thou declare thy power to preſerve thy people, & to deliver them with the deſtruction of their enemies the Egyptians, whom thou troubledſt thus from above, and from beneath retarding their flight, till the ſea overwhelmed them.

19 Thy way is in the ſea, and thy path in the great waters, & thy foot-ſteps are not known.

19 A memorable deliverance forever to be had in remembrance of thy people Iſrael, whether in letter or in ſpirit, the preſence and power that there was manifeſted in their behalfs, conducting them ſafe through a way of thine own miraculous making, that never was gone before; through the ſea it ſelf, and after through Jordan, in like ſort when it quite overflowed his banks. Submiſſion, and not diſputation beſt becomes us mortalls in all conditions, that know not the ways of Gods providence, nor the reaſons of them now, no more than the Iſraelites knew then, why he led them to the ſea ſide to bring them into Canaan, nor do we know how thou wilt bring us out of our diſtreſſes which thou bringeſt us into, no more than they knew how

thou

thou wouldst deliver them in that their danger, when unknown to them thou openedst the sea for their passage.

20 And ledst them through it, by the conduct of Moses and Aaron, whom thou settest over them, and appointedst to be unto them as shepherds to a flock, with care and tenderness to lead them, provide for them, and transact betwixt thee and them throughout their travel in the wilderness, as Christ is to his Church and people all along their life.

20 Thou ledest thy people like a flock, by the hand of Moses, & Aaron.

The lxxviii. Psalm.

The Prophet after an attractive insinuating preamble to gain attention, for edification and caution from what shall be delivered, falleth to depaint as in a table, and in a compendious map to set forth the world of gracious priviledges, which peculiarly God hath bestowed and conferred on Israel, and the wonderfull unspeakable things he did for them, and the many miraculous mercies that he had vouchsafed to them from time to time, all along from Egypt to their establishment under David and Solomon. Together with their monstrous ingratitudes of gross unbelief, and rebellious provocations endlesly persisted in, by all their forefathers throughout so many ages as expired betwixt their coming out of Egypt to those dayes. Also interweaves the just and terrible judgements of God acted upon them, though with much long-suffering and unwillingness, for those their unfaithfull and disobedient ingratitudes, with their feigned repentances, and constant backslidings, and notwithstanding all, records Gods gracious perseverance towards them, and faithfull performance of his promise in bringing that church and Kingdom unto so flourishing a condition, as it enjoyed under David *and* Solomon.

Psalm lxxviii.

Maschil of (or, for) Asaph.

A Psalm, advertising the people of Israel of Gods mighty works and singular favours to their forefathers, and their ill requitals of them: made probably by Asaph the seer, or some other holy man of God, and committed to his successours that bare his name.

1 THus saith the Lord, by me his Prophet, hearken diligently to the doctrine that I am about to teach you, give good

1 Give ear, O my people, to my law; encline

your ears to the words of my mouth.

good attention to what I shall speak, for it is of concernment to you.

2 I will open my mouth in a parable: I will utter dark sayings of old.

2 Though it was acted long before your time; For that I am about to deliver doctrinall truths, couched in historicall examples, transacted and recorded of old, but of good use for ever.

3 Which we have heard and known: and our fathers have told us.

3 It is what hath been inculcated continually, by our fathers, and their fore-fathers successively, from age to age have these things been taught and pressed, the godly in every generation have been carefull to derive the knowledge of them to their posterity, for their benefit and the glory of God.

4 We will not hide them from their children, shewing to the generation to come, the praises of the Lord: and his strength and his wonderfull works that he hath done.

4 And as it hath been transmitted to us by them, with intention to pass it down throughout all the generations of Israel, accordingly let us also that are their children, hand it still down-ward to our posterity and theirs, even the doctrin of the praise-worthy acts of God, those powerfull deliverances that he wrought, and miraculous mercies he vouchsafed his people in times past.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers: that they should make them known to their children.

5 For this was not done as a bare arbitrary act of care by our parents, but as a duty also laid upon them by God, who gave them in charge to do so, as also to transfer his holy covenant made up of commandments and promises, both by doctrine, and exemplary observation of faith and obedience down to their children.

6 That the generation to come might know them, even the children which should be born: who should arise & declare them to their children.

6 That so the next generation following might learn what to know, and how to do, by the early teaching and good example of the next fore-going, that so they also being well instructed, and timely trained up in their tender years, might grow so ripe and perfect, as also in like sort to convey

convey them to their children, as they received them from their fathers.

7 To the end that all of us from first to last, might learn to fix our hope and confidence upon the Lord alone, and believe in him, as a gracious and al-sufficient God unto us throughout all ages, and in all conditions, considering and ever bearing in mind what he had don for our fore-fathers, what wonders he had wrought for them, to be standing presidents and pledges to posteritie, that so they might be well acquainted both with his works and word, by the one, to learn to believe in him, and by the other, to reverence and obey him.

7 That they might set their hope in God, and not forget the works of God: but keep his commandments.

8 Thus the godly Patriarks, Prophets, and teachers of old were wont to do, take pains to indoctrinate youth in the works and waies of God, to keep still alive a godly seed, a spiritual people to the Lord, that might not be as was for most part their fore-fathers, for all their good instructions, an untractable, stiff-necked, unbelieving people as lived upon the earth, refusing their own mercies, murmuring, and rebelling against God, his magistrates, ministers, and oppugning all that would have done them good, and made them happy, who, for all that God did, or could do for them, which were admirable things, and marvelous mercies, he could not gain them heartily and sincerely to be his, so as to believe in him stedfastly, love him cordially, and obey him uprightly, but were with every temptation drawn away from him, to distrust him, and to imbrace sin and Idolatrie, rather than his worship and service.

8 And might not be as their fathers, a stubbourn and rebellious generation: a generation that set not their hearts aright, and whose spirit was not stedfast with God.

9 In so much as the children of Ephraim, though strong enough in men and arms, furnished with those

9 The children of Ephraim being armed and carrying bowes: turned back in the day of battel.

kind of weapons, and skill to use them, wherewith they were able to gall and beat back the enemy at a distance, and never come to handle blows; yet how cowardly, being degenerated in faith and good conscience, did they by the just judgement of God turn their backs and flie before their enemies, the Philistines, and caused the rest to do so too, even to the loosing of the Ark, chiefly intrusted in their Tribe; and after for their sinfull revolting from the true worship of God to Jeroboams Idolotrous calves, how did they and their partizans, the ten Tribes fall before the enemie, and wast away until they were led captive and extinct. Let us beware.

10 They kept not the covenant of God: and refused to walk in his law.

10 They totally fell off from God, to whom they were tyed by all manner of bonds, even by special contract and covenant, mutually stipulated betwixt God and them, he promising to be their protector and deliverer, and they to believe in him as such, than which they did nothing less; and no wonder, when as they had quite forsaken him, his Tabernacle-worship at Shiloh, and his Temple at Jerusalem, and took to high places, & Jeroboams calves, nor would they be reclaimed by any thing God could do, or his Prophets say.

11 And forgat his works: and his wonders that he had shewed them.

11 Most ungratefully turning their back upon, and forsaking that God that had done such wonders for his people, whereof they were both eye, and ear-witnesses, for they were not ignorant of what he did of old, as well as of late, the wonders and the great things that were done by him they knew well enough, but they set light by them, let them slip out of memory, and note, though well enough instructed in them by our godly forefathers.

12 Marvellous things did he in the

12 Who ever were carefull to derive the memory

and

and notice of ſuch mercies down to poſteritie, though for the generalitie, Iſrael, as well in the twelve, as in the ten Tribes, hath ever been of a degenerate revolting diſpoſition from God, (which ſhould caution us to be careful;) for we have heard of the marvellous miracles God wrought before their faces, and for their ſakes, the wonderfull plagues he brought upon the Egyptians, both King and people, citie and countrey, all the land over, even in the very Court, and royal citie it ſelf, whileſt yet, they in Goſhen felt no harm.

ſight of their fathers: in the land of Egypt, in the field of Zoan.

13 And to ſecure them, after he had brought them out from Pharaoh and his hoſt, who purſued them; why? he quite changed the courſe of nature, turned water into dry land, and made the ſea it ſelf, foardable for them, fixing thoſe fluid waters like ſtone walls on each hand of them, whileſt they paſſed through with eaſe and ſafetie.

13 He divided the ſea, and cauſed them to paſs through: and he made the waters to ſtand as a heap.

14 Nor did he leave them there, but conducted them himſelf along the wilderneſs, and gave them eminent and ſpecial tokens of his preſence with them, as a guid and protector to them in the day time, by reaſon of the ſcorching ſun, going before them, encompaſſing, and over-ſhadowing them with a cool refreſhing cloud from morning to night; a Baptiſmal pledge of Chriſt his gracious interpoſing and protecting his faithfull people from the juſtice and wrath of God, and therefore ought to have been the more ſet by; as alſo in the night time by a pillar of fire, lightening them when the ſun was down, ſo that both night and day, God was carefull of them, as Chriſt will be of his in all times and ſtates.

14 In the day time alſo he led them with a cloud: and all the night with a light of fire.

15 Once and again did God by Moſes open, as before the waters for dry land, ſo now the dry and ſtony rocks to

15 He clave the rocks in the wilderneſs: and gave them drink as out of the great depths.

to give them and their cattel water in the wilderneſs, when they were neceſſitated with thirſt, he miraculouſly ſupplied them (as Chriſt will ſpiritually his people) out of the inmoſt parts of the earth, in that dry and ſandie wilderneſs, where naturally were few or no veins or ſprings of water.

16 He brought ſtreams alſo out of the rock: and cauſed waters to run down like rivers.

16 In this unlikely place, yea, out of the very rocks in the wilderneſs did he bring them water in ſuch abundance, that upon a ſudden it ran like a ſtream, and had as perfect a current, as if it had been an ancient river in a known channel.

17 And they ſinned yet more againſt him: by provoking the moſt high in the wilderneſs.

17 And they well requited him, for as he in mercie multiplied miracles for them, they multiplied ſins againſt him, every foot provoking him by murmuring againſt, and misbelieving the moſt high and mighty Lord God, even in that very place where he was ſo ſpecially preſent with them, and for them in their protection and ſupply.

18 And they tempted God in their hearts: by asking meat for their luſt.

18 Their carnal hearts not making ſpiritual uſe of any the things God did for them, either by returning the praiſe and thanks they were worthy of, or improving them to the increaſe of faith, nor picking out the ſpiritual kernel and Goſpel-ſenſe, that lay hid in thoſe miſterious, yet ſignificant mercies; but for carnal ends, for luſt ſake, putting God to it to ſhew forth his omnipotencie, and to work ſtill more and more miracles for them, and yet believing never the more in him neither, nor having never the more contented minds for having him their God ſo preſent with them, and powerful for them, but if at any time they had not what they would, they would be diſcontent at what they had, murmuring at Manna, becauſe they had not fleſh alſo to pleaſe their carnal appetite.

19 De-

19 Despising Manna that glorious type of Christ, speaking against it, and against him that gave it, quarrelling God for what they wanted, but blessed him not for that they had; and not onely quarrelled him, but also questioned his power, thinking because it was their wills to have it, that therefore either it was not just in God to deny it, or that else it was his will to have given it if he could have done it; and so they limited his good will towards them, and power for them to just so much, and no more as at present he did for them, thinking that he did not love them, if he did not please them, and every while stitch saying, can God do this, and can God give that? he hath given us bread and water, but can he give us variety of meats to such as we had in Egypt? can he please our palates, as well as sustain our natures? No, he cannot: so they quarrelled his providence, and blasphemed his omnipotence.

19 Yea, they spake against God: they said, Can God furnish a table in the wilderness?

20 They could not but acknowledge what he had done to be very great things, and to argue him to be no less than omnipotent, and yet they could not believe in him one jot further than what they saw already done to their hands, but upon the very next occasion questioned the self same power that but ere-while they adored and admired, quite perverting the use they ought to have made, for instead of arguing from his will to his power, thus, he that gave water enough, if he please can give bread also, and he that gave bread enough, can give flesh; and if not, seeing he does not, because he will not, we ought to submit. They on the contrary, argue from his power to his will, and say presumptiously; He that could give us water, no doubt if he could, would give us bread too; and he that gave us

20 Behold, he smote the rock, that the waters gushed out, & the streams over-flowed: can he give bread also? can he provide flesh for his people.

bread, would if he could give us fleſh, for that we are the ſelf-ſame people related to him, and he to us; but ſeeing he does not, therefore he cannot, or if he can, why does he not? we will not believe it, except we ſee it.

21 Therefore the Lord heard this and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael.

21 Seeing they would never ceaſe provoking God, nor learn to believe and ſubmit, but ſtill every foot murmur, quarrel, and queſtion him; he therefore could hold no longer, but however he was willingly deaf to them once and again, yet he could not alwaies bear them, (though they were his people, and for Jocobs ſake was loth to puniſh them,) but at laſt let them know he ſaw, and heard their carriage before, but paſſed it over in ſilence and patience, which now he would do no longer, but made it appear how ill he reſented their baſeneſs by inflicting both a ſevere and ſtrange kind of puniſhment upon them, even a fire, the fire of the Lord burnt amongſt them at Taberah, kindled and maintained by, and from the anger of the Almighty, which fearfully flaming up towards heaven, conſumed many of them that were in the uttermoſt parts of the camp of Iſrael.

22 Becauſe they believed not in God: and truſted not in his ſalvation.

22 Becauſe they ſubmitted not themſelves to God with quiet and contented minds, in the faith of his power and promiſe, and aſſured hope of his grace and providence to be anſwerable in their behalfs for their preſervation and proviſion, ſtill as there was cauſe.

23 Though he had commanded the clouds from above: and opened the doors of heaven.

24 And had rained down Manna upon them to eat: and had

23 24 Although their eyes were witneſſes, what God in their neceſſities had done already, as to bread, how he had ſtrangely altered the courſe of nature for them; for whereas the corn that ſuſtains us ordinarily, and naturally grows out of the ground, God at this time

time and place in their need, extraordinarily ordained the clouds over their heads plentifully from heaven, to diſtil down Manna which fell round about their camp, and lay like dew upon the earth for them to gather, thus miraculouſly did God ſend them proviſion for their hunger, as it were corn from heaven to ſuſtain them.

given them of the corn of heaven.

25 Inſomuch as that rather than God would break his word, or ſuffer them to periſh for want of ſuſtenance, he did ſupernaturally ſupply them; and whereas he could have done it with materials of nature, terreſtrial corn or bread, he choſe rather to do it with the bread of heaven, ſuch food as nature never did produce, extraordinary proviſion, as well as in an extraordinary way, deſcended from the heavenly manſion of the bleſſed angels, to ſhew in what a degree of honour and amity, God admits his choſen people that are on earth, fellow-ſervants, and of the ſame houſhould with the angels, whereof God is the Lord, as really by faith feeding them with Chriſt the ſon of God, that ſpiritual ſoul-ſuſtaining bread of life (Mediator of angels and men) figured by Manna, as the angels do feed their eyes and deſires in continually beholding him in heaven, and are there ſuſtained by him in that their bleſſed and unchangeable ſtate; nay, he gave them not onely bread, but fleſh too in abundance.

25 Man did eat angels food: he ſent them meat to the full.

26 27 28 For in regard they tempted him, and mis-doubted his power to do it, therefore to vindicate his omnipotencie, (not in favour and reſpect to them) he by a South-weſt wind which he then raiſed, and cauſed to blow full upon the place where they pitched from the ſea-ward,

26 He cauſed an East-wind to blow in the heavens: and by his power he brought the South-wind.

27 He rained fleſh alſo upon them as duſt: and feathered fowls like the ſand of the ſea.

28 And he let it fall

in the middeſt of their camp: round about their habitations.

brought home to their doors infinite of Quails, which fell as thick as rain, and lay for a days journey like ſea ſand round about their camp at *Kibroth-hattaavah* two cubits high upon the face of the earth.

29 So they did eat, and were well filled: for he gave them their own deſire.

30 They were not eſtranged from their luſt: but whileſt the meat was in their mouths.

29 30 So that they both ſaw, and felt by experience, that God could do what they thought he could not, even furniſh a table in the wilderneſs with dainties, far fetched upon the wings of the wind, ſuch as they fed not on in Egypt, whereof they had plenty, and eat their fill; for God ſtinted them not, but gave them enough to glut themſelves, (and ſo they did) of that they ſo inordinately deſired, not to ſuſtain or ſuffice nature, but to palliate their luſts, wherein God gave them the full length of teather, abridged them not; but withall, this ſweet meat had ſowre ſauce; even whileſt theſe unbelievers were greedily feeding upon theſe dainties, without confeſſing their ſin, and giving the glory to God,

31 The wrath of God came upon them, and ſlew the fatteſt of them: and ſmote down the choſen men of Iſrael.

31 The wrath of the Lord was kindled againſt them, and the Lord ſmote the people with a very great plague, which God ſo diſpoſed, as that it chiefly ſwept away the more inſolent carnal-minded ringleaders in this mutiny; they that having been uſed to dainties in in Egypt, could not be without them in the wilderneſs, but whether God would or not muſt have them, or murmur and quarrel for want of them, and ſet the reſt to do ſo too; theſe chief mutiners principal men in the camp of Iſrael, did God chiefly ſlay by the plague, to affright the reſt.

32 For all this they ſinned ſtill: and believed not for his wonderous works.

32 But nothing could reclaim this ſtubborn people, nothing that God could do for them, or againſt them, no bleſſings though miraculous,

no

no punishments though never so formidable and capital, could do good upon them, to make them leave their murmuring, and live by faith.

33 Therefore whereas he promised them Canaan, if they had believed in him, and been obedient to him; contrarily he adjudged them to wander out their days in that wilderness where they so murmured and misbelieved; even all in effect that came out of Egypt, wasted out their lives in a vain unprofitable pilgrimage there, to their exceeding great trouble, and in Gods disfavour for forty years space after they were arrived at the skirts of Canaan, in which time they were all destroyed by their sins, and Gods just judgements.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 They were a people that God could do no good on by mercies and benefits, but the better he was, the worse they were, onely when for their rebelliousness God was forced to fall heavy upon them, and to destroy them, sometimes by one judgement, sometimes by another; then upon the same principles that before they murmured against him, would they then seek unto him; the one, for self-pleasing, the other for self-saving: when the fire was burning, and the plague consuming, then down on their knees, and up with their hands, promising any thing to be spared; Oh, what a reformed, and changed people they will be! then they post as fast as they can to Moses to pray for them, and save their carcasses, and desiring but to know their sin; Oh, how would they then repent of it and their duty! how they might but please God for the time to come, and they would never fail to perform it!

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 Then

35 And they remembred that God was their rock: and the high God their redeemer.

35 Then there was none but God with them, they could then remember all the great deliverances he had wrought for them, and recount them one by one, how this time, and the other time God saved them from being destroyed by their enemies, and his own judgements; then they could give him his titles, and acknowledge his attributes of Sovereignty and Omnipotencie; he that they never thought well of, nor could afford a good word, now is becom their onely saviour, they cannot say too much of him, nor give too much to him.

36 Nevertheless, they did flatter him with their mouth: and they lyed unto him with their tongues.

36 But all this was but to deceive God, to carry fair towards him to work their ends upon him, pretending sorrow for sin, and resolution of amendment, when as all that was spoken by them was but from teeth outward, so long as the blow smarted, never meant as they spake, nor made good any thing they said.

37 For their heart was not right with him: neither were they stedfast in his covenant.

37 For all was but pretences to serve their own turns, there was no true inward remorse for all their shew of sorrow, nor no sincere change, for all their fair promises, their hearts were as wicked as ever, and as bad principled towards God, breaking promises as fast as they made them, yea, the grand charter, the covenant it self so solemnly contracted,, and so often renewed between God, their fore-fathers, and themselves; that God would be their God, and that they would be his people, and walk thereafter; this they made not good, but notwithstanding all Gods promises to them, and theirs to him, they sinned against him, deviated from him, and falsified with him,

38 But he being full of compassion, forgave their iniquitie, and destroyed them not: yea, many

38 But the Lord having chosen them for his people, and remembring the ancient league of amity and friendship that was betwixt him, and their fore-fathers,

thers, could not find in his heart to do to them as their sins deserved, but being a people that for his names sake he would be good unto, and preserve himself a Church and holy seed amongst, he from time to time with patience and pitie overcame their provocations, and his own hot displeasure that justice called to destroy them; but mercie staid his hands, and moderated his furie,, so that his punishments were rather examplary than otherwise, never destroying all that offended, which yet justice called upon his wrath to do again and again.

a time turned he his anger away, and did not stir up all his wrath.

39 For the Lord knew if he should give way to his anger according to the instigation of his justice, and their demerit, they that were mortal and short lived by nature, would quickly perish under his hand, and come to nought, even in a moment, if he took that course, he should destitute himself for ever of a Church and people upon earth, and quite overthrow the design of his grace, for of them Christ was to come, which must not be frustrated.

39 For he remembered that they were but flesh: a wind that passeth away and cometh not again.

40 There is evident testimony of Gods long-suffering, for how oft did they provoke him, murmuring and quarrelling time after time in the wilderness, where God did miracle after miracle for their sakes, and still they were the same men persisting to sin against God, and by their ungratefull unbelief, and stubbornness to grieve his patience, and irritate his anger, even there where they were so at his mercy, having nothing supplied to them by art and nature, but were at his immediate finding, who notwithstanding all their provocations there, did either provide them food and raiment, for which they neither digged nor span.

40 How oft did they provoke him in the wilderness: and grieve him in the desert.

41 Yea,

41 Yea, they turned back and tempted God: and limited the holy one of Israel.

41 Yea, they appoſtatiz'd many and many a time, breaking all ingagements, and committing old ſins upon new occaſions, never wanting any thing, but preſently fall a murmuring; yea, they threatened God to go back into Egypt again, if they might not have their wills in the wilderneſs, and thus provoked, and tempted him to deſtroy them, that would fain have ſaved them, every foot queſtioning, and mis-believing his power, faithfulneſs, and good-will towards them, notwithſtanding his gracious promiſes, and wonderfull performances, if they had not all things they had a mind to.

42 They remembered not his hand: nor the day when he delivered them from the enemy.

42 And the cauſe of this was, becauſe they were a ſinfull ungratefull people, never heeding mercies longer than God wrought them, nor valuing them for any other end, than ſelf-pleaſing and preſervation, never regarding them as to God, or the bettering of their faith, and obedience unto him, but ſo ſoon as they had ſuck'd the honey, they deſpiſed the flower: all mercies (though miracles) were tranſient things periſhed in the deed done, even that great one, when with ſuch an out-ſtreched arm he brought them out of Egypt, and ſet them free from Pharaoh, the very day and hour whereof they ought never to have forgotten.

43 How he had wrought his ſigns in Egypt: and his wonders in the field of Zoan.

43 Yea, every jot of that wonderfull deliverance ought to have been treaſured up in everlaſting remembrance, which yet was quite forgotten, what cluſters of miracles there grew upon the ſtem of that one onely deliverance? what clear tokens of his omnipotent power and goodneſs he made to appear then, and there in his peoples behalf, by thoſe

ten

ten plagues brought ſucceſſively, for their ſakes, upon the King and kingdom of Egypt, in Court and countrey; The ſtory is well known, but not ſo well remembered.

44 How miraculouſly he turned all the waters of Egypt into bloud by the ſtroke of Moſes his rod, the famous over-flowing river of that countrey, with all their leſſer ſtreams; yea, their ponds, and ciſterns alſo all the land over was turned into bloud, ſo that the fiſh died, the river ſtunck, and the Egyptians could not drink of the water, no not of Nilus, whoſe ſtreams could not purge it.

44 And had turned their rivers into bloud: and their flouds that they could not drink.

45 Alſo when that would not do to get Iſraels releaſe, he multiplied more plagues upon them, ſent grievous ſwarms of ſeveral ſorts of promiſcuous venemous flies, and noiſom worms into the houſe of Pharaoh, and of his ſervants, and into all the land of Egypt, ſo that the land was corrupted with them, and many of the Egyptians deſtroyed by them. Aaron alſo brought frogs out of the waters of Egypt ſo abundantly, that they covered the whole land, went up into Pharaohs houſe, his bed-chamber and bed, and into the houſe of his ſervants and people, their ovens and kneading-troughs, yea, crept upon the perſon and perſons of the King and people, and deſtroyed many.

45 He ſent divers ſorts of flies among them, which devoured them: and frogs which deſtroyed them.

46 He alſo utterly deſtroyed the fruits of the earth, to the loſs both of their husbandry & harveſt, by ſending (upon Moſes his ſtreching out his rod over the land of Egypt) an Eaſt-wind over all the land which brought into, and ſcattered all over Egypt ſuch infinite of caterpillars and locuſts exceeding grievous, never was there any ſuch, nor ſhall be, covering the face of the whole earth, darkening the land, devouring every green thing

46 He gave alſo their increaſe unto the caterpiller: and their labour unto the locuſt.

thing both upon the ground, and growing on trees, hearbs and fruits.

47 He destroyed their vines with hail: and their sycomore trees with frost.

48 He gave their cattel also to the hail: and their flocks to hot thunderbolts.

47, 48. He furthermore sent so terrible a hail, and great quantities of hard frozen ice as brake the trees, vines, and sycomores, destroyed the hearbs, yea, the very men and beasts that were in the field; for it came tempestuously, accompanied with thunder and fire that ran along upon the ground; so that there was hail, and fire mingled with the hail, very grievous, terribly tormenting and destroying all it light on.

49 He cast upon them the fierceness of his anger: wrath and indignation, and trouble, by sending evil angels among them.

49 God did infinite of waies magnifie and manifest the power and terrour of his wrath, indignation, and anger, and the ardencie of it also against those enemies of his people, to be as an everlasting monument to his Church, of his love and care over them, and to their enemies of his fearfull displeasure: for in the fierceness of his wrath he gave them into the power of the Prince of the air, and his emissarie, evil angels, by whose means and operation many of those judgements which were inflicted upon Egypt, were wrought and terribly executed.

50 He made a way to his anger, he spared not their soul from death: but gave their life over to the pestilence.

51 And smote all the first-born of Egypt. the chief of their strength in the tabernacles of Ham.

50, 51. These plagues, and more than these he sent upon the Egyptians, which yet were all but fore-runners of the last, which was worst, and most capital of all the rest; wherein his anger did most appear, when as he sent a plague amongst them, that at midnight destroyed the first-born in every house, and caused such lamentation in Egypt, as never was, nor shall be the like; for each father and mother there, lost the first-begotten, their deerest child, the staff of their age, the flower of Egypt, throughout all the families of that cursed people who were the posteritie of Mizraim, second son to Ham, cruel oppressours

preſſours and mortal enemies to the Church and Iſrael of God.

52 The poſteritie of Sem, whom God choſe to be a people to him peculiarly related; his own both by choiſe and covenant, and theſe in deſpight of their enmitie to them, and empire over them, he conducted by the guidance of Moſes and Aaron (himſelf eſpecially being preſent) out of Egypt from under their burthens, and from amongſt their cruel task-maſters, even every man, woman, and child of them (as loth as Pharaoh was to part with them) into the wilderneſs through the red ſea, where he had moſt tender care of them to protect them, and provide for them as a ſheep-heard over his ſheep.

52 But made his own people to go forth like ſheep: and guided them in the wilderneſs like a flock.

53 And for all that Pharaoh with his power and malice could do, God preſerved them, as he could not keep them in Egypt, ſo nor overtake them when they went thence (though in eager purſuit after them) to do them any hurt, for God made them a paſſage through the ſea it ſelf, where they went ſafely, and without fear of drowning, but Pharaoh and his whole hoſt were over-whelmed in thoſe waters.

53 And he led them on ſafely, ſo that they feared not: but the ſea over-whelmed their enemies.

54 After that he had led them from ſtation to ſtation, provided for them time after time, preſerved and defended them from one enemy after another, till he brought them ſafe to the very skirts of Canaan, the type of heaven, a land long before promiſed them, and deſigned for the ſpecial place of his worſhip, and reſidence of his Church; where when they were ready to enter, and he to give them poſſeſſion, how did they then alſo murmur and disbelieve? ſo that that generation was not permitted to enter, but wandered in the wilderneſs till they periſhed there, but their poſteritie

54 And he brought them to the border of his ſanctuary: even to his mountain, which his right hand had purchaſed.

posteritie lived to enjoy it: God brought them into possession of this promised land, by as great victories and miracles, as their fore-fathers had seen in Egypt, and the wilderness; casting out the inhabitants from before them in every place where they came; yea, the scornfull self-confident Jebusites, by the hands of his servant David, whom he made able to dislodge them from of mount Sion, that strong fort so long detained, and possess it for his special use and service, placing his Sanctuary there.

55 He cast out the heathen also before them, and divided them an inheritance by line: and made the tribes of Israel to dwel in their tents.

55 As great and gyant-like as the natives of Canaan were, and as high and strong as were the walls, yet God made way for his people to pass through the land, as conquerours where ever they came, no enemy could stand before them, but were either put to flight, or taken and killed. So that they were enriched with the spoils of the land which they became Lords and masters of: the heathen-native Canaanites (by Gods just judgements, and mighty power) being ejected, the whole countrie was apportioned amongst them as they thought good, each tribe being possessed of those cities, towns, and houses that fell to their lot, which were built to their hands.

56 Yet they tempted and provoked the most high God: and kept not his testimonies.

56 Yet these Israelites to whom God gave possession of this promised land, notwithstanding all the wondrous works he wrought for them, and the terrible judgements they saw executed before their faces, and by their very hands upon their Idolatrous enemies; yet did they from time to time, even in the land of Canaan, do as did their fore-fathers in the way thither, provoke the Lord to anger, even the God of whom they had had such experience for his power to punish them in case they sinned, and faithfulness to fulfil

fulfil his promise, in case they believed and obeyed, which they did neither.

57 Never cared for God further than to serve their turns upon him, when they had need of him, then they could flatter and dissemble with fair promises, and pretended good affections just as did their forefathers, and made good nothing they said, but fell off presently from God, both disbelieved and disobeyed as did their perfidious ancestours before them, whom therefore God destroyed in the wilderness and would not suffer to enter Canaan, which yet he gave to these their posteritie, in hope they would take example from their predecessours sins and his punishments, to walk more closely and believe more firmly: But they utterly deceived his expectation, and warped from the rule he gave them to walk by, both in faith and manners, as an arrow deviates from the mark when shot by an unsteadie hand, or out of a crooked wry-cast bow.

57 But turned back and delt unfaithfully like their fathers: they were turned aside like a deceitful bowe.

58 For in stead of frequenting his tabernacle, to worship him there as he appointed, they built altars in high places, an invention of their own, not commanded of God, and so provoked God to anger by worshipping, not onely the true God in a false manner, but even other Gods, graven images; strange things for the chosen people of the living and great God to worship, especially after such and so wonderful declarations of himself and his power, whereby they grievously incensed him, to see them go a whoring in this sort, to whom he bare such conjugal affections, being his onely spouse, and of whose reciprocal respect and love to him he was so jealous.

58 For they provoked him to anger with their high places: and moved him to jealousie with their graven images.

59 When the Lord saw this and heard the crie of

59 When God heard this, he was wroth,

and greatly abhorred Israel.

their ungrateful back-sliding in this manner come up to heaven, he could not hold, but grew extream angrie at such base abuse and rejection of him, and the more he had loved them, the more now upon this occasion he hated and abhorred his own chosen Israel.

60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men.

60 So that having cast off his people that would not worship him, he cast off the place too where he was to be worshipped, afforded no protection to Shiloh nor presence there, where the Ark and Tabernacle had been so long the pledge of his presence, where he hath vouchsafed to dwell and onely there of all the earth, in his Tabernacle as in a tent, whom the heaven of heavens cannot contain.

61 And delivered his strength into captivitie, and his glorie into the enemies hand.

61 But in anger and discontent at such ingratitude and neglect, from a people that he had done so much for, and took such delight in, he at last even gave up his Ark, that pledge of his presence, and consequently of his gracious and powerful assistance, by which and for which he had given them so many deliverances from and victories over their enemies, into their enemies hand, whom he then made absolute victors over them and the Ark too, suffering the Philistines to take it prisoner, and carrie it away captive into their own countrey, and so left Israel naked and destitute of divine power and protection, and stript off the visible sign of the presence of the invisible God amongst them and for them, a most glorious privilege afforded them above and beyond all the whole World, which they lost; and the Philistines (in punishment of their sins and to the everlasting shame and reproch of their cowardise, specially Ephraims) took and carried from them.

62 And

62 And to ſhew their ſtrength was gone when God had left them, and ſuffered his Ark, the token both of him and it, to be taken by the uncircumciſed Philiſtines, and how little he cared for them that cared not for him, he utterly forſook his people that day, and let the enemie kill and ſlay as they would themſelves, ſo that there fell that day at *Eben-Ezer* thirtie thouſand foot-men, they cowardly deſerting the battel and fled every man to his tent, and this was the iſſue of their provoking God to anger, they loſt him and themſelves too.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

63 For the jealouſie of the Lord which was kindled againſt them ſuddenly conſumed them, in his fierce diſpleaſure did he expoſe them to the mercileſs ſword of the Philiſtines, which hewed down ſo many thouſands of the choice young men of Iſrael that day, which ſo unpeopled them that the maids could not have husbands, there not being men enow to marrie them, nor if there had, would thoſe times (the ſaddeſt that ever befel Iſrael) have been oportune for bride-feaſts, when all eyes were full of tears, and hearts full of ſorrow at ſo great diſaſter upon ſuch a ſlaughter, and the loſs of the Ark of God their ſtrength and glorie?

63 The fire conſumed their young men: and their maidens were not given in marriage.

64 At which time alſo Hophni and Phinehas, the two ſons of Eli, that waited upon the Ark were likewiſe ſlain, woſe widows were ſo tranſported with the loſs of the Ark, as the loſs of their husbands was ſwallowed up in it; for Phinehas his wife giving up the ghoſt at the dolour of it, her laſt words were, The glorie is departed from Iſrael for the Ark of God is taken: forgetting her husband.

64 Their prieſts fell by the ſword: and their widows made no lamentation.

65 The Lord himſelf was amazed at what was

65 Then the Lord awaked as one out

of sleep: and like a mightie man that shouteth by reason of wine.

done, to see himself as it were taken prisoner, his strength gone like Sampsons, and as it were a binding by the Philistines to be made their pastime and reproch, as he was: whereupon the Lord, whom the Philistines thought they had vanquished as well as his people, having the Ark their prisoner, or that he had quite cast off care either of it or them, on a sudden he alone fell foul upon the Philistines, by his own immediate power in their own countrey, he took them to task for the rescue of his Ark, and vindicating his honour from their insolencies, and laid about him like Sampson awakened out of his sleep when his strength was upon him, or as some mightie Giant enraged and transported with wine and passion, dealing judgements on all hands to every Town and people, Lords and Commons where the Ark came, at Ashdod, Gath, and Ekron, destroying them with deadly destruction, so that their crie went up to heaven.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproch.

66 For the plague he sent amonst them made them die a pace, tormented with grievous pain and horrour, the disease being sore Emerods in their secret hinder parts. Neither could their God *Dagon* stand before it, but paid his head in homage to it when it came into his house; so that the Ark made such destruction whersoever it came of them and their Gods, that these great conquerours made no brags of their booty, but sent it home again, and glad they were to be rid of it; accompanied with the Images and representations of those so shameful Emerods in their secret parts, by the advice of their priests sent as a trespass-offering, but ordered by providence to be indeed a perpetual monument and memorial among the Israelites of that disgraceful punishment and ignominious

disease

diſeaſe God inflicted on them, to whom they to their own ſhame were thus enforced to give glorie, even to the God of Iſrael, and ask him pardon, whom they thought they had overcome and taken priſoner, when they had his Ark captive.

67 But though God thus plagued his enemies, and reſcued his Ark out of their hands, and brought it home to Iſrael, yet to ſhew his diſpleaſure againſt them too, he abandoned Shilo quite, and would not ſuffer that teſtimonie of his preſence to return any more thither, whence it was taken captive for their ſins, but refuſed to reſide and be worſhipped any longer in the tribe of Ephraim, the ſons of Joſeph behaved themſelves ſo ill, within whoſe lotment Shiloh was, where his Ark had ſo long ſojourned, and he had been ſo much neglected.

67 Moreover, he refuſed the Tabernacle of Joſeph: and choſe not the tribe of Ephraim.

68 But inſtead thereof choſe Jeruſalem, mount Sion there, which he preferred to all the earth to be the place for his Ark to reſide on, there in the tribe of Judah did he chuſe to fix his preſence, appoint his worſhip (where he knew he ſhould be faithfully ſerved to his content) and eſtabliſhed the Kingdom there alſo, which both Kingdom and Prieſt-hood in the tribe of Judah ſhall continue, and be preſerved, when as Ephraim and that oppoſit Kingdom of the ten tribes with their Idolatrous ſervice ſhall be quite extinct, and led away captive.

68 But choſe the tribe of Judah, the mount Sion which he loved.

69 There did he build himſelf a glorious Temple, in the glorious flouriſhing times of Solomon for his Ark to abide in immoveably, and with it his preſence beautified, and enriched with all the ornaments, and precious things that nature or Art could contribute to it, raiſed upon a mount exceeding ſightly for ſcituation,

69 And he built his ſanctuarie like high palaces: like the earth which he had eſtabliſhed for ever.

and it self ſtately for building and Architecture, there to flouriſh and abide firm, as the earth, by the mightie power of God protecting that, as he ſupports this; for ſo ſhall his Church ſpiritual which Chriſt ſhall build and beautifie (figured by the Temple) be eſtabliſhed upon the earth as the earth, and in heaven for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds.

70 And as that tribe and place was honoured with the temple & ſacred ſervice alſo ſo, with the Kingdom, and that eminent ſervant and Kingly type of the Meſſiah, David, who was choſen thence to rule his people, whom he advanced thereunto from a mean condition, even from keeping his fathers ſheep, in token of Chriſts abaſement before his glorious and ſovereign advancement over his Church and Kingdom.

71 From following the ewes great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

71 From taking care of his fathers flock, the yeanning ewes and tender lambs, did the Lord raiſe him to be the Kingly ſhepheard of his own eſpouſed people, that have been his inheritance ever ſince they were Jacobs poſteritie, that he might yield protection to theſe, and deliver them from their enemies, as he did thoſe from the Lion and the Bear, and in tender love and care adminiſter mercie and juſtice to them, inſtructing them in the fear of the Lord, as Chriſt ſhall do his Church.

72 So he fed them according to the integritie of his heart: and guided them by the skilfulneſs of his hands.

72 And David did not fail of his dutie, no more ſhall Chriſt of his, but with an upright honeſt heart both towards God above him, and thoſe under him, did he diſcharge his place, providing for them, protecting of them, and adminiſtring to them, and indeed throughout his reign ruled them very proſperouſly with much ſagacitie of wiſdom, and happie ſucceſs in all his great undertakings. The ſpirit of God being with him, as he ſhall be with Chriſt.

The

The lxxix. PSALM.

The Psalmist sadly relates to God the condition of his people, the land, the holy Citie, the Temple, under either the Assyrian or Antiochus, what cruelty and devastation was every where executed, what reproch he and they were fallen into by it, and prayeth for redress, and remarkable judgement upon their cruel oppressours, and the blasphemers of his name, promising everlasting remembrance of his mercie and praise for it, if vouchsafed.

Psalm lxxix.

A Psalm made either by Asaph himself in a prophetical prediction of Jerusalems calamities, or committed to his successours bearing his name by some man of God that made it after they fell out.

A Psalm of (or, for) Asaph.

1 O God that didst chuse and set apart this land of Canaan, specially Judea for thy self, and Church to inhabit and to worship thee in, and didst drive out them that were not thy people, and tookest and keptst possession of it hitherto, till now, that the heathen no whit related to thee have re-assumed it, broken in with rage and cruelty, and dispossessed both thee and thy people, for now Jerusalem which thou hast formerly so wonderfully preserved from them, and the Temple there, that place of thy special presence and sacred worship, have they also mastered as well as the rest of the land of Israel and Judah, the ~~one~~ of them, they have done all manner of spight to for thy sake, defiled that sacred place with the bloud of thine own people that were wont there to worship thee, and introduced their prophane Idolatries into it; The other, they have devastated, the walls and houses are demolished, inhabitants slaughtred, all ruinated.

1 O God, the heathen are come into thine inheritance; thy holy Temple have they defiled: they have laid Jerusalem on heaps.

2 It is not to be expressed the outrages of the enemie and the miseries of thy poor people, they torture them

2 The dead bodies of thy servants have they given to be meat unto the fowls of

heaven : the flesh of thy saints unto the beasts of the earth.

to death that adhere to thee, and will not apostatize and desert thy Laws and ordinances, to profess and practise their Idolatrie and superstition, and after death will not afford them burial, but expose them above ground as not worthie the common curtesie of nature, to have so much as a burying place on earth, whose souls are with thee in heaven, but lie like common carrion, and are suffered to rot and stink, and be torn in pieces and devoured by ravenous beasts and birds.

3 Their bloud have they shed like water round about Jerusalem: and there was none to burie them.

3 They have made havock of all thy faithful people, that for pietie sake resorted to and inhabited in and about thy holy Citie Jerusalem, shedding there the bloud of such holy Martyrs unmeasurably, and by strict watch and barbarous edicts kept the bodies of such precious souls unburied, nor would suffer without imminent peril of their lives, nay, certain ruine, any of their brethren that were left alive to do that office of charitie and humanitie for them, nor indeed could they if they would, the dead were so many, and the living so few.

4 We are become a reproch to our neighbours, a scorn and a derision to them that are round about us.

4 We, O Lord, that through thy grace and powerful assistance were wont to be the terrour of the heathen round about us, and by thy presence and worship amongst us were heretofore the glorie of all the World; now they that were our slaves and subjects are our Lords and masters, and use us not onely cruelly, but abuse us scornfully, reproching and deriding us together with thee, and thy worship, because of our present condition, and theirs; none pitie us, no not our next neighbour-nations, but scornfully taunt us.

5 How long, Lord, wilt thou be angrie for ever? shall thy jealousie burn like fire?

5 O Lord, take notice of it and be moved to vindicate thine own dishonour, and have some compassion

also

alſo upon thy diſtreſſed people; for, Lord, we know well enough that this could not befal us if our ſins and thine anger were not the cauſes. But, Lord, remember thou haſt been angrie heretofore, but never after this ſort, thou waſt wont to commix mercie with diſpleaſure, Lord, be not leſs good to us than to our forefathers, let there be an end of our miſerie and thy furie, and let not our whoredoms and thine enraged jealouſie quite conſume us as fire doth ſtraw.

6 Lord, ſuch furie would better become thee towards thine enemies than thy choſen people, theſe indeed for their ſins may deſerve puniſhments, but let utter deſtruction be the portion of them that neither know nor worſhip thee, that have neither relation to thee nor commerce with thee, nor thou knoweſt never will, but in their pride and ignorance contemne thee and ſerve other Gods.

6 Pour out thy wrath upon the heathen that have not known thee, and upon the Kingdoms that have not called upon thy name.

7 And ſuch are they that have thus cruelly butchered us thine onely Iſrael, thy friends Jacobs poſteritie, and by ſlaughter, captivitie, and devaſtations have unpeopled and ruinated the whole land where we have dwelt ſo long, and which thou promiſedſt to him and his poſteritie after him, which yet now are caſt out of it by theſe prophane heathen.

7 For they have devoured Jacob, and laid waſt his dwelling place.

8 O for mercie ſake muſter not up the provocations of old, thoſe murmurings againſt thee, miſtruſts of thee, apoſtatizings from thee that we have ever been guiltie of from the very firſt, to make war upon us for them now, but forgive and forget them, for we ſhall never be able to ſtand under them. And inſtead of remembring them, call to mind thy tender mercies and bowels of compaſſion which thou haſt

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

haſt ever profeſſed to be in thee in thy peoples behalf when they have been in miſerie, and greater never befel them than theſe we now are in, for we are at the very laſt gaſp, to ſo low and miſerable an eſtate are we brought, as thy people have ſcarce a beeing, but certainly will have none at all ſhortly, ſuch ſorrows and ſufferings will make a final end of them, if thou in mercie ſpeedily prevent it not by ſome redreſs.

9 Help us, O God of our ſalvation, for the glorie of thy name: and deliver us, and purge away our ſins for thy names ſake.

9 Which, good Lord, vouchſafe us, Help us out of this miſerable deſtructive condition, thou that onely canſt do it, and who we cannot chuſe but hope wilt do it, becauſe thy glorie is ſo much concerned in it, and thou as well as we ſuffereſt ſo much by it: Though (we confeſs) we can not ſcarce hope by reaſon of our ſins, which are greater than our ſufferings, but, Lord, as our benefit will be great, ſo thy glorie will not be ſmall, if thou wilt do away ſins and ſufferings by thy pardon and power, which therefore we beg of thee.

10 Wherefore ſhould the heathen ſay, where is their God? let him be known among the heathen in our ſight, by the revenging of the bloud of his ſervants which is ſhed.

10 For as things now ſtand thou haſt no honour, we are puniſhed, but the heathen are not converted. Thy juſtice and terrour upon us hath no other operation upon them to drive them into contempt and inſultation, not onely over us, but thee, for they ſtick not to ſay where is the God of the Hebrews! he that was wont, he could deliver them. This, Lord, they ſay in deriſion of thee, and thou ſuffereſt it to go unpuniſhed, though thou thus puniſheſt us. But, Lord, let us few that are left alive of the many thouſands of Iſrael, though in captivitie, yet be remembered and pitied by thee, let our enemies know, and us ſee that thou art a God ſtill

and

and the ſame God too as able as heretofore, by ſome remarkable and juſt vindication of that deluge of bloud of thine own people, and precious ſervants that hath been ſhed, and cries for vengeance againſt them.

11 Yea, Lord, let both the innocent bloud already ſhed, as alſo the unjuſt ſufferings and miſerable calamities of thoſe of thy people that are yet alive, the impriſonments and cruelties practiſed upon them, and the heavie ſighs and direful groans which in thoſe preſſures are forced from them, come all before thee to move with thee, as to revenge the one, ſo to preſerve the other, which thou haſt power enough to do, though they and death are not far aſunder.

11 Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die.

12 Put forth thy power accordingly in our behalfs, but chiefly in thine own, let them not eſcape thee for their cruelties; but, Lord, pay them home for their blaſphemies, theſe wicked Idolatrous heathens, and thoſe pitieleſs neighbouring nations, that notwithſtanding all they have heard and ſeen of thee, ſince thou broughteſt us among them, are no more knowing of thee, nor bear no more reverence to thee, than to ſcorn and reproch thee becauſe of our miſerie. Good Lord, let them ſmart for it.

12 And render unto our neighbours ſevenfold into their boſom, the reproch wherewith they have reproched thee, O Lord.

13 Who are none of thy people, and we that are thine onely peculiar ſhall thereby have cauſe given us for ever, to remember thy power and goodneſs, when thou ſhalt thus revenge the dead, preſerve the living, and right thy ſelf, and will never forget ſo great a mercie, but will be for ever thankfull to thee, and praiſe thee for it, yea, our children and

13 So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

and childrens children through all generations will we instruct, and engage to do the like.

The lxxx. Psalm.

The Psalmist, upon the captivitie of Judah, *and those of the rest of the tribes that adhered to her, and were led captive with her, indites this prayer, wherein he minds God of his tender care of his people when they were in Egypt, and praies for the like now, that he will appear for a few in which his Church is as much concerned as in those many, which are in great calamitie, this prayer he enforceth with an elegant Metaphor of their being as a choice vine to him, and the enemie as a wild boar to them. Promiseth, if this single tribe so many wayes considerable may be re-instated and revived; that they will live to him and to his praise.*

Psalm lxxx.

To the chief musician, upon Shoshannim-Eduth. A psalm of (or, for) Asaph.

A Psalm either prophetically made by Asaph himself, or some other man of God upon the captivitie, and committed to Asaphs successours, principally to him that is most skilful upon the sweet instrument of six strings Shoshannim whereunto it is set, for his ordering of it.

1 Give ear, O shepheard of Israel, thou that leadest Joseph like a flock, thou that dwellest between the Cherubims shine forth.

1 O God of our fathers that leddest the posteritie of Jacob and Joseph out of their Egyptian bondage through the Red sea and wilderness, as a shepheard leads his flock, yielding them powerful protection and gracious provision; give ear to us now in our Babylonish captivitie, pitie us, and do for us now as then, who are the remainder, all that is left of those progenitors. And thou that wast wont also to be intreated by thy people in thy sanctuarie, and to evidence thy presence there, in thy mercie-seat between the wings of the Cherubims, vouchsafing them many a gracious answer and deliverance, when they prayed for it in their extremitie, thou that art the same God now as then, hear us the same people though not in the same place,

in

in Babylon appear for us calling on thee in this our baniſhment and captivation.

2 At the apoſtacie of the ten tribes, thou knoweſt how that many well-affected of the tribe of Ephraim, Benjamin, and Manaſſeh forſook their habitations, and tranſplanted themſelves into Judea to be partakers of thy worſhip; and now the poſteritie of theſe that did cleave ſo cloſe to thee then at the defection of their brethren, are held captive here in Babylon: Lord remember it unto them for good, and now ſtick cloſe to them, as then they did to thee, and powerfully tranſplant them back again into their own countrey, and deliver them out of this captivitie whereinto thou haſt brought them, that when time was were voluntarie exiles for thy ſake.

2 Before Ephraim and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come and ſave us.

3 Lord how ever our condition is very deſperate and miſerable, yet art thou able to change it to what it was, and to carrie us into our own land, and give us the enjoyment and practice of thy worſhip again, if thou wilt but turn thy frowns into favour, and thy face upon us in ſtead of thy back-parts, pardoning our ſins and receiving us again into grace, we ſhall be a happie people, and ſee good days for all this.

3 Turn us again, O God: and cauſe thy face to ſhine; and we ſhall be ſaved.

4 O Lord God of alſufficient and Almigtie power, how long wilt thou that haſt the command of all, and art able to help us, ſuffer us to remain helpleſs and be angrie at us now in our miſerie, for ſins committed in our proſperitie? ſo that our prayers are of no power, but thou rejecteſt them and us that are thy people, and ſuffer as well for thee as for our ſins.

4 O Lord God of hoſts, how long wilt thou be angrie againſt the prayer of thy people?

5 Thou makeſt us altogether miſerable, our ſighs and tears are the beſt repaſt we have, the uttering of

5 Thou feedeſt them with the bread of tears: and giveſt them

our

tears to drink in great measure.

our grief is the sustaining of our nature, which we are forced to do with bitter lamentation.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

6 Thou hast made us an absolute prey to our neighbour nations that have long looked for this day, insomuch that they are ready to fall out among themselves for the dividing the spoil of us and our countrey, the whilest we are here captives in a strange nation, amongst our mortal enemies, that have no better pastime than to deride our miserable condition.

7 Turn us again, O God of hosts, and cause thy face to shine and we shall be saved.

7 See the third verse of this Psalm, which is the same with this.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

8 With no small cost and care didst thou, when time was, transplant Israel as a vine of great account, out of Egypt where it was stocked and thrive not, unto a land where thou undertookest it should take root and grow, even Canaan which thou emptiedst of its heathenish inhabitants, to make way for thy people, where thou didst implant, & whereof thou didst possess them.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

9 Thou miraculously madest way for their implantation by destroying and expulsing the natives thereof, and making thy people victors still as they went on from one end of the land to the other, insomuch as that they were settled in it by thy special gift and grace, and enjoyed it both by right of conquest, and long prescription of peaceable possession, and peopled it from corner to corner successively, one generation after another for many ages.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedars.

10 They multiplied by thy blessing in such sort, as that the hills and valleys were all full of them, both best and worst of the countrey was inhabited and improved; so mightily did they encrease, and not onely in number but in stature also, they were tall and goodly people, such as hewed down Giants before them.

11 So

11 So far as ever thou didst ordain the limits of that land to stretch, even from the Mediterranean sea to the river Euphrates, of old appointed by thee to be her boundaries, did thy people inhabit her in a flourishing condition both of Church and State.

11 She sent out her boughs unto the sea: and her branches unto the river.

12 Lord, since thou wast pleased to do so much for a people, and to husband and bless this vine of thine in this sort, why hast thou thus utterly withdrawn thy protection from them, as if they had never belonged unto thee, nor had been cared for by thee, exposing them and their land to all the outrages and obloquies that any that have a mind will inflict upon them, and make bootie both of their persons and estates which at pleasure they share amongst them?

12 Why hast thou then broken down her hedges: so that all they which pass by the way, do pluck her?

13 Look as a savage boar breaking into a well formed garden would demean himself by turning all things upside down, so hath this Heathenish Babylonish tyrant the land we possessed and the people in it, making havock and destruction of all, old and young, root and branch, in so ruinous a manner, as if his armie had been so many wild beasts in stead of men.

13 The boar out of the wood doth waste it: and the wild beast of the field doth devour it.

14 O Lord, think it long enough to have estranged thy self thus from thy people, resume thy grace of old towards us, we humbly pray thee, thou that hast command over all things, whose dominion is in heaven far above all earthly powers, look propitiously from thence upon us, and own this vine of thine once again to replant it.

14 Return, we beseech thee, O God of hosts; look down from heaven and behold, and visit this vine:

15 Both vine and vineyard, people & countrey, Lord look graciously upon them to reunite them, & repossess them of that which once, by a strong hand & outstretched arm, thou gavest them; the tribe of Judah, O Lord, remember in which as it were alone thou didst uphold & main-

15 And the vineyard which thy right hand hath planted: and the branch which thou madest strong for thy self.

maintain the Church and Kingdom of Christ, when all besides fell from thee.

16 It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance.

16 This single branch, all thats left of the florishing vine, the onely Tribe in effect of all the twelve, even it is destroied, Judea the place where it grew is miserably wasted with fire, and the people with the sword, in thy wrathfull displeasure hast thou blasted this tender branch, which is the more dejected at thy frowns, because thy former favours were so resplendent upon it.

17 Let thy hand be upon the man of thy right hand: upon the son of man whom thou madest strong for thy self.

17 Let thy power and grace appear in protecting, and delivering this single Tribe of Judah's posterity, the sole remainder of Jacobs sons, who hath ever hitherto been mightily favoured and prospered by thee, even for Davids sake that man after thine own heart, who sprung out thence, and whom thou madest a mighty King ruling Jews and Gentiles, and endowing him with singular gifts and graces, fit for that place and imploiment thou confer'st upon him, out of whose loins must also come the Messiah whom he tipified: for as he is thy Son, so shall he be Davids and Judah's, whom thou hast set apart for that high office and glorious work of mediation, placed him at thy right hand in power, and furnished him with graces fit for this imploiment, to rule, sanctifie and save thy people, his Church; even the man that is thy fellow, God and man, the Almighty Mediatour and Sovereign King, for his sake therefore put forth thy power in poor Judah's behalf for to restore her.

18 So will not we go back from thee: quicken us, & we will call upon thy name.

18 Lord, if thou wilt do thus for us, thou wilt bind us to thee everlastingly, we will then renew our covenant and keep it, which by our back-sliding we have broken, the cause of all our misery. Let us but

live

live again, and we will not live to our ſelves but to thee, thou ſhalt have the praiſe of our reſtauration, and the obedience of our lives and converſation.

19 Lord, how ever our condition is very forlorne and miſerably, yet art thou, that commandeſt the whole creation, able to change it to what it was, and to carry us into our own land, and give us the uſe and enjoyment of thy worſhip again, if thou wilt but turn thy frowns into favours, and thy face upon us inſtead of thy back parts, pardoning our ſins, and receiving us again into grace, we ſhall be a happy people, and ſee good dayes for all this.

19 Turn us again, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

The lxxxi. Psalm.

The Pſalmiſt quickens up the people of Iſrael to pour out praiſes to God, as God himſelf alſo hath commanded them to do, for all his mercies to them, ſpecially that great deliverance out of Egypt, and by way of caution hints notwithſtanding Iſraels ingratitude, and unmindfulneſs of Gods providence and goodneſs, at the bitter waters in the wilderneſs, where they murmured and believed not, as alſo after in Canaan, which coſt them full dear, who elſe had been always a proſperous people, and their land a plentifull land.

Pſalm lxxxi.

To him that is moſt skilfull upon Gittith, the inſtrument uſed by Obed-Edom the Gittite and his family, do I Aſaph that made this Pſalm commit it for his ordering it in the Quire.

To the chief muſician upon Gittith, A Pſalm of Aſaph.

1 AS we have received mercies and favours of great extraordinary natures from God, ſo let our praiſes be ſutable, with heart and voice let all Iſrael in their ſolemn conventions magnifie the Lord, & acknowledge all thoſe great things thankfully, which by a mighty hand he hath done and wrought for them;

1 SIng aloud unto God our ſtrength: make a joyfull noiſe unto the God of Jacob.

Let them with infinite exultation and confidence in God as theirs, be loud and large in their praiſes.

2 Take a Pſalm, & bring hither the timbrel: the pleaſant harp with the Pſaltery.

2 All we can do will be too little, and come ſhort of what the Lord demerits, but let not us be wanting to the utmoſt of our power, but with voice and inſtrument, yea, all manner of muſicall inſtruments, one and other, ſpecially the ſweeteſt and choiceſt of them, let us ſound forth his praiſes, that heaven and earth may ring of us.

3 Blow up the trumpet in the new moon: in the time appointed on our ſolemn feaſt day.

3 Be ſure when you celebrate thoſe ſolemn feſtivities appointed in the law, as the new moon *&c.* That you perform it in a faithfull chearfull manner, and expreſs it heartily by ſound of trumpet, and all other wayes as may moſt teſtifie your inward joy, and beſt enliven it.

4 For this was a ſtatute for Iſrael: and a law of the God of Jacob.

4 This you ought to do not onely of gratuity, but alſo of duty, for God doth not onely deſerve it, but hath expreſly enjoyned it, as a ſtatute and everlaſting law for Iſrael to yield obedience to, even theſe ſolemn meetings, for ſolemn thankſgivings appointed of old by the God of our forefather Jacob.

5 This he ordained in Joſeph for a teſtimony, when he went out through the land of Egypt: where I heard a language that I underſtood not.

5 Even then did he inſtitute it, when Joſephs poſterity had the precedency among all the Tribes, not Judah as now it is, ever ſince the time that God deſtroied the firſt born in Egypt, and thereupon ordained the Paſſeover, when miraculouſly he brought us out thence, from being imbondaged under a people whom we underſtood not, ſaving by blows as beaſts do men, they not ſpeaking our language nor we theirs; a people ſtrange to God, and as ſtrangely uſing his Church, that uncomfortably ſojourned amongſt them without civil converſe.

6 I removed his ſhoulder from the bur-

6 From the wofull ſlavery and cruell bondage of

thoſe Egyptian Tyrants and Task-maſters, did God by a ſtrong hand wonderfully deliver us, and made us free-men to ſerve him of bondmen, ſerving them in hard labour of bearing burdens, and doing baſe offices of brick-clamping, and pot-making in kills & furnaces.

den: his hands were delivered from the pots.

7 Thou cried ſt unto me (ſayes God) in thy bondage in Egypt, after alſo in thy danger at the red ſea, and I, thou knowſt, heard thee, and by a mighty hand and apparent ſigns of favour delivered thee from the one & the other, from on high plaguing and troubling thine enemies the Egyptians with thunder and lightning, and delivering thee; which I thought thou wouldſt have remembred, and for which I could not but believe thou wouldſt have been thankfull, and believing in my grace and providence in after-times, but did I find it ſo, when I tried thy faith, meekneſs, and patience a little after at the waters of ſtrife? no, thou knowſt I did not.

7 Thou calledſt in trouble and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8, 9, 10 Where yet for all thine ungratefull murmurings, thou remembreſt I did not reject thee, nor ſo much as puniſh thee, but took occaſion thence to enter and renew my covenant with thee, and to take thee into my ſervice, and make further proof of thee, whereupon I made a ſtatute and an ordinance, that if thou wilt diligently hearken to the voice of the Lord thy God, and walk as my people before me, in obedience of thoſe laws which I ſhall give thee, worſhipping none but me, and keeping your diſtance to all other Gods, worſhipped by thoſe that are not my people, chuſing me onely for yours, by the ſame token I powerfully and with ſuch ſign of favour brought you out of the land of Egypt, the Type indeed of a nearer ſpirituall relation, whereby we are or ought to

8 Hear O my people and I will teſtifie unto thee: O Iſrael, if thou wilt hearken unto me.
9 There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any ſtrange God.
10 I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

be united; that then if thou wouldeſt but do thus, if ever thou wantedſt what thou wouldſt have, and was uſefull for thee, it ſhould not be becauſe I would not give it, for then would I withhold no needfull bleſſings from thee, but becauſe thou didſt not ask it, the fault ſhould be thine and not mine, if in the faith of my gracious covenant-engagements, and their often performances, thou wilt confidingly importune me, and obedientially walk with me, ſo doing, and ſo praying, I will deny thee nothing, but ſupply all thy wants, ſatisfie all thy deſires, and give thee abundant cauſe of praiſe.

11 But my people would not hearken to my voice; and Iſrael would none of me.

11 But for all that I could do or ſay, theſe people that I had done ſo much for, and ſaid much to, to perſwade and draw them to me, though I had engaged and obliged them all the ways in the world, by covenanting with them, working miracles for them, making choice of them, giving laws to them, yet they would not be prevaild withall to obey my commands, nor believe in my promiſes, but ungratefully and rebelliouſly rejected me and my ſervice, and diſtruſted my faithfulneſs.

12 So I gave them up unto their own hearts luſt: and they walked in their own counſels.

12 Inſomuch as I was quite tired out with them, when I ſaw all my labour loſt, my goodneſs abuſed, and mine advice ſlighted, ſo that at laſt I even ſuſpended my diſpenſations, left them to do as they liſt, what their own wicked hearts prompted to, to follow the dictates of their corrupt and carnall judgements, and I never ſo much as ſaid why do you ſo. But it was little for their profit.

13 O that my people had hearkned unto me: and Iſrael had walked in my ways!

13 O that this ungratefull back-ſliding people of mine, whom I have loved ſo well for their fathers ſakes,

sakes, had but obeyed my voice, believed in the promises,& kept the commandments which I gave them.

14 It should not have been with them,as it was by their own folly and stubbornness, the enemy should never have so often got the better of them, but according to my promise and former providences, I would have been sure to deliver them, and have made quick dispatch of their adversaries (as they may remember I did by the Egyptians) and made them as much in bondage to my people, as they were to them ; if their sins had not stood in my way, they had been happy and flourishing,for I would have turned the scales,and made them as much over-weight to their enemies, as they were to them ; for it was from me that they prevailed, which they should never have done, but perpetually have gone by the worse : if my people had not failed of their duty,I would not have failed of my mercy to them, and judgements upon their foes.

14 I should soon have subdued their enemies,and turned my hand against their adversaries.

15 Those wicked heathenish nations, that so oft oppressed them,and warred upon them out of a hatred to them (I know) as being my people, I would have made them stoop to their yoak, been bond-men and tributaries to them, who should never have known what infelicity had meant,but have been ever prosperous and fruitfull.

15 The haters of the Lord should have submitted themselves unto him ; but their time should have endured for ever.

16 And whereas their land, the land of promise, which God undertook should be so fruitfull and plentifull for them, was instead thereof fruitless and barren many times, and they hunger-bit and starved,they may thank themselves,their sins kept off his blessings, else they should neither have wanted things necessary nor convenient for profit or pleasure,to sustain nature or to delight it, for God would have made the land

16 He should have fed them also with the finest of the wheat ; and with honey out of the rock should I have satisfied them.

exceeding fruitfull, and abundantly productive of all requisite provision, so that they should have eaten the fat and drunk the sweet, yea, the most craggy and barren places, he would have caused extraordinarily to have yielded them much pleasure, and store of deliverances. The earth should have been like storehouses, and the rocks like hives.

The lxxxii. Psalm.

The Psalmist shews Princes and Magistrats what an eye God hath over them, perswades them therefore to do justice justly and impartially, and imploy their power for the defence and supportation of the helpless. But perceives men of that ranck so obdurated in their corrupt courses, for that, because they are above men, they scarce think they are under God, as that though he honours them for their places, yet he acquaints them with their natures. And prayes, if nothing will make them just and conscionable, that God would punish their pride and injustice, and free the oppressed.

Psalm lxxxii.
A Psalm of Asaph.

A Psalm made by Asaph.

1 God standeth in the congregation of the mighty: he judgeth among the Gods.

1 THe Kings and rulers of the earth, how great and absolute soever they conceive themselves to be, Lording it over their subjects, and inferiours, without consideration of the conscience and duty of their places and offices, and of the account they owe and must pay to God thereof; yet for all that God heeds them, though they heed not him, he is amongst their counsels and judicatories, an eye and ear witness of their doings, and certainly, though invisibly, overlook their proceedings, and passeth his judgement upon them, and they shall one day find him as much over them in Sovereigntie and Power, as they are over others, to judge and condemn them for their irregularities.

2 How

2 How long will ye dare to perſiſt in provoking the moſt high that ſees you, by executing unjuſt judgement and falſifying your truſt, by partiall and perſonall reſpects, acquitting the guilty, and condemning the innocent, caſting the ſcales of juſtice by the overweight of private ends and by-reſpects, favouring the oppreſſour in his wrong-doing. How long I ſay will you do ſo?

2 How long will ye judge unjuſtly: and accept the perſons of the wicked? Selah.

3 Be warned, conſider better of the matter, who it is that hath preferred you above your brethren, and why; God looks to find other fruit on ſuch trees. As he hath given you Power and Authority, ſo he expects you ſhould imploy it for the ends he gave it, and not contrary; that they that are wronged, and either for want of means or friends cannot defend themſelves, but are like to ſuffer unjuſtly, ſhould be ſupplied and ſupported by you, fail not therefore to do ſo, and to adminiſter juſtice in the behalf of the poor afflicted, that are overpowered by men of might or violence.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Save the poor that are oppreſſed, and that need your help to relieve them, ſet ſuch free, and deliver them out of the power and malice of unconſcionable wicked worldlings, that ſeek to undo them.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 But a man, yea a Prophet from God, may tell them over and over again of their fault and danger, and yet they apprehend neither of both, nor indeed have they any mind at all to underſtand right inſtruction, but put away the light from them, chuſing rather to walk in darkneſs, and to be unjuſt and wicked ſtill. Is it not every where thus, are not of all men Magiſtrates moſt to blame? thoſe that ſhould yield the greateſt ſupport and ſettlement to Kingdoms and Republicks, and be a bleſſing to the people under

5 They know not neither will they underſtand; they walk on in darkneſs, all the foundations of the earth are out of courſe.

them, do they not ſad the the hearts of the innocent, countenance the nocent, cauſe mighty diſtractions, and draw down heavy judgements.

6 I have ſaid ye are Gods: and all of you are children of the moſt high.

6 I know you think highly enough of your ſelves, and for my part I deſire not to detract from Majeſtracy nor Magiſtrates, the one is Gods ordinance, and the other I have already acknowledged to be Gods, and ſo do ſtill, affirm you to be his Deputies and Vicegerents here on earth, to whom he hath communicated Places and Offices of Honour and Authority, as earthly Princes are wont to do to their children.

7 But ye ſhall die like men, and fall like one of the Princes.

7 And as I have told you what are in a Metaphoricall figurative ſence, ſo let me tell you alſo what you are, and what you ſhall find your ſelves really to be, without any figure, that is, mortall men, ſuch as no Titles nor diſtances can exempt, or priviledge from the common fate of all men, to die and riſe to judgement; for you have not laid aſide your nature by taking up your Title, but ſhall certainly come down from that degree you are advanced unto, and ſtoop to death, as every man of what ranck ſoever though equall with you, or ſuperiour to you, have done before you.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

8 And though you have been gods on earth, yet ſhall you be judged by the God of heaven, who onely is God indeed, and Sovereign Judge of all the world, and its well he is ſo, ſuch miſerable diſorder have you brought, and will bring all things unto, if you may be ſuffered in your Tyrannicall and unjuſt ways, for nothing will reclaim you, no doctrine, though from God himſelf, whether exhortation or commination; ſo that my prayer ſhall be, that God would

would by his power judge you for thus misjudging and misgoverning, and do the inhabitants of the earth right upon such Princes and Judges as do them wrong, and let them know that the earth, yea, every Kingdom and Countrey in it is the Lords and not theirs, though they Lord it in their severall dominions, as if right of inheritance and not thy donation were their chief investiture, they pay thee no homage, therefore distrein for thy glory as Lord Paramount, and proprietor of what they count theirs and not thine, as one day thou wilt be sure to do.

The lxxxiii. Psalm.

When Senacherib instigated by his own ambition and others solicitation, was preparing with all the power he could make to fall upon Judah, some men of God, either good Hezekiah, or some Prophet composed this Psalm, relating the whole design and confederation by way of complaint to God; praying him to lay it to heart, and to do for his Church and judge his enemies as he was wont, and thereby get himself glory amongst those that are not his people, as well as amongst those that are.

Psalm lxxiii.

A Psalm probably committed to Asaphs successours (rather than made by himself) by the penman of it, to be sung and plaid by them.

A song or Psalm of (or for) Asaph.

1 O God, do not thou sit still in silence, neither be careless of the condition that both thou and we are about to fall into; it is high time for thee to be-think thee, O God, concerning it.

1 Keep not thou silence, O God: hold not thy peace, and be not still, O God.

2 Considering the vast preparations that are making of a tumultuary army, consisting of diverse confederate nations, instigated by our pestilent neighbors and inveterate enemies the Ammonites and Moabites, who grow sure and confident upon it to have a day, and

2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head.

and to ſubjugate and do by us, as thou for our ſakes haſt heretofore done by them.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

3 They have negotiated this league with much ſubtility and ſolicitation againſt us the remainder of thy holy ſeed and choſen people, and combined their heads and hands with the Aſſyrian and others to ruin, and utterly root out thoſe few Iſraelites that are left, and do poſſeſs a narrow room in this great Kingdom which once was ſuch; and that have no other hope nor help but thy ſanctuary, and thine own reſidence in it amongſt us, under the wings whereof we ſhelter and ſecure our ſelves, hoping by it for defence and protection againſt this mighty combination and deluge, that is flowing down upon us.

4 They have ſaid, come, and let us cut them off from being a nation: that the name of Iſrael may be no more in remembrance.

4 Promiſing themſelves an abſolute iſſue in this their undertaking, utterly to deſtroy us as they have done the ten Tribes, and ſo to put a finall end to the name of Iſrael, who is brought at this day very low.

5 For they have conſulted together with one conſent: they are confederate againſt thee.

5 And indeed to ſpeak humanely, it is no hard thing for them to do, ſuch an army as this is, made up of ſo many nations, unanimouſly agreed all of them to war upon thee, for ſo thou knoweſt it is, for though it be againſt us, yet it is for thy ſake, becauſe we belong to thee, and profeſs thee and thy worſhip.

6 The Tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens.

6 Our near kinſmen born originally together with us of godly parents, are chieftains and ringleaders in this confederacy againſt thy Church, but that is no news, for when were they other, or how can other be expected from ſuch a degenerate generation? as Eſau hated Jacob though his brother, ſo do the Edomites (his poſterity) hate us, thoſe Arabians with their Tents and military proviſion are coming againſt us, & with them the Iſhmaelites the ſons of Iſhmael that

old

old enemy of Isack his brother, who because he could not be coheir with him, his seed are at open enmity with us; and so are the Moabites Lots incestuous brood, and all them that came of Hagar the Egyptian bond-woman, who have ever hated us free-men, her Masters legitimate of-spring sole heirs of Abraham, and his promise.

7 With these kinred of ours, are conjoyned forrainers of strange names and nations, as the Gibbits borderers upon Sidon, yea, both far and near have they commixed their forces, for with them are the Ammonites our near neighbour that incestuous generation, and the Amalekites Esaus posterity, also our old enemies the Philistines that brood of cursed Ham; with the Citizens of Tyre that famous place and rich people.

7 Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre.

8 All these have combined their forces, and the better to effect their design, have joyned themselves to the King of Assyria and he with them, and all against us: that great nation is confederate with our enemies the Ammonites and Moabites who are backed by them, and upon whom they bear themselves so high, being confident by their means to ruine us.

8 Assur also is joyned with them: they have holpen the children of Lot. Selah.

9 But, Lord, how easie a matter is it for thee to defeat the hopes of our adversaries, and overthrow this mighty confederate army, and deliver thy people as thou hast done heretofore: magnifie thy self therefore, O Lord, put forth thy power, do by these as we well remember thou didst by the Midianites, though they were like Grashoppers for multitude, yet with the noise of broken Pitchards in the hands of Gideons handfull of men, didst thou rout them, and set their swords one against another to their own destruction, likewise,

9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brooks of Kison.

likewiſe, as thou didſt to Siſera the Generall of Jabins mighty Hoſt, when they encamped with nine hundred Chariots, and a ſtrong army at the river Kiſhon to fight againſt a ſmall force of the children of Iſrael, gathered onely out of the Tribes of Zebulon and Naphtali, under the conduct of Barak and Deborah, who yet utterly ſubdued them.

10 Which periſhed at En-dor; they became as dung for the earth.

10 Even that great army, with all the confederate forces of the Kings of Canaan, which then ſo freely unhired, aided Jabin (when all Iſrael ſhamefully declined Barak ſave thoſe few) periſhed at En-dor near to Taanack by the waters of Megiddo, where they ſought to rally and re-enforce the battell, there were they hewed down and ſlain by Barak and his men, hot in actuall purſuit of his victory gotten at Kiſon, ſo that their carcaſes lay ſpread there like compoſt upon ſoil, rotting upon the ſuperficies of the earth in multitudes unburied.

11 Make their Nobles like Oreb, and like Zeeb: yea all their Princes as Zebah, and as Zalmunna.

11 Let their Nobles and great men, all the Princes and chieftains of this aggregate body that comes to invade us, ſpeed as did thoſe Kings and Princes of the Midianites Oreb and Zeeb, which were taken in their flight and beheaded. Zeba and Zalmunna whoſe Hoſt was ſmitten, & themſelves ſlain by Gideons own hand.

12 Who ſaid, let us take to our ſelves the houſes of God in poſſeſſion.

12 Let theſe proud enemies of ours and thine come to the ſame end, that with ſuch malice and carnall confidence invade thy land and people, and ſtick not to promiſe themſelves the poſſeſſion of the one, and the enſlaving of the other, and utterly to diſpoſſeſs thee of both, and to ruin both thy worſhip, and all thoſe places where it was uſed to be performed, the Temple and Synagogues, or to pervert and turn them to their own Idolatrous uſages.

13 O God, in whom we thy poor Church do truſt for preſervation, and defence againſt this confederation, turn their projects upſide down, make giddy their counſellours, and amuze their deſigns: let them no ſooner riſe but fall, have no ſucceſs in what they project or attempt, bring nothing to an iſſue; let them and their undertakings be as vain, uncertain, and ineffectuall, as light and looſe ſtraw before the wind thats ſcattered, and toſſed hither and thither.

13 O my God, make them like a wheel: as the ſtubble before the wind.

14 As a fire cauſed by thunder and lightening, and enkindled with the wind, violently breaks forth, and conſumes whole woods and forreſts, the flames whereof reach the talleſt tops of trees that grow upon the higheſt mountains, formidably appearing to ſpectatours far and near, and conſumes them as eaſily as the loweſt ſhrubs.

14 As the fire burneth the wood: and as the flame ſetteth the mountains on fire.

15 Such, Lord, let be thine anger, and ſo do thou break forth in thy fiery indignation, upon this huge army of numerous aſſociats that march like a wood againſt us; by an Almighty power and with terrible judgements (as tempeſts from heaven) do thou confound and aſtoniſh them that thus affright, and purpoſe to deſtroy thy whole Church and people at once, to the amazement and terrour of all that ſee or hear it, ſpare neither great nor ſmall, high nor low, but in thine enraged jealouſie deſtroy the deſtroyer, as well Prince as people.

15 So perſecute them with thy tempeſt; and make them afraid with thy ſtorm.

16 So croſs their deſigns, diſappoint their hopes, and confound their confidences, that this enterpriſe may be for their ſhame, not for their honour, and that by experience of thy power to deliver thy people, and ſubdue thine enemies, they may be wrought upon, and forced to beg pardon and compaſſion at thine hands, acknowledging thee for ſole Lord and God of all the

16 Fill their faces with ſhame: that they may ſeek thy name, O Lord.

the earth; whom they now so much contemn, and mean to despight, if thou wilt suffer them.

17 Let them be confounded and troubled for ever: yea, let them be put to shame and perish.

17 Do thou, Lord, so affright and astonish them, as they may never dare to enterprise against thee any more; and so shamefully defeat by some strange overthrow this their invincible confederation, that these invadours may have, neither heart nor power to meddle in this sort again.

18 That men may know, that thou whose name alone is *Jehovah*, art the most high over all the earth.

18 That so, not onely thine own people, but others, even all these Idolatrous nations that know nothing of thee, but what thou enforcest upon them by sense and experience, may be made to confess, that thou, who indeed art, and onely art the Almighty and everliving Lord, art not onely to be acknowledged by us, but that the whole earth as well as we, ought to pay thee Homage, as the sole Sovereign God of Gods, and Lord of Lords.

The lxxxiv. Psalm.

David *after his restauration from banishment, and settlement both of him in the Kingdom, and the Ark on mount Sion: yet personates that estate in this Psalm, and the mind he then was in; shewing what longings he then had after the sanctuary and ordinances of God, how he envied the priviledge the very birds had, and blessed the priviledge others of Gods people had and he wanted, the least whereof he would have been glad of, but still believed and hoped to find God gracious and true of his word.*

Psalm lxxxiv.

To the chief musician upon Gittith, A Psalm for the sons of Korah.

To him that is most skilfull upon Gittith the instrument used by Obed-Edom the Gittite and his family, is this Psalm committed for his ordering of it to be sung by the Korathites.

1 How amiable are thy Tabernacles, O Lord of Hosts!

1 TO a spirituall minded man, who knows the worth and excellency of thy worship and service in each part and circumstance of it, and how to improve

improve it to edification and exercise of his graces, O how delicious and affecting are thine ordinances acted in thy sanctuary. O most mighty God of heaven and earth, and Lord of all the innumerable creatures in both.

2 My soul which was wont to be feasted with heavenly and divine delicacies, in the courts of thy Sanctuary where I worshipped thee, longeth incessantly to frequent them again, yea, so vehement is my desire, that the long frustration of it makes me ready to swound away like a woman with child disappointed of her longing. My whole man soul and body gaspeth after, and earnestly importunes to be restored to my former communions with thee, and lively soul-quickning participations of thee, whereof to mine unspeakable grief, I have been so long deprived.

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3 I envy the happiness of the very irrationall creature, the poor birds, for that they have a priviledge far beyond me, they can dwell in thy land amongst thy people, the sparrow and swallow have their freedom there, harbour themselves and make their nests where they will, in view of and near to thy very Altar; whereas I, a son of Abraham, an heir of the promise, one that have a right and title to all the emoluments of thy Church and people, am notwithstanding forced into exile among the heathen, as if I were not related to thee, nor had no right to worship thee, O Lord, whom yet in mind and heart I will and do worship, acknowledging no God besides thee, and adoring thee for the sole sovereign Creatour and commander of heaven and earth, and all in both, whose subject and servant I am, though Saul will not own me for his, and in whom I yet trust in hope to find thee gracious to me for all this.

3 Yea, the sparrow hath found an house, & the swallow a nest for her self, where she may lay her young, even thine Altar, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thine house: they will be still praising thee. Selah.

4 O happy condition are they in, whose function and office makes them not onely frequenters, but indwellers in thy sanctuary; the Preists and Levites, they have their fill of what I want, that is, opportunities to magnifie and praise thee, in the dayly sacrifices and solemn ordinances there administred.

5 Blessed is the man whose strength is in thee: in whose heart are the ways of them.

5 Blessed and onely blessed is he that in diffidence of his own self-sufficiency (specially spirituall-self) makes his diligent humble and faithfull resort to thee after thy prescript and rule, and lives the life which he lives by faith in thee, and continuall addresses to thee for spirit and grace, in prayer and supplication. In whose heart is throughly grounded this belief, and accordingly frames his practise, walking as all those do that faithfully believe thus.

6 Who passing through the valley of Baca, make it a well: the rain also filleth the pooles.

6 And therefore overcome all difficulties for those sweet injoyments: it is neither length of way, nor deficiency of accommodation in the journey that can hinder such (sure I am it should not me, if my life did not lie at stake) but though their way to the Tabernacle lie through the dry and desart valley of Mulberry trees, yet they can comfortably go it, and undergo with holy resolution the hardship of it, yea, pass it with pleasure, and esteem it a happiness they have the liberty to purchase such a benefit, as the worship and spirituall enjoyment of God in his ordinances, which yields them such refreshing of mind all the way they travell, as that their very bodies fare the better, and are refreshed therewith, as it were with springs of water and showers of rain.

7 They go from strength to strength, every one of them in Sion appeareth before God.

7 Yea, the nearer they draw to the end of their journey, like the faithfull towards heaven, instead of being more, they are less faint and tired, gathering strength every step they take by their near approaches to

and

and the comfortable expectation of what all the way they hoped and travelled for, even the glorious priviledge of appearing in the presence of God (as the saints and angels do in heaven) resident upon his holy hill, mount Sion, where the Ark, the faithfull pledge of his presence is, there to enjoy soul-ravishing communions, gracious audience, sweet and sensible supplies of spirit and consolation, a very heaven upon earth, for so it signifies.

8 O God, that hast an almighty power, and that I am sure art the great commander in chief of heaven and earth, and therefore canst restore me to this happiness, and satisfie my longing, which is infinitely enkeened by these considerations; so that I beseech thee gratifie thy poor petitioner with a gracious answer, that I may be no longer debarred; and hear me a poor branch of the root of Jacob, though sore against my will removed from the soil where thou hast appointed him to grow; Lord re-plant me.

8 O Lord God of hosts, hear my prayer: give ear O God of Jacob. Selah.

9 Behold me, O God, an exile and afflicted man, the emblem of thy militant Church, whereof I am a member, as well as a type, whose defence and protection nevertheless thou art, even of all the faithfull, whereof I am one: consider me also in an other capacity as the type of Christ, anointed by thy special appointment to be King over thy people, as he shall be over thy Church. Let these considerations move thee to own, pitie, and restore me to my spiritual priviledges, and comfortable exercise of thine ordinances in thy sanctuary.

9 Behold, O God our shield: and look upon the face of thine anointed.

10 For, for my part, if I might have my choice, I speak it unfainedly, I had rather have one days comfortable enjoyment of thee in thy sanctuary, and

10 For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my

God, than to dwel in the tents of wickedness.

prize it higher, than to live a thousand years in the very best condition this life can afford, and be as I am debarred from thy worship, so that I might but have the happiness to wait upon thee there, I should think the meanest office in thy service, even a porters place to be an honour, and preferment far beyond the condition I am in, whilest I am forced thus to inhabit among the prophane, and Idolatrous heathen, though in never so good esteem.

11 For the Lord God is a sun and shield, the Lord will give grace and glory: no good thing will he with-hold from them that walk uprightly.

11 And truly, Lord, I will not despair one day to have all that thou hast promised me, and more than I desire (though rather than none at all, I should be glad of a little either time or place in thy sanctuary;) for I know thou art a God that wilt shine forth to the comfort, and reviving of thine afflicted people, who in the interim thou wilt protect: I shall see better days, and doubt not yet to be made happy by thy grace and favour, and to be advanced to that glorious condition of being the Kingly type of Christ; for had not I a special promise, yet thy general promise would engage thee, and encourage me to believe; for certain it is, that thou wilt be gracious, and faithfull to give all needfull and requisit blessings; and such, Lord, I desire to those that are thine, as I am, and walk thereafter in faithfull dependance, and sincere obedience, which I do.

12 O Lord of hosts: blessed is the man that trusteth in thee.

12 What ever my condition be, though I am far from present possession of what thou hast promised, or enjoyment of what I desire, banished both out of the Church and kingdom of Israel, yet I dare pronounce it of all faithfull ones that patiently wait, and believingly depend upon thee, that it shall go

well

well with them one day, and so it shall with me because of thine Almighty power, which shall make good thy faithfulness.

The lxxxv. Psalm.

Either at the end of the Babilonish captivitie, or under Antiochus tyrannie, was this Psalm composed, minding God of his former pardoning, and restoring-grace to his people, to intreat the same again. The Psalmist in the name of the Church promising himself a glorious deliverance, proportionable in some degree, and representative of that happie enfranchisment the Church shall have by the Messiah at his coming.

Psalm lxxxv.

To the chief musician, A Psalm for the sons of Korah.

To the president of the Quire is this Psalm committed for his ordering of it, to be sung by the Korathites.

1 LOrd, thou hast offered very great and gracious deliverances unto this nation thy people, by re-estating it heretofore in a good condition after sad desolations, and un-captivating Jacobs posteritie by an Almighty hand.

1 LOrd, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Mercifully commiserating their sufferings, and pardoning their iniquities, because they were thy chosen Israel, a people peculiarly belonging to thee, though ill deserving from thee; yet though their sins were then very great and provoking, thou wast pleased after a while to put them out of thy sight, and receive thy people again into thy favour: we have not forgot it.

2 Thou hast forgiven the iniquitie of thy people, thou hast covered all their sin. Selah.

3 As thou wast pleased grievously to afflict thy people, so thou didst as graciously relieve, and release them; for what thy provoked anger took from them, thy free-grace restored it again unto them,

3 Thou hast taken away all thy wrath, thou hast turned thy self from the fiercenes of thine anger.

and wouldest neither quite consume, nor everlastingly embondage them, but became as much theirs, and for them, as ever thou wast against them.

4 Turn us, O God of our salvation: and cause thine anger towards us to cease.

4 Lord, thine anger is again miserably broken out against us, by reason of our sins, we are fallen under heavy pressures, we are now as void of all humane helps, as then. Thou onely heretofore wroughtest deliverance, and so thou must still. Turn us therefore, we pray thee, by unfained repentance, and deliver us out of this miserable condition; thou that hast been, and we hope still wilt be a Saviour to us: yea, both turn us to thee, and do thou also turn towards us the face, and not the back-parts; let the clouds of thine indignation be dispelled, and the sun-shine of thy saving grace break forth upon us.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

5 Wilt thou do by us as thou never diddest with any before us, wilt thou be unexorable, and are our sins unpardonable more than theirs? shall thine anger never cease, and those heavy judgements thou hast laid upon us, shall they never be taken off us, but must they be an everlasting inheritance to us, and our posterity after us? God forbid.

6 Wilt thou not revive us again? that thy people may rejoce in thee?

6 Thou hast raised thy people by thine Almighty power, when they were as it were dead and buried, and shall the name of Israel now die in us, never to live again? Lord, think other thoughts towards us, bring us again into a comfortable condition, and raise us up in joy, as much as thou hast cast us down in sorrow, by the return of thy reconciled favour to us, which will infinitely rejoyce us.

7 Shew us thy mercie, O Lord: and grant us thy salvation.

7 Let us be so happy as to see, and feel the sweet effects of thy pardoning grace, O good God, by granting us a powerfull deliverance from under this misery and bondage.

8 As

8 As pray, ſo I will alſo expect an anſwer, my faith ſhall liſten diligently to the promiſe of God what it ſayes, as alſo to his providence what it will ſpeak effectually by way of performance, for his promiſes are then words, he will do as he ſayes, and therefore I am confident how ever Gods time is now of puniſhing us, ſo it will be of pardoning us, his people ſhall have reſt from theſe their troubles; for his Saints the inviſible Church ſake that are amongſt them, but let them take heed of abuſing ſuch goodneſs by provoking the Lord again to wrath, with back-ſliding ingratitude, leſt he never take their words more.

8 I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his Saints: but let them not turn again to folly.

9 Surely, deliverance from the Lord will make haſte for the enfranchizing of all thoſe that faithfully wait for it, and will heartily imbrace it, when it comes to the promoting and re-eſtabliſhing his worſhip and ſervice again in that land of his and ours, though we are wrongfully diſſeiz'd of it, and reſtoring it to its former glorie and ſplendour.

9 Surely his ſalvation is nigh them that fear him; that glorie may dwell in our land.

10 Our return as it ſhall doubtleſs be, ſo it ſhall be exceeding happie, the very embleme of the ſalvation that comes by the Meſſiah to the Church, and the glorious effects thereof, for in our reſtauration there ſhall be an admirable commixtion of the mercie and truth of God, thereby *graciouſly* fulfilling his *promiſe* touching the well-fare of his Church and freedom from her enemies, together with a *righteous obediential* walking of his people with him in *peace* and tranquillitie: Like as in Chriſt and in the reſtauration that he ſhall make of poor diſtreſſed ſinners, to a ſpiritual Libertie from their ghoſtly enemies, ſin and Satan, there ſhall be a glorious reconciliation

10 Mercie and truth are met together: righteouſneſs & peace have kiſſed each other.

of thoſe croſs pleading attributes and properties in Gods divine nature, and in the ſoul of every juſtified regenerate member of the Church, for according to truth and righteouſneſs, *Man that ſinned hath died*, Chriſt being made a ſacrifice, and according to mercie and peace, *Man that hath ſinned is ſaved*, and God & he are reconciled, and at one in the propitiation of his ſon, ſo that in him the Laws threatnings and Goſpels, promiſes are agreed, the rigour of Gods juſtice is fully ſatisfied, all things in God peaceably accorded, and God and man ſweetly reconciled, and man in his own conſcience by the faith of all theſe comfortably quieted.

11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.

11 We ſhall ſerve and obey God in truth and uprightneſs, ſuch ſweet fruit ſhall Judea yield upon our reſtitution, and God ſhall take pleaſure in us, and from heaven pour forth his righteous bleſſings upon us, in grace and favour to us, as it ſhall be with the Church when the Meſſiah, that Truth of God, ſhall be born in our nature of earthly parents, with what ſatisfactorie content ſhall God then behold him, and thoſe juſtified ſanctified members of his here below, aſwell as thoſe glorified ones in heaven above, and how ſhall he bleſs them!

12 Yea, the Lord ſhall give that which is good: and our land ſhall yield her increaſe.

12 Yea, the Lord ſhall be ſo reconciled to us, that our evils ſhall be turned into their contrarie bleſſings, he ſhall be our friend and make every thing elſe befriend us for good, the creature ſhall be reconciled aſwell as the creator, and the land that our ſins have made barren and fruitleſs, ſhall by the bleſſing of God upon it be reſtored to that fertilitie it had heretofore when God was better ſerved, and it was better bleſſed, and made to reſemble the plenteous ſpiritual bleſ-

blessings that Christs enfranchized Church shall abound with here.

13 God himself shall plentifully vouchsafe his graces, and make us walk to his well-pleasing in holiness and righteousness, as Christ shall his Church, and set us in the right way, which we have so miserably strayed from, and enable us to walk it, even the path of his precepts.

13 Righteousness shall go before him: and shall set us in the way of his steps.

The lxxxvi. Psalm.

Psalm lxxxvi. A prayer of David.

David *in this Psalm, made probably either during* Sauls *persecution of him, or after, in mindfulness of that his estate personating himself as then it was with him, praies for audience and deliverance because of his incessant intercessions and Gods innate goodness, and promises himself what he praies for; he extols God, and propheses all the world shall do so too: prayeth for direction and establishment under his pressures; promiseth praise for what God hath done for him, and relates what manner of enemies his are, as bad as bad can be, but comforts himself in Gods opposit grace and goodness, which he praies for a sensible sight and taste of by some remarkable act of providence and power for him against them, to their shame and confusion, and to his corroboration and consolation.*

A praier that David made in the time of his grievous affliction recorded as a pattern, and for the use of every faithful afflicted member of the Church.

1 THou, Lord, that hast an ear for men in my case, and heart too, Let me I pray thee prevail for a gracious audience, and though thou beest of so immense greatness, and inhabitest heavens in unaccessable glorie, yet, Lord, have regard to a poor worm on earth, in this my deplorable helpless condition.

1 BOw down thine ear, O Lord, hear me: for I am poor and needie.

2 That my life, Lord, is in danger thou knowest it, and that my heart is upright towards thee and inno-

2 Preserve my soul for I am holy: O thou my God, save thy ser-

vant that trusteth in thee.

cent towards man, even to my very enemies, thou Lord art not ignorant of it: Therefore in righteousnes deliver me out of their hands, and save my life which they would destroy. O Lord that art my God, both in near relation and dear affection, save me, that thou knowest am entirely thine in loving obedience, and faithful dependance and reliance.

3 Be merciful unto me, O Lord: for I crie unto thee dayly.

3 Let thy goodnes and my miserie move thee to have mercie on me, O Almightie Lord, and to vouchsafe me deliverance, for as I have cause, my pressures being exceeding great and incessant, so are my cries unto thee vehement and *quotidian*, because my faith and hope is in thee.

4 Rejoyce the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

4 Set me free from my troubles, and these despondencies of spirit that accompany them, that I may with a joyful and thankful heart apprehend thy grace and mercie to me, for Lord thou knowest my trust and confidence is in none besides thee, as thou mayest perceive by my faithful and fervent addresses.

5 For thou, Lord, art good, and ready to forgive: and plenteous in mercie unto all them that call upon thee.

5 For I know both from thine own word which I believe, and mine own experience, that thou art of a gracious compassionate nature to poor distressed suppliants, and though just to punish sinners, yet as ready to pardon penitents, and to shew mercie of every kind, both of forgivenes to humbled sinners, and of deliverance to distressed innocents, that in the faith thereof pray earnestly unto thee.

6 Give ear, O Lord, unto my praier: and attend to the voice of my supplications.

6 And Lord, I am one of those, be thou therefore so to me, in thy goodnes and mercie hear me calling and crying unto thee for relief in this my distressed estate.

7 And

7 And truly, Lord, that goodneſs of thine, and my confidence in it prompts me, what ever and whenſoever I am in affliction to flie to thee by prayer and ſupplication, not doubting of a gracious anſwer and iſſue.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 There are many gods worſhipped in the world beſides thee, but for my part I know none but thee, nor will pray or ſeek to any elſe, for I am ſure it is but loſt labour. Thine onely is the Kingdom, power and glorie; Thy works are worthy of thee, but they as they are no Gods, ſo there is nothing they can do, neither god nor man beſides thy ſelf, no creature whatſoever, can do any thing worthy a mans truſt, for all that is done is either of thee or from thee, and thoſe things wherein thou art pleaſed to appear, and to put forth thy power, how tranſcendent are they?

8 Among the gods there is none like unto thee, (O Lord,) neither are there any works like unto thy works.

9 Yea, though it be a thing almoſt incredible, and ſeemingly impoſſible, conſidering that ignorance and enmity that is all the world over, yet ſhalt thou, that by thine infinit Almighty power haſt made all nations, make to thy ſelf a Church of every people in the whole earth aſwel Gentiles as Jews, and they ſhall yield thee not conſtrained, but voluntarie obedience and acknowledgement under the Kingdom of Chriſt, whereof my Kingdom no leſs powerfully brought about by thee, ſhall be ſome reſemblance; for then ſhall the heathen nations do thee homage and dread thy power. I ſhall convince them, but Chriſt ſhall convert them, whoſe people and ſervants they ſhall then be, as we now are.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord: and ſhall glorifie thy name.

10 For there is nothing impoſſible to God who is able to do whatſoever he will, his power is infinit and omnipotent, as his wondrous works declare, and the

10 For thou art great and doeſt wondrous things: thou art God alone.

the ſtrange tranſcendent things he hath done for his Church in all ages, and will do ſtill, even make the whole world his Church, and himſelf to be worſhipped and acknowledged of the very heathen, they that now are Idolaters and ſerve many Gods, yea, every thing for God but God, ſhall ſerve him and none beſides him, as we do.

11 Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name.

11 O Lord, in the hour of temptation and time of trouble which is now upon me, thou knoweſt how apt we are to ſtep aſide, partly by ignorance, partly by frailty; my ſuit therefore is, that thou wouldeſt inſtruct me how to demean my ſelf, ſo that I ſin not againſt thee, and to that end mind me of my dutie in every emergencie, Let me hear a voice behind me, ſaying, this is the way, and my purpoſe is not to deviat from it, but my power muſt be from thee to make good this purpoſe, therefore, Lord, give me ſuch grace and courage, and ſuch ſeaſonable ſupplement thereof, that I may be reſolved to believe firmly in thee, and to walk exactly with thee, at all eſſayes; not ſtaggering either in faith or a good conſcience.

12 I will praiſe thee, O Lord, my God, with all my heart: and I will glorifie thy name for evermore.

12 As I have found thee mindful of me in trouble, ſo ſhalt thou find me no leſs mindful of thee, and my dutie to thee out of it, I will not forget nor fail to give thee praiſes, and that unfeigned ones uttered from my heart in the faith of thy power and grace, O Lord, my good God, yea, it ſhall be my conſtant practiſe to praiſe thee, and to magnifie thee in, and for them whileſt I have any being.

13 For great is thy mercie toward me: and thou haſt delivered my ſoul from the loweſt hell.

13 For greatly have they been manifeſted in thy mercie towards me, and in ſo wonderfully preſerving me from death and deſtruction, that ſo unavoidably

aſſailed

assailed me, and had certainly devoured me hadst not thou mightily preserved me.

14 And indeed I had need of no less power than thine to preserve me, considering my humane help how weak it is, and mine enemies insolencie and rage how great they are, for multitudes of such as care neither for God nor man, that disdain to walk by any rules but their own dictates, without regard either to mine innocencie or thy severitie and justice, resolve to persecute me to death.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul: and have not set thee before them.

15 But thou, O Lord, art as gracious and merciful as they are cruel, as pitiful as they are pitiless, pardoning the sins, and sensible of the sufferings of thy servant, bearing with my frailties and passing by my infirmities in these my trials, and failest me not as I have need of thee, but hast abundantly approved thy goodness to be as large as thy truth and promise, and thy self to be every jot as good as thy word.

15 But thou, O Lord, art a God full of compassion, and gracious: long-suffering, and plenteous in mercie and truth.

16 And so let me still find thee, thy favour and grace, O Lord, vouchsafe me, and in a time of need have mercie upon me to deliver me; as I am thy servant, so, Lord, inable me to persevere, give inward strength of faith and courage to uphold me in and under these outward calamities, and power to wade through them, so as that I perish not in them, have a gracious regard to me, who thou knowest am a child, not onely of thy visible but of thine invisible Church, an heir of the promise, born and bred under thy roof, of thine own family neerly related to thee, and therefore pray and hope for protection from thee.

16 O turn unto me and have mercie upon me, give thy strength unto thy servant, and save the son of thine handmaid.

17 As I stand in need of more than ordinarie supportation, so also of extraordinarie consolation, and mine enemies of extraordinarie conviction by reason of

17 Shew me a token for good, that they which hate me may see it, and be ashamed; because thou

Lord hast holpen me and comforted me.

of their arrogance and malignitie. Therefore, Lord, vouchsafe some notable act of providence, in the behalf of my preservation, and of power in their confusion, that they which so extreamly hate me, may know thou lovest me, and hatest them for hating me, and be ashamed at their hating and persecuting one whom they see thou lovest and preservest, and for whose sake thou discomfits them, to be a help and comfort unto me.

The lxxxvii. Psalm.

For as much as after the captivity upon their return, the Jews were or might be dejected with the paucitie of their people, and povertie of their condition, the holy Ghost by the Psalmist animates them, and diverts the thoughts and apprehensions of the godly, by setting forth the glorious priviledges of Sion *propheſied of old, but not yet fulfilled, saving in their shadows, which shortly would be accomplished in substance, when all nations should be ambitious to be* Sionists, *for the Church it selfe should bear that name, which shall abound both in a numerous issue, and heavenly qualifications.*

Psalm lxxxvii.

A Psalm or song for the sons of Korah.

A Psalm made to be both sung and played by the Korathites.

1 His foundation is in the holy mountains.

1 THe holy, Lord God, from out all the world hath choſen Canaan, a hilly countrey; Jerusalem, a mountainous place; and in Jerusalem, mount Sion and Moriah to scituate his Temple, and to rest his Ark, and establish his worship in: There had his Church (the pillar and ground of truth) the first setling, and truth it self the first firm footing, upon which foundation (laid among these hils) was to be built and reared, that great famous structure of the Gentil-Church, Christ himself the principal corner-stone digged out of those mountains, being himself the master builder.

2 The Lord loveth the gates of Sion,

2 The Lord hath made a special choice of and expressed

preſſed therein a particular reſpect, before all the reſt of the land of Judah and Iſrael, to the hill of Sion, ſcituate in Jeruſalem, and to Jeruſalem in the whole circumference therof for Sions ſake, where his Tabernacle, Ark, and Temple is, for there true religion muſt abide, till the coming of the Meſſiah, and hence it muſt be ſpread over all the world.

more than all the dwellings of Jacob.

3 However outwardly Jeruſalem is by the heavy mis-fortunes that have befallen her, much leſſened in beauty and glory, to what ſhe was, yet glorious propheſies of ſpiritual excellencies (whereof the former ſplendour was but adumbrations) are recorded concerning her, which are not yet fulfilled; O thou citie of Gods peculiar love and election, be yet comforted, and confident they ſhall be; doubt it not.

3 Glorious things are ſpoken of thee: O citie of God. Selah.

4 Such glory ſhall ſhine from the tops of thy holy mountains, and from thy holy citie (as much changed as it is) as ſhall be reſplendent all the world over; inſomuch as I dare promiſe thee a mighty acceſs of free-denizons, members of the Church, a glorious recruit of many that God ſhall call from all the parts, & teach to know, and reverence him, and thee for his ſake, even out of remote countries, and from amongſt thy bitter enemies, as Egypt, Babylon, the Philiſtines, Tyre, and Ethiopia, they ſhall flock to thee, when the Meſſiah is known to be in thee, and being partakers of the new birth, ſhall be ambitious to be called after thy name, children of the new Jeruſalem.

4 I will make mention of Rahab, and Babylon to them that know me: behold, Philiſtia and Tyre, with Ethiopia, this man was born there.

5 And as they ſhall be ambitious to be citizens of Jeruſalem, ſo alſo to be ſons and daughters of Sion; in a word, they ſhall think themſelves happy and bleſſed, that they are begotten to God, made partakers of the

5 And of Sion it ſhall be ſaid, This and that man was born in her: and the higheſt himſelf ſhall eſtabliſh her.

the ſpiritual and new birth, regenerated by the holy ghoſt, and ſo incorporated in the ſeed and poſteritie of faithful Abraham, heirs of the Covenant, and grace of ſalvation with us, and ſo naturalized into the priviledge and participation of God, and his worſhip practized in the Church typified by Sion, which new Jeruſalem and her denizons, Sion and her children, ſhall be founded upon the power of God, who ſhall uphold and maintain her to perpetuitie, ſo that the gates of hell ſhall not prevail againſt her. Kingdoms and Empires ſhall have their period, but the Church, Chriſts Kingdom, who is above all bleſſed for ever, ſhall be everlaſting.

6 The Lord ſhall count when he writeth up the people: that this man was born there. Selah.

6 Yea, the Lord himſelf ſhall name thy name upon his called and elect ones, he ſhall muſter them in the role of thy ſouldiers, and number them in the catalogue of thy Citizens, all that are his ſhall alſo be thine, ſons and daughters begotten of God, but born in Sion, as God ſhall be their Father, ſo Sion ſhall be their mother, by which name the Church it ſelf ſhall be called. A glorious priviledge.

7 As well the ſingers as the players on inſtruments ſhall be there, all my ſprings are in thee.

7 And as Sion ſhall be glorious in a numerous ſpiritual of-ſpring, ſo in equivalent ſolemnities to what ſhe was wont to have, nay, beyond it, for whereas all Iſrael had but one Temple, then every Iſraelite, every member of this new Jeruſalem ſhall be a Temple, and every one of thoſe Temples furniſhed with the ſubſtances of all thoſe ſhadowiſh ſignificant ceremonies; the Church ſhall have no want of voices and muſical inſtruments to praiſe the Lord withall, they ſhall be in abundance, men of large graces and enlarged hearts. My heart is raviſhed with the apprehenſion of the happineſs of thoſe times, wha[illegible] ra-

ces,

ces, what comforts, all that a faithful soul can desire, or a hungrie soul stands in need of, shall be plentifully supplied to the Church, and the members thereof in this new Jerusalem, and spiritual Sion, wherewith I desire to be happie, and hereof to share, as being indeed the onely comfortable soul-refreshing musick.

The lxxxviii. Psalm.

Heman *a man extraordinarie wise, exercised with extraordinarie trouble, yea, even all his life long, applies himself to God by a faithful insinuation, pathetical narration of the superlative nature of his afflictions, and humble interrogation, or expostulation touching the long continuance of them in such extremitie upon him;] is in hope because God hath stirred him up to pray, that he himself will be moved to hear, and that though he live miserable, yet he shall not die so, concludes as he began with expostulation and narration.*

Psalm lxxxviii.

A Psalm made to be both sung and played by the Korathites, and committed to him that is most skilful upon the instrument Mahalath Leannoth, to which it is chiefly set for his ordering it, being a Psalm of instruction, an exemplarie pattern how every sincere servant of the Lord is to demean himself towards God by ardent prayer and humble expostulation, when his hand is heavie upon him in the pressure of a troubled spirit, or other grievous adversitie penned by Heman, one of the sons of Zerah, of the posteritie of Judah, famous for his wisdom, 1 *Kings* 4.31.

A song, or Psalm for the sons of Korah, to the chief musician, upon Mahalath Leannoth, Maschil of Heman the Ezraelite.

1 O Lord God, who for all thy heavy hand upon me art my souls Saviour, and I am sure must be my sole deliverer out of this anxietie, and I hope wilt be so, as my grief is extream, so are my

1 O Lord God, of my salvation, I have cried day and night before thee.

my complaints pathetical, and my prayers unto thee exceeding ardent, and that without ceasing, as is my misery.

2 Let my prayer come before thee: incline thine ear unto my cry.

2 Let a poor mournfull man have admittance, and his prayer audience with thee the great God; estrange not thy self alwaies, but vouchsafe a gracious condescention to me a poor crying creature in great extremity.

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

3 For the anguishments of my soul are an inseparable burthen, which are heaped brim-full upon it, in so great a measure as the weight of them almost presseth my life and soul out of my body, and I am reduced to the very point of death by them.

4 I am counted with them that go down into the pit: I am as a man that hath no strength.

4 By the troubles of my mind, my body is quite wasted, I am a very *skelliton*, nothing but skin and bones, as weak as water, no strength left in me, so that by all symptoms, I am by all that see me, given for a dead man, irrecoverable.

5 Free among the dead, like the slain that lie in the grave whom thou remembereſt no more: and they are cut off from thy hand.

5 Though I live, yet my soul is as if it were departed, for it administers no comfortable communion to my body, which is as a corps laid out for burying, and I no more to be reckoned amongst the living, but a free-denizon of another society, of that moietie of mankind which are dead; nor do I die as others, by a natural death in the ordinarie way, and by ordinarie means of sickness or old-age, but I languish under a wounded spirit; God as an enraged enemie thrusts mine heart through as it were with a sharp sword, and sends me by a violent death down into the grave, where is ended all that care and providence thou hast over us, whilest we are living; there I shall be as it were laid out of thy sight and forgotten, thy hand of providence which was

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wont to provide and care for me, then shall be quite quite of me, and I both untimely and violently ravished from it, as they that lose their lives by some ireful judgement, portending thy everlasting displeasure, and disregard as well of their souls as bodies.

6 Thou, Lord, hast brought me into such an estate, as I can scarce tell how to express it, or find fit tearms to parallel the condition, and dimensions of my miserie; I am as it were shut up under ground, excluded the societie of mankind, in an *Abiss* void of the suns comfortable light, a very dungeon of darkness; in the bottom of the bottomless sea, with all the waters a top of me: so extream uncomfortable is this my condition, so full of horrour and perturbation of spirit, and so overwhelmed with grief, and withall so remedileſs.

6 Thou hast laid me in the lowest pit, in darknes, in the deeps.

7 For thou hast afflicted me with such a weight of wrath, and so loaden me with judgements, that I am even pressed to death; all comforts are gone and life it self is going after, thou as it were hast let in the sea upon my soul, thy terrours and affrightments come so thick, one in the neck of another, that they bear down all before them, no hope nor comfort can stand in their way. My grief is very great.

7 Thy wrath lieth hard upon me: and thou hast afflicted me with all thy waves. Selah.

8 Thou hast made me so uncomfortable a companion, that my old friends and acquaintance seperate from me, they have abandoned all societie, and converse with me, for indeed, I am like no man, nor fit companie for any, being miserably inclaved in this forlorn comfortless condition, whence I cannot *extricate* my self, nor none for me, but am as without comfort, so without hope and help.

8 Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them. I am shut up and I cannot come forth.

9 I have almost wept my self blind, by reason of

9 Mine eye mourneth by reason of affli-

tion, Lord, I have called daily upon thee, I have stretched out mine hands unto thee.

the long duration and heavie oppression of this mine affliction: Lord, thou knowest with what uncessant prayers and hands lifted up to heaven, I have importuned thy favour, and mitigation of this my terrour.

10 Wilt thou shew wonders to the dead, shall the dead arise and praise thee? Selah.

10 Lord, how long shall it be before thy mercie and truth relieve me, if it be whilest I live, it must not be much longer deferred, if thou hast a purpose to do me good, thou must either do it suddenly before the breath go out of my bodie, which truly is expiring, or else miraculously, when I am quite departed, but that is not likely, it is not thy manner to shew mercie to men dead but living, as yet I am, I expect not to be raised out of my grave, to live again, after I am dead, to praise thee on earth, no, therefore I hope to do it ere I die for all this.

11 Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction?

11 Thy love and faithfulness will certainly be better manifested and fulfill'd in preservation and deliverance, than in death and destruction, and thy people can better magnifie thee for them living, than dead.

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness.

12 Is it under-ground that thou wilt manifest thy power where none shall see it, and fulfil thy promise in the grave, when we are in an incapacitie for it? where nothing is taken notice of, but thy power, grace, and faithfulness will die, and be buried with us.

13 But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

13 But, Lord, as I have not deferred my prayers to the grave, so I hope nor wilt thou thine answers, and whilest I live, that the evening of death do not close up mine eyes, and shut my mouth; I will not cease to importune thee, and hope to prevent so sad a farewel, by obtaining mercie before I die.

14 Lord, why castest thou off my soul, why hidest thou thy face from me?

14 Lord, what is the cause of this grievous desertion, and seeming rejection of my soul? why am I thus benighted, thy face over-clouded, no beam of divine

vine favour shining into me, nor no spark of renewing grace glowing in me.

15 Lord, thou knowest, I am sure, I for my part remember well, that ever since I could remember, I have scarce had a good day, my trials and troubles have been so grievous, they have brought me I know not how often to deaths door, so tedious and comfortless a life have I led, being almost alwayes exercised, either under the present sence or future expectation and fear of their return to my no small torment and distraction.

15 I am afflicted and readie to die from my youth up: while I suffer thy terrours I am distracted.

16 Lord, it is no small matter that I complain of, thou knowest I have cause, for my burden is greater than I can bear, or any man alive, that had the feeling of it as I have: Thy fierce wrath who can stand under it, and yet I am made to bear it, and to undergo the surges and waves thereof, which are raised like storms and tempests in my soul readie to overwhelm it, my terrours and perplexities of mind are such, that they have cut me off of all comfort in my self, and almost of all hope in thee.

16 Thy fierce wrath goeth over me: thy terrours have cut me off.

17 They brake in upon me like a fierce torrent, dayly they do so, I have seldom any ease or quiet, they fill every crannie of my soul, and so begirt me round, that I can come at no comfort, by no means I can use, with complicate evils on all sides am I besiedged, so that comfort can enter in at no door.

17 They came round about me dayly like water: they compassed me about together.

18 Mine intimates avoid me, and mine old acquaintance will not now know me, I am as a man dead and buried out of their sight, having no companion but grief and sorrow, not any to make my moan to besides thy self, or that can or will comfort me.

18 Lover and friend hast thou put far from me: and mine acquaintance into darkness.

The lxxxix. Psalm.

Expositours differ upon the occasion of this Psalm, some make it to be in reference to the falling of the ten tribes from Rehoboam, others to Absalons *rebellion, others to the Babylonish captivitie, to which I encline, conceiving it prophetically to be composed by* Ethan *for them to use in that estate. It contains matter of praise to God for his covenant, for his power to make it good, which he both hath done and will do. But expostulates how that captivitie and the matter of that covenant can be reconciled; and puts God in mind of dangerous inconvenience, that must needs insue upon breach of covenant, and abolition of* Davids *Kingdom, as also of the enemies reprochful blasphemies. And concludes with faithful praises notwithstanding all seeming discouragements.*

Psalm lxxxix.

Maschil of Ethan, the Ezrahite.

An instruction for the people of God, how to demean themselves in publick calamities and concussions of Church or Common-wealth, by sad complaining, humble expostulating, and earnest prayer to God; penned by Ethan, one of the sons of Zerah of the posteritie of Judah, famous for his wisdom. 1 *Kings* 4. 31.

1 I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulnes to all generations.

1 WHat ever befal, I will be confident of the mercies God hath promised, that they shall be fulfilled, I will set them forth and sing their praises whilest I live, and leave them upon record to thy Church for ever to do the like: Thy faithfulnes to thy people according to thy promises, I will publish and assert it to this age, and all that are to come.

2 For I have said mercie shall be built up for ever: thy faithfulnes shalt thou establish in the very heavens.

2 For upon a deliberate well-grounded faith I believe, and therefore do and dare affirm, and have ever done so in the midst of the greatest concussions that ever befel us, that mercie shall be built up from one age of the Church to another, like so many stories, untill it come in the end like a building perfected to its full accomplishment, the Churches perfection

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in her glorified condition to all eternitie. Thy faithfulneſs whereupon the promiſe of mercie and grace is builded, and whereby it ſhall be fulfilled, it is engaged and ratified to thy ſon, the Churches head in heaven on thy Churches behalf on earth, therefore ſure enough to be accompliſhed from firſt to laſt, both here and hereafter, as well in heaven as on earth, nothing ſhall hinder.

3 Even this mercie which thou haſt declared and ſtipulated Covenant-wiſe, and ſworn it too (the faſter to bind thee and ſtrengthen our faith) to thy choſen ſervant, even to David that Kingly type of Chriſt, and head of thy people.

3 I have made a covenant with my choſen; I have ſworn unto David my ſervant.

4 That thou wilt eſtabliſh the Kingdom and Church in David the type, and his poſteritie in ſucceſſive generations, and in Chriſt the antitype for ever, and will make his throne glorious, and his dominion to increaſe and enlarge it ſelf to all nations and all generations. Even ſo Amen.

4 Thy ſeed will I eſtabliſh for ever: and build up thy throne to all generations. Selah.

5 According to which Covenant for the fulfilling thereof in the preſervation and deliverance of thy Church, thou ſhalt manifeſt ſuch power, and do ſuch wonders as ſhall affect the very Angels in heaven, who ſhall in the ſympathy and love they bear to thy people praiſe thee, as if themſelves ſhared in the benefit, and in heaven magnifie thy faithfulneſs as well as we on earth, for keeping promiſe and remembering thy Covenant to fulfil it.

5 And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints.

6 For as there is none that on earth ought to be adored and magnified but God, ſo nor in heaven where he alone rules as well as here below, the Angels are our fellow-creatures and ſubjects, as much inferiour to him as we are to them; Yea, though they are not of humane race, propagated as we are, but by the immediate

6 For who in the heaven can be compared unto the Lord? who among the ſons of the mightie can be likened unto the Lord.

hand of God created, as was Adam, yet there is no more compariſon betwixt them and him, than betwixt us and him, he alone is abſolute and Almighty.

7 God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all them that are about him.

7 As God is great, yea, the ſole Monarch of heaven aſwell as earth, ſo is he there greatly had in reverence, and ſo ought to be of thoſe his holy Angels and glorified ſaints, aſwell as here of his people; they therefore have the honour to be his ſervants in ordinarie, domeſticks in heaven with him, that they may glorifie him ſutably to their excellent natures and happie condition, it is their dutie, and his due.

8 O Lord, God of hoſts, who is a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee.

8 O God, that haſt the ſole Empire in heaven and earth, and the ſovereign chief command of all creatures in both; who therefore is of ſtrength like unto thee? nay, of any ſtrength at all but thee? from whom all things are, and thou onely eternally of thy ſelf: who then can match thee in power, or in faithfulneſs which is equal to thy power, and appears in all things wherein thy power appears, be they acts of providence or created Beeings, and where is it that thy power appears not on every ſide, in heaven or earth, before or behind, on the right hand or on thy left? and of like extent is thy truth, thy promiſe being as large as thy power, and thy goodneſs as large as both in thy Churches behalf, for her preſervation and accompliſhment.

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain, thou haſt ſcattered thine enemies with thy ſtrong arm.

9, 10 What was it but thy power and faithfulneſs, that when time was, did diſpoſe and rule the unruly waters of the red-ſea, for the preſervation of thy Church then ready to be killed or drownd, by it before, and the Egyptians behind, whom thou as it were at one blow cutſt off and deſtroyeſt as one man at once, and didſt defeat thoſe thine enemies, becauſe thy Churches, and their great preparations and bloudy

deſigns

designs upon thy people by a mightie manifestation of power, which thou shalt ever put forth in thy Churches behalf, stilling the storms that every where in the world she shall meet with like a ship at sea, and preserve her, spite of all her enemies, though never so proud and potent.

11 How can it be otherwise, for all is thine and at thy dispose, heaven, earth, and all things in them both, it is thou that hast given existence, and Being to the whole world and all things in it, both sea and land, as many as they are.

11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

12 Thou hast created all things from one end of the heavens to the other, from pole to pole, thy Church every where from East to West, for so it shall spread, as Judea from mount Tabor in the West to mount Hermon in the East shall have cause of rejoycing in thy power, and faithfulness, manifested in her behalf, and to praise thee for it.

12 The North and the South thou hast created them: Tabor and Hermon shall rejoyce in thy name.

13 Thy strength and power, when as thou pleasest to make use of it, and put it forth either by means or miracles, in an ordinarie or extraordinarie way, it is unresistable and prevalent.

13 Thou hast a mightie arm, strong is thine hand, and high is thy right hand.

14 As thou hast power worthie thy greatness to execute thy will withall, so also justice & judgement, mercy and truth, the beauty and establishment of thrones and dominions, these are principally and originally in thee who governest and orders thy jurisdiction over the world, respectively to good and bad, by them dispensing to the unrighteous enemies of thy Church, and thee, justice and judgement, and unto her, even all thy holy ones, thou wilt exhibit merciful providences, and for her fulfil faithfully thy promises, with the gracious manifestation of thy love and favour to her in all those thy dispensations.

14 Justice & judgement are the habitation of thy throne: mercy and truth shall go before thy face.

15 Bleſſed is the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

15 Bleſſed are thy people above all the world; for they onely of all the world are acquainted with the inward ſenſe, and ſavorie taſt of thy peculiar love and ſaving grace, whiſpered into their conſciences by the ſtill voice and ſecret workings of the ſpirit, to the raviſhing their hearts with joy unſpeakable and glorious, as thine Iſraelites are inured to, and cheared with the ſound of the ſacred trumpets of God in their ſolemn feaſts and ſacrifices. Such ſhall comfortably run their race in the whole progreſs of their lives, they ſhall walk in a ſteady courſe by a faithful dependancie upon thy faithful providence, and in ſweet interviews of thee, and frequent feelings of thy favour.

16 In thy name ſhall they rejoyce all the day: and in thy righteouſueſs ſhall they be exalted.

16 Such as theſe ſhall all their life long have cauſe of rejoycing in thy powerful diſpenſation of providences from time to time in their behalf, and in thy keeping promiſe with them, the experience and faith whereof ſhall lift up their heads above dangers and difficulties.

17 For thou art the glorie of their ſtrength: and in thy favour our horn ſhall be exalted.

17 For their glorying is in thee, who though weak in themſelves, yet are as it were omnipotent by their intereſt in thee and relation to thee that art ſo, by whoſe power and gracious favour, we that are thy people Iſrael, reſemblancers of thy Church, doubt not of a proſperous ſtate both civil and ſacred, and to have the better of our enemies.

18 For the Lord is our defence: and the holy one of Iſrael is our King.

18 For the great and faithful God is our defence & protection, his power and goodneſs ſhall preſerve us as a ſhield, the holy Lord that hath choſen Iſrael to be a holy people, and that ſhall ever have on earth a holy Church, is the Sovereign Lord and protector of us and it, and ſo ſhall Chriſt his vicegerent be, and David his.

19 Then thou ſpakeſt in viſion unto

19 Thou, Lord, in thine own appointed time didſt make

make known thy mind by ſpecial revelation to thy holy prophet Samuel, that thou hadſt ordained one to be a ſingular type of Chriſt, to give deliverance and yield protection to thy people againſt their enemies, over whom thou wouldſt make him victorious, who ſhould be choſen from amongſt his brethren by thee, above and before all others, to be exalted from a mean condition to be King and ruler over them, as Chriſt in our nature ſhall be exalted from the Croſs to the Crown, and Empire of his Church.

thy holy one, and ſaidſt, I have laid help upon one that is mightie: I have exalted one choſen out of the people.

20 I the Lord, have by eſpecial appointment ſet apart David, he is the man, and cauſed Samuel to go ſeek and find him out in the obſcure condition & place where he lived, and from amongſt all his brethren, more likely men than He, in Samuels own eyes, to take and anoint him with oyl I bid him take with him for that purpoſe, to that Kingly office and typical dignity over my people.

20 I have found David my ſervant: with my holy oil have I anointed him.

21 I will ſet the Crown upon his head, my power ſhall protect him, and carrie him through all oppoſitions, and maugre all his enemies he ſhall be King, and the Kingdom eſtabliſhed upon him, by my might ſhall he overcome all his adverſaries, both before and after his inthronization.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 Enemies he ſhall have good ſtore, but they ſhall never have their will of him, he ſhall make them tributarie, but ſo ſhall not they him, nor ſhall any wicked malicious oppoſer of his be able to ſuppreſs him, but he ſhall prevail to be King, and to flouriſh in his Kingdom, ſpite of all gain-ſayers.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 I will make it appear, how much I love him by the great things I will do for him, no enemy ſhall be able to ſtand before him, all his foes ſecret, and open, that oppoſe or ſtand in the way of his advancement, I will

23 And I will beat down his foes before his face: and plague them that hate him.

will lay them low enough, yea, they that do but in their hearts malign him, though they do not openly oppose him, shall smart for it.

24 But my faithfulness and my mercie shall be with him: and in my name shall his horn be exalted.

24 But as for him I will make good all I have promised, his sins and infirmities shall not hinder me, for though I may punish them, yet will I have a merciful respect and consideration of him, from first to last shall my grace and truth be stedfast with him, as it shall be with my Church to the end, and by my might and power shall he and his Kingdom flourish with great glorie.

25 I will set his hand also in the sea, and his right hand in the rivers.

25 And be extended far and near, from the red-sea to the river Euphrates, his dominion shall be enlarged without the limits of the land of Canaan very far several wayes.

26 He shall crie unto me, Thou art my Father: my God, and the rock of my salvation.

26 As a dear child and onely son, as is the Messiah, so shall he be unto me, and as a tender Father so will I be to him, and such shall he acknowledge me by the experience he shall have of my love and care, and by the great deliverances and victories that I will give him, and as to his onely God and Saviour shall he make his applications to me.

27 Also I will make him my first born: higher than the Kings o. the earth.

27 As my son the Messiah is the first born of every creature, and in all things hath the preheminence, so shall my servant David that figures him be advanced to the honour of being the highest Prince on earth, blessed and accepted by me far beyond them all.

28 My mercie will I keep for him for evermore: and my covenant shall stand fast with him.

28 My mercy and truth shall be sure to keep touch with him, I will never forget to be gracious, though I may seem severe; I will not fail of what I have promised him, but as in grace I made my covenant, so in mercie and faithfulness, I will make it good, nothing shall hinder.

29 His seed also will I make to en-

29 His posteritie shall continue and possess the throne

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till they tranſmit it to the Meſſiah, in whom it ſhall be eternized, and in thoſe that ſhall be begotten to God by the ſanctification of the ſpirit, the bleſſed of-ſpring of Chriſt the ſon of David, every of which ſhall reign as Kings, both on earth and in heaven, for evermore in grace and glorie.

dure for ever: and his throne as the dayes of heaven.

30, 31 If his children and childrens children that ſucceed him in the throne rule not righteouſly, nor order their converſation aright, but ſin againſt me, and keep not my commandments.

30 If his children forſake my Law, and walk not in my judgements.

31 If they break my ſtatutes, and keep not in my judgements.

32 Then will I, aſwell as I loved their Father David, and them for his ſake, be ſure to let them know I am ſenſible of their ſins, by making them ſenſible of my corrections, neither their impietie nor injuſtice ſhall go unpuniſhed.

32 Then will I viſit their tranſgreſſion with the rod, and their iniquitie with ſtripes.

33, 34 Nevertheleſs, I will not quite caſt off the ſinner for his ſin, becauſe of David my ſervant, but will remember my love to him and covenant with him, ſo that I will pardon aſwell as puniſh, and be faithful aſwell as juſt, they ſhall not fruſtrate my covenant, no not by their ſins, becauſe it was of grace, no more than ſhall mine elect regenerate people for my ſons ſake; with whom I have covenanted, and for whoſe ſake I will perform it to his ſeed and mine adopted ones, throughout all generations.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break: nor alter the thing that is gone out of my lips.

35 I have once for all irrevocably bound my ſelf by as deep an oath as I know how to take; even by the moſt ſacred attribute and propertie that is in all my divine nature, that gives a verdure to all the reſt, *mine Holineſs*, which is indeed my whole ſelf, the greateſt pledge I can lay to ſtake, the reſemblance whereof my ſanctuarie you have amongſt you, that I will for no cauſe whatſoever falſifie with David, nor fail of what I promiſed.

35 Once have I ſworn by *mine Holineſs*, that I will not lie unto David.

36 His seed shall endure for ever; and his throne as the sun before me.

36 That his seed Christ, the son of David, and the faithful that are begotten by the incorruptible seed of the word, shall last as long as time lasteth. He shall reign in and over his Church by special commission and favour, as my vicegerent and fellow in Government, as long as the sun abides in the firmament, till all things be no more, and he give up the Kingdom into the Fathers hands.

37 It shall be established for ever as the Moon, and as a faithful witness in heaven. Selah.

37 Till then it shall be established, even so long as Sun and Moon endures, those never-failing witnesses of my grace and providence as a faithful creator to the children of men, for all their iniquities, notwithstanding which, these have afforded their light and influence from the very beginning, both to the just and unjust, shall do to the end. As the sins of the wicked, because my grace super-abounded, hath not annihilated these mercies of mankind, so, nor shall the sins of the Godly, the sons of Christ, the son of David, make void my Covenant of grace peculiar to my son and his seed, figured by David and his posteritie, no not for ever.

38 But thou hast cast off and abhorred: thou hast been wroth with thine anointed.

38 But, Lord, what consonancie is there betwixt this thy Covenant with David, and the state of the Kingdom as now it stands, instead of loving kindness, establishment, and mercie, here is nothing but utter derelict̃ion and rejection of his posteritie and people with abhorrencie; How couldst thou well be angrier with the seed of thine anointed servant than thou art, to whom for his sake thy covenant reacheth, and is to be fulfilled.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground.

39 Truly, Lord, to the eye of sense and natural reason, thou hast broken all the ties that were upon thee, oath, promise, faithfulness, holiness, covenant, which seems to be quite made void, even that thou mad'st with

thy

thy ſervant David concerning the eſtabliſhment of his throne and dignitie upon him and his poſteritie for ever. For thou haſt ſuffered as much deſpight to be done to that royal diadem, as the prophane ignorant Idolatrous heathen can deviſe to do, by captivating King and Kingdom, contemptibly ſubjugated and tranſplanted into another nation far remote, where they are made bondmen, even the people and poſteritie of David, his throne is thus abaſed of whom thou ſaidſt. The enemy ſhall not exact, nor the ſon of wickedneſs afflict him.

40 Inſtead of protection thou haſt brought upon it utter devaſtation, thou haſt quite ruinated all the ſtrength of the Kingdom defenſive and offenſive, and made the enemy abſolute there.

40 Thou haſt broken down all his hedges: thou haſt brought his ſtrong holds to ruine.

41 He is brought to ſo forlorn a condition, that the whole Kingdom, countrey, cities, people, goods, every thing are preid upon and ſpoiled at pleaſure by all that will, houſes, gardens, vine-yards, all the whole land is a very through-fare for all commers and goers, that take and leave as they liſt themſelves, there is no bodie nor nothing to reſiſt them. Thoſe Idolatrous prophane people the Ammonites, Moabites, *&c.* that border about us, whom thou ſaideſt ſhould be under him, are got above him, and moſt inſultingly reproch him upon this occaſion, and deridingly ask if this be the King whoſe throne ſhall endure ſo long as the Sun and Moon, which extreamly reflects upon the Meſſiah himſelf, and calls in queſtion thy covenant as to him.

41 All that paſs by the way ſpoil him, he is a reproch to his neighbours.

42 Thou haſt given ſtrength, courage, and ſucceſs to his enemies, and made them triumphant over him.

42 Thou haſt ſet up the right hand of his adverſarie: thou haſt made all his enemies to rejoyce.

43 On

43 Thou hast also turned the edge of his sword: and hast not made him to stand in the battel.

43 On the contrarie, thou hast weakned his power, made ineffectual all his indeavours, and turned the courage wherewith he was wont to be endowed into cowardise, and made him to flie before the enemie, who was wont to flie before him.

44 Thou hast made his glorie to cease; and cast his throne down to the ground.

44 Thou hast put an end to that honour and dignitie, which thou saidst, nay sweares shouldst continue for ever, his throne which thou covenantest to establish is utterly demolished, he is laid level with the common people, nay a very bondman in captivitie.

45 The dayes of his youth hast thou shortned: thou hast covered him with shame. Selah.

45 Instead of estating him and his Kingdom in everlasting happiness, thou hast brought sudden and speedie desolation, it is true some few dayes of glorie and felicitie he hath seen, but they soon have an end, nay a shameful end. Lord this is true.

46 How long, Lord, wilt thou hide thy self for ever? shall thy wrath burn like fire?

46 Lord, instead of being everlastingly gracious, wilt thou be everlastingly displeased, shall we never partake of favour and grace again, art thou utterly estranged, and we utterly rejected? shall we be quite consumed in thine anger, without any mixture of mercie, or mitigation of thy wrath?

47 Remember how short my time is: wherefore hast thou made all men in vain?
48 What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave. Selah.

47, 48 Lord, consider the shortness and vanitie of my life, and by me judge of all other men, that by course of nature are as I am short-lived, and sure to die. Now then if thou thus breakest covenant, casts off thy people, nullifies thy Church, and hereby overthrows all possibilitie of the Messiah and his Kingdom, what a vain thing must it needs be for thee to have made man, if all the happiness he shall have, is but to live a few dayes on earth and so die, or if that be all the honour and service thou art like to have of him, and truly Lord, if thy Church and covenant

be

be null, that is all can come on't, for none ſhall be ſaved but thy people, and no people are ſo but by Covenant, if then the one be not, and ſo the other be fruſtrate, we are all reduced into the ſinful maſs of mankind, at beſt to live miſerably and die wretchedly. This will be the iſſue.

49 Lord, thou doeſt infinitly amaze us, to conſider what loving kindneſs thou haſt heretofore covenanted to ſhew to David and his ſeed for ever, and ratified it with a deep and ſolemn Oath, obliging thee in thine infinit truth and faithfulneſs to fulfil it: we are at a ſtand to think on this, and withall how this thy word, and theſe thy works are conſiſtent and reconcileable.

49 Lord, where are thy former loving kindneſſes, which thou ſwareſt unto David in thy truth?

50 Lord, for all this, make it appear thou canſt keep Covenant, and preſerve thy Church and people as low as they be brought, and that thou mayeſt be moved hereunto; Remember and take notice of the reprochful contumelious uſage, thy ſervants have at their enemies hands for thy ſake, more than their own, and to thy diſhonour more than theirs. Weigh well to what an ebb of fortune we are fallen, when ſubjugated and captivated under the inſolenteſt and mightieſt nation upon earth, whoſe reprochful inſufferable abuſe of thy people they are forced to put up, and with infinit patience to diſſemble their grief, which goes to my heart to think of, and am as ſenſible of it as if I bare the whole burden on my own back.

50 Remember (Lord) the reproch of thy ſervant: how I do bear in my boſom the reproch of all the mightie people.

51 Even thoſe blaſphemous reprochful taunts which thoſe victorious heathen, enemies to thee, and for thy ſake to thy people, do caſt upon their hope in thy promiſes, and their faithful expectation of the coming and near approch of the Meſſiah their King thine anointed, now

51 Wherewith thine enemies have reproched, O Lord: wherewith they have reproched the footſteps of thine anointed.

now in this their so low, miserable, and irrecoverable estate.

52 Blessed be the Lord for evermore. Amen and Amen.

52 But how ever it be, neither our miserie, the enemies insolencie, thy severitie and seeming *perfidie*, nor our amazements upon all these shall eradicate the faith, and hope mine heart hath in thee and thy covenant, nor stop my mouth from praising thee for it, but that I do affirm thee holy, faithful, and gracious for all these, even to David, to whom thou wilt make good all that ever thou hast promised, yea, to the end of the World shall his Kingdom last. The Messiah for all this shall come, whose shall be the Kingdom, power, and glorie for evermore. And in the faith hereof I do bless thee now, as if it were, and pronounce thee worthie of blessing, praise, and thanksgiving throughout all ages of the World, so long as Sun and Moon endures, so be it, yea, Lord, dispose the hearts of thy people to believe that so it shall be, that in the hope thereof we may praise thee, and in the happie enjoyment thereof all ages hereafter may do so too.

The xc. Psalm.

This praier of Moses in likelihood was made by him, some time before his death, betwixt the Israelites, being inhabited Canaan, *because of their murmuring and misbelief, when the spies brought an evil report upon the land, in that long peregrination of theirs in the wilderness, and the time they entered it: Wherein he first mentions the continual care that he the everlasting God hath had over them, in all their travels and sojournings, and next the often afflictions and destructions, to which their sins and his displeasure brought them, and the great deliverances he hath afforded them, as it were a resurrection from the dead. Then declares how its worse with them his people than the rest of mankind, for though all must, and do perish by frailty and casualty, yet his wrath is upon none so sore as them, they perish by that more than these. All life is short and all old age wearisome, but their shortest and wearisomest of any, he praies that a good*

use

use may be made both of the naturall and supernaturall brevity of their lives, and that God would after so long estrangement be gracious to them, and make good his promise touching the promised land, and their happy condition therein.

Psalm xc.

A Psalm being a Prayer made by Moses, that extraordinary servant and Prophet of the Lord.

A Prayer of Moses the man of God.

1 LOrd, ever since we were thy people, even from Abraham and so downward, successively we have wandered and sojourned as strangers in one place after another by thy appointment and providence, who hast still gone along with us, provided for us, and been a harbour, shelter, and protection to us in all places, and throughout all ages to this day, as thou wilt be to thy Church to the end of the world.

1 LOrd, thou hast been our dwelling place in all generations.

2 There is no God besides thee who art eternall, the Creatour of all things, for before the huge mountains, which seem to have had no beginning, but to have been from everlasting, yet before them thou hadst thy being when they had none, nor no appearance of any, both which thou causedst, providing the Abyss and huge concave of the sea to receive the waters, which till then overflowed their highest tops, yea, before the earth both sea and land, and heavens too had any existence, thou, Lord, hadst thine, and formedst them as now they are. Before the world was, thou wast, for else it had not been; yea, before time was, even from everlasting thou wast God, and so shalt be to everlasting, even when time and all this world shall have an end, and thy peoples God from their everlasting predestination, to their everlasting glorification.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art God.

3 Living and dead, mans sin and frailty, thy power and mercy appears; For thou often bringest him to

3 Thou turnest man to destruction: and saiest, return ye children of men.

the point of ruin, and yet pronounceth a reprieve and lengtheneſt his life as we well know, that elſe would ſoon expire under thy hand, when thou laieſt it upon him, and when death it ſelf hath ſwallowed him, thou by thine Almighty power ſhalt command the grave to give up her dead, after ſhe hath long detained them, and make all mankind at laſt to live again at the reſurrection, whereof we have been a figure.

4 For a thouſand years in thy ſight are but as yeſterday when it is paſt, and as a watch in the night.

4 For, however we judge and meaſure things by time being ſubject to *futurity*, and ſo think a little a great deal, and that which is ſhort to be long, but to thee who comprehendeth Eternity, and before whoſe eyes all things paſt and to come are preſent, a thouſand years are nothing, they are as it were at an end ſo ſoon as begun, what time paſt is to us, ſuch time to come is with thee, an hour, day, year, age, are all alike, even all the time we lie in the grave, though a thouſand years, which to our thoughts ſeems a kind of Eternity, it is to thee but as a piece of a night, a few hours, the watch of one *Centry*.

5 Thou carrieſt them away as with a floud, they are as a ſleep: in the morning they are like graſs which groweth up.

6 In the morning it flouriſheth, and groweth up, in the evening it is cut down and withereth.

5, 6 Lord, how in thy diſpleaſure doeſt thou ſweep away the ſinfull ſons of men, what examples of it have we ſeen both amongſt our enemies and our ſelves, like an over-flowing torrent that bears down all before it, ſo vain a thing is man, and ſo frail a thing his life, as tranſient or momentary as a ſleep or dream, as ſhort-lived as graſs. In the youthfull part of their time, which is as it were the morning of their age, they are ſtrong and buſie for a while, like unto graſs which in the morning of the day is green and flouriſhing, and before night is mowed down and withered, ſo ſhort and uncertain is the life of man.

7 We

7 We of all men have experience of it, that have so often and so many of us perished in thy displeasure, and by terrible judgements been strangely and suddenly slain to the amazement and terrour of the rest.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 For our sins and provocations, at such times as thou hast been pleased to take notice of them, and to reckon with us for them, which thou hast done very severely, even those sinnes which we had thought thou hadst scarce taken notice of, the murmurings and secret misbelief of our hearts, these thou hast clearly seen, and we have felt as much, thy grace and favour being be-clouded towards us by their interposition.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 Insomuch as we that had a flourishing time of it, when first we came out of Egypt, having the light of thy countenance shining sweetly upon us for some season, are now in a quite other condition, and for a many years have wandred and wasted away in thy displeasure, our carcases falling in the wilderness, vainly and unprofitably exhausting our time, living uselesly, and dying regardlesly.

9 For all our dayes are passed away in thy wrath: we spend our years as a tale that is told.

10 The ordinary rate of mans life is seventy years, and if by speciall blessing or bitterness of constitution, any surmount that number, and attain to fourscore, yet by reason of the infirmities incident to old age, that surplusage of time is of little or no content saving that they live, so accompanied is that remainder of their life with pains and irksomness (such as we have had our shares of in this time of thy disfavour) for their strength then is not vigorous, meerly yields subsistance and

10 The dayes of our years are threescore years and ten; and if by reason of strength, they be fourscore years, yet is their strength labour & sorrow: for it is soon cut off, and we flie away.

being, but no well-being, and that very being so frail and feeble, that almost any thing serves to annihilate it, so uncertain and transient is our life alwayes, especially then at that decrepit age, that we are gone in a moment.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

11 We have had experience of thine anger and thy power to execute it, though in a remiss degree, what infinite numbers of us momentany short-lived creatures have untimely perished by it? and not reached that proportion of years, which our infirm natures might else have attained unto, and yet hast thou been mercifull to us too, considering how able thou wast to have cut us all off at a blow, for it can neither be expressed nor conceived, how Almighty thou art to vindicate thy dishonour upon such sinners as we have been, if thou wouldst have stirred up all thy wrath, and put forth thy power to the uttermost, but this terrour of thine is hid from most mens eyes, the world hath not the faith of it, because they have not the fear of thee, onely thine own people, nor they neither, saving such of them as thou hast by an inward call begotten to thee, and made to fear thee, have any right understanding of the greatness of it, they that filially fear thee, which is the true knowledge of thee, do onely tremblingly reverence thine irefulness.

12 So teach us to number our dayes, that we may apply our hearts unto wisdom.

12 Naturally we know nothing, neither the power of thine anger, nor our own brevity of life and imbecillity of nature, thou must teach us not onely what concerns thee, but what concerns our selves also, doctrine will not do it, it is thou that must be our teacher, else we shall never learn practically and profitably to know we are mortall. Lord, therefore pitie

our

our ſtupidity, teacheth us even what we know already; for common truths that are of greateſt uſe, though they be moſt known, yet they are oft-times leaſt underſtood; for we live as if we ſhould never die, though we know nothing is more ſure, nor more uncertain than death, ſuch fools are we and void of true wiſdom till thou inſpire us with it: make us then ſo to know the momentanies of our loves, as thereby to be inſtigated to make it our firſt and chiefeſt care to ſeek and ſecure to our ſelves a bleſſed eternity after them, eſpecially we that are under thy heavy diſpleaſure, and conſumed by it day by day; let the loſs of this earthly, incite us to look after a heavenly Canaan.

13 O Lord, call to mind that ancient love, wherewith thou lovedſt our fore-fathers, and thoſe many acts of grace, which we their children have participated from thee formerly, to perſwade with thee, to reaſſume that temper towards us, and to be again gracious to us. We, Lord, think it long till we be received into favour again, do thou think ſo too we humbly pray thee, and put an end to this thy diſpleaſure, that hath ſo long lain heavy upon us. Yea, let what thou haſt already done ſeem too much, at leaſt, Lord, do no more ſo, but ceaſe to deſtroy us, and take us into grace again, whom thou haſt honoured above all the world, with the title of thy people and ſervants.

13 Return (O Lord) how long? and let it repent thee concerning thy ſervants.

14 O ſatisfie our longing deſires after mercy, and do it betime, whileſt ſome of us are yet left alive, before the ſun be ſet upon us all; Lord, ſpare that remnant that are not yet conſumed, and let us ſee ſome token for good, that may again revive

14 O ſatisfie us early with thy mercy; that we may rejoyce, and be glad all our days.

us, and perſwade us of thy reconciled favour towards us, which would make us quite forget all our ſorrow paſſed, for the joy we ſhould conceive thereat, and be happy men for time to come.

15 Make us glad according to the dayes wherein thou haſt afflicted us, and the years wherein we have ſeen evil.

15 Lord, let thy mercies hold ſome proportion with thy judgements, eſpecially towards us thy people, againſt whom, though thou haſt denounced ſome threats, yet haſt thou made us many more promiſes, therefore call to mind the number, nature, and long continuance of our afflictions both in Egypt, and ſince we came thence, eſpecially this long peregrination of ours, ever ſince thou ſwareſt we ſhould not enter into thy reſt, now at laſt to have ſome commiſeration, and another while to let us taſt of mercy, as we have done of miſery, and to have a ſurviving joy to ſucceed our long-lived ſorrow.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

16 Lord, thou haſt ingaged thy ſelf in a great undertaking, even to give this thy people the land of Canaan in full poſſeſſion and dominion, ſome progreſs its true thou haſt made towards it, by our deliverance out of Egypt, and conduct through the wilderneſs to the skirts thereof, but the complement of it we would fain ſee, which we had ſeen ere this but for our own default, which we pray thee at laſt obliterate, and make good thy promiſe of poſſeſſion in our ſight and time, and of that glorious ſtate and condition, which ſhall be to thy Church and Kingdom in ſucceeding ages, let after-generations ſee it in its full ſplendour.

17 And let the beauty of the Lord our God be upon us: & eſtabliſhthou the works of our hands upon us, yea, the work of our hands eſtabliſhthou it.

17 And let the bleſſing and favour of the Almighty and our good God, be with his people for ever, to make them beautifull and glorious in the eyes of all nations, who in the abſence thereof, are the abject

abject despondent people living. And make successfull all their great undertakings in enterprising Canaan, driving out and destroying those many Kings and great people, the enlarging their borders and dominion into remote countries, and building of the Temple; whatsoever, Lord, thou hast promised to do for them, give them hearts faithfully to believe it, and in the faith thereof couragiously to undertake it, and indefatigably to persist in it, and succesfully to prosper in all things unto an establishment in a full fruition, absolute dominion, and glorious condition of Church and Kingdome.

The xci. Psalm.

The Psalmist prophetically declares Gods great care for the welfare of the faithfull, commends it by his own testimony and example, and therefore exhorts them to walk with a holy carelesness in midst of dangers upon assurance of his defence. Brings in God himself, promising to the faithfull deliverance temporall, and salvation eternall.

Psalm xci.

1 HE that by faith is firmly fixed upon God, making him his never-failing refuge, and wholly confiding in his sure though invisible protection, at all essayes shall be as secure and safely preserved, as the Almighty power of God can tell how to protect him, which he need neither fear nor doubt of.

1 HE that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.

2 I believe, and therefore I will and dare with boldness affirm as much of the Lord by mine own experience of him, as I recommend unto others to make triall of, how that he is the onely refuge and fortress,

2 I will say of the Lord, he is my refuge, and my fortress: my God in him will I trust.

even this my God that I have ever in all straits and concussions fled unto, and never found him falsifie his word or fail my trust, therefore I both have and will trust in him, and relie upon him and him onely, fall back fall edge.

3 Surely he shall deliver thee from the snare of the fowler: and from the noysom pestilence.

3 Let me and mine example perswade with thee to do so too, surely thou shalt not repent thee, but find the happy fruits of it, in his gracious and powerfull preservation of thee, neither men nor divels, by power or policy, shall be able to do thee any hurt, they may endanger thee, but thine extremity shall be his oportunity; no nothing, though in its own nature never so destructive and inavoidable, the plague it self, that uncomfortable all-devouring disease, shall not annoy thee.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

4 He shall take care of thee, and by his Almighty power secure thee from danger, as a Hen doth her Chickins, wherein the more thou trusts the more thou may, such experience shalt thou have of him and of his faithfulness; cast but thy care on him and trust firmly in him, and thou shalt find him true of his word, and true to thy trust, and thy self better safeguarded by thy faith in his faithfulness, than by any humane helps, or warlike accommodations whatsoever.

5 Thou shalt not be afraid for the terrour by night: nor for the arrow that flieth by day.

5 Thou shalt therein apprehend such safety, and thy mind find such recumbency as that nothing shall disquiet thy peace, no time, place, person, nor thing shall be cause of fear to thee, for day and night shalt thou have sweet repose in his protection, both against naturall evils, and supernaturall extraordinary judgements, which as they come immediately from him, so are they ordered by him, how mortall and sudden soever they seem to be.

6 Thou

6 Thou ſhalt be antidoted, and fearleſs of the plague of peſtilence that infecteth ſecretly, and ſpreadeth here and there uncertainly and inſenſibly, and where it rageth leaves ſad ſpectacles of natures frailty, ſinners mortality, and Gods heavy diſpleaſure, to be ſeen and lamented by all in all places, in ſtreets and houſes frequently and openly, dying night and day.

6 Nor for the peſtilence that walketh in darkneſs: nor for the deſtruction that waſteth at noon-day.

7 And though by Gods juſt judgement and ſecret diſpenſation, men die and fall as thick as hail round about thee by the peſtilence, which of it ſelf knows no difference, nor makes none, betwixt one man and another, whoſe natures are alike mortall, and their conſtitutions alike apt to infection, yet ſhall God whoſe judgement it is, and whoſe will it performs, ſo order and diſpoſe the diſpenſation of it, that thou ſhalt be as it were ſhot-free, when thouſands, and ten thouſands drop dead at thy feet.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Thou in thine own perſon ſhalt feel no harm, thou ſhalt onely be a ſpectatour of other mens deſtruction, and Gods judgement executed upon ſinners, by ſuddain and untimely death, overtaking many thouſands that miſimploied their life-time, living in ſin and impenitency, and would have continued ſo.

8 Onely with thine eyes ſhalt thou behold: and ſee the reward of the wicked.

9 Becauſe thou haſt done as I do, thou ſhalt ſpeed as I have ſped; for God his promiſe and performance ſhall be one and the ſame to all believers, and therefore as I made him my refuge, and ſo he was, ſo thou doing the like, he ſhall be the like, even the Almighty God from heaven, ſhall ſafeguard thee as well as me, if thou take ſanctuary in him.

9 Becauſe thou haſt made the Lord which is my refuge, even the moſt high, thy habitation.

10 So

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

10 So doing, thou shalt be like Israel in Egypt, when the first born were smitten, how ever it happen to others, thy faith shall secure thee, yea, both thee and thine, even from commonest judgements.

11 For he shall give his Angels charge over thee: to keep thee in all thy wayes.

11 For all the powers of heaven shall be imploid to preserve thee if there be need; besides both the ordinary and extraordinary providence of God, he shall double his guard upon thee, yea, not one but many, nor many, but all the Angels of heaven shall stand charged with thee, if there be cause to protect thee, from miscarriage by any power or accidents on earth, whilest thou walkest in wayes pleasing to God, and believest stedfastly in him.

12 They shall bear thee up in their hands: least thou dash thy foot against a stone.

12 For as the faithfull have many and great enemies, so have they many more and greater friends; If Sathan and his Angels lay stumbling blocks in thy way, God and his Angels shall either remove them, that is, enable thee to keep on thy course without making a stand or turning back, thou shalt either not stumble, or so as not to fall, thou shalt catch no hurt though thou maiest be endangered.

13 Thou shalt tread upon the lion, and adder: the young lion & the dragon shalt thou trample under feet.

13 Manifold dangers and fierce enemies, men and divels the faithfull shall meet with, secret plotters and open assailers, but neither the one nor the other shall do them any hurt, but instead thereof both they and their attempts shall miscarry; Gods faithfull people shall take no hurt by the most hurtfull creatures, be they never so poisonous or ravenous, nor by men of like dispositions, to whom the godly are great eyesores, living amongst them they are a trouble and vexation to them, against whom they act their rage and malice but to their own destruction.

14 Because he hath set his love upon me,

14 Besides my doctrine and example, hear God himself

himself bespeaking thee with promises as from his own mouth, whom I his Prophet personate. Because (saith he) he that is faithfull, hath out of love to me and my faithfulness put his affiance in me, he shall have no cause to repent him, I will not deceive him, he shall not miscarry, I will deliver him out of trouble and danger, set him quite out of gun-shot, they shall as soon hurt heaven as him, because out of a right understanding and belief of my power and faithfulness, he hath honoured me by believing in me, with sutable recumbency.

therefore will I deliver him: I will set him on high, because he hath known my name.

15 Such an one shall but ask and have, if he be in trouble I will have an eye to him, and an ear for him, if he call for deliverance it shall come at his call, I will deliver him, and in such a manner, as that because he honours me, I also will honour him with speciall marks of my favour, such as his very enemies men or divels shall honour or envy him for, here on earth, and reward him with glory in heaven.

15 He shall call upon me and I will answer him: I will be with him in trouble, I will deliver him, and honour him.

16 Thus will I preserve and lengthen his life to his own desire, maugre all that would shorten it, he shall know I can and will save him if he trust in me, yea, my everlasting salvation more worth than my temporall will I open his eyes to see, and desire above it, and if he believe me for it, he shall be sure of it, and he that hath the comfort and assurance of that by my spirits ascertaining it unto him, will have no cause to think I break faith with him, or deceive his faith in me, whatever happen.

16 With long life will I satisfie him, and shew him my salvation.

The

The xcii. PSALM.

The Psalmist for the better sanctifying of the Sabbath, having penned this Psalm, shews the proper and adequate service of that day, is to praise the Lord for his manifestations of himself, and thank him for his gracious and beneficiall administrations to his people, richly declared in his works of creation, redemption, providence, and just judgements; all which are nothing in the eyes of worldlings, that mind the creature and not the Creatour, but how ever they neglect God, yet he neglects not to punish them and bless his people, who by him and in him shall be happy here and hereafter.

Psalm cxii.

A Psalm or song for the Sabbath-day.

A Psalm to be both sung and plaied by voices and instruments, principally of use upon the Sabbath-day, for its better celebrating and the peoples edifying, when then they are solemnly assembled to serve the Lord.

1 IT is a good thing to give thanks unto the Lord: & to sing praises unto thy name, O most high.

1 IT is an acceptable service to God, and a commendable imploiment for his people to be much conversant, specially on the Sabbath-day, in the meditation and recollection of all the benefits of what nature soever, which God hath and doth bestow upon us, whether of creation, providence, or redemption; and to have our hearts affected and enflamed with them, so as to be exceeding thankfull for them: And to view and consider his power, goodness, and mercy manifested and exhibited in them, so as to be moved thereby with reverence, love, and admiration, devoutly and solemnly to worship before him, and to celebrate his glory and praise, as the great and onely God worthy of honour.

2 To shew forth thy lovingkindness in the morning: & thy faithfulness every night.

2 Our duty is to take continuall notice of thy continued and renewed benefits, and always to have our hearts upheld thereby in a sweet gratuitous frame and temper, with the eye of faith piercing into the love and

and faithfulneſs, anſwerable to his grace and promiſes, which ſhine forth in them, that ſhould take us more than the things themſelves, and cauſe our thankſgivings far beyond them.

3 Which cannot be too ſolemnly celebrated, all the muſick of the Temple is too little to do it, therefore lay out your utmoſt ſtrength and skill you that are eſpecially appointed to that honour and ſervice, and gifted for it, reſembling the heavenly Quire, raiſe up your hearts, and in that holy place, at the appointed times tune up all your inſtruments, thoſe chiefly that are moſt affecting and heart-raviſhing, to this work, chiefly on this day.

3 Upon an inſtrument of ten ſtrings, & upon the Pſaltery; upon the harp with a ſolemn ſound.

4 For though, O Lord, thou art exceeding beneficiall to all mankind, yet of all the world thou haſt done moſt for us, which I and the reſt of thy peculiar people have cauſe to remember and acknowledge, and with joyfull hearts to praiſe thee for, eſpecially for that tranſcendent work of mercy, in choſing us from out all the world to be thine, which together with thoſe concomitant powerfull diſpenſations and manifeſtations of thy ſelf in our behalfes from time to time, gives cauſe to me and them to triumph, and glory in faith and hope.

4 For thou, Lord, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how unconceivable is thy power and wiſdom in all thy decrees, counſels, and diſpenſations towards both thy Church and the enemies thereof, in thy ſtrange providences and marvellous judgements?

5 O Lord, how great art thy works! and thy thoughts are very deep.

6 Which yet are little taken notice of by moſt men, ſo worldly minded and ſenſually diſpoſed are people ordinarily, that God is not in all their thoughts, ſpending their time more like beaſts than men.

6 A bruitiſh man knoweth not: neither doth a fool underſtand this.

men of reason, minding the creature more than the Creatour, who is never so much as owned, much less honoured by the earthly minded, and wicked Athiesticall persons of the world in any thing he doth, though never so remarkable.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroied for ever.

7 Neither the hazardous condition that they themselves are in, in this their earthly felicity, which they take to be a speciall note of Gods peculiar favour to them, that they can sin and yet prosper, when others that are holy and strict in their wayes are at an ebb-water, in poverty and misery: not considering that God gives wicked men their hearts desire here, lets them swim in plenty and pleasure for a while during a short life, that they may compleat their sins to the sum totall, and he his judgements even unto everlasting destruction in endless pains, never to enter into his rest.

8 But thou, Lord, art most high for evermore.

8 They neither understand themselves nor thee, O Lord God, never imagining that thou rulest in the highest heavens, and thence judgest of all men and their actions here below: But whatever their vain thoughts are, thou art the everlasting King of thy Church and people, and the righteous judge of thine and their enemies, and so they shall find thee to be to the worlds end.

9 For lo, thine enemies O Lord, for lo thine enemies shall perish: all the workers of iniquity shall be scattered.

9 For as sure as Gods in heaven, so sure shall the wicked of the earth however they prosper, and whatever they may think of themselves compared with other men, come to ruine and utter destruction; for though they think God their friend, yet doth he know, and reckon them for his enemies, and as such, shall his proceedings be towards them, for all evil doers though they be many, and the godly few in all ages

and

and places, they ſhall be weeded out and conſume away by the hand of God upon them, they and their felicity ſhall part and be everlaſtingly ſeperated.

10 But as deſpicable as the godly are in the eyes of worldlings, they ſhall have their turn, I and other thy faithfull ſervants ſhall ſee better dayes, when they ſhall ſee worſe, principally in heaven that everlaſting *ſabbatiſm*; when our turn comes to riſe, then they ſhall fall, and there is no doubt but that day will come, when we ſhall be made able by thee, whoſe faithfulneſs is engaged for it, to lift up our heads, and enjoy thoſe everlaſting conſolations hoped for, and thoſe divine honours of being Kings and Prieſts unto thee.

10 But my horn ſhall thou exalt like the horn of an unicorn: I ſhall be anointed with freſh oyl.

11 The faithfull ſhall not fail of the grace promiſed them, and the juſtice to be executed upon their enemies, but they ſhall undoubtedly be both eye, and ear-witneſſes of the righteous judgements of God upon the wicked of the world, that hate and perſecute them.

11 Mine eye alſo ſhall ſee my deſire on mine enemies, and mine ears ſhall hear my deſire of the wicked that riſe upagainſt me.

12 The righteous however they be decried and depreſſed by wicked worldlings, yet ſhall God ſo bleſs them, that they ſhall out-grow their miſeries, and over-top their enemies: Gods Church and his people of whom it conſiſts, ſhall grow in grace untill they arrive in glory.

12 The righteous ſhall flouriſh like the Palm-tree he ſhall grow like a Cedar in Lebanon.

13 Thoſe that are Iſraelites indeed, which by the ſpirit and faith are made members, and have taken rooting in the family and Church of God, ſhall thrive and come on proſperouſly in ſpirituall graces, by uſe of holy means in frequenting his ſanctuary, and ſanctifying his Sabbath to Gods glory, their own

13 Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

aſſurance

assurance, and unspeakable rejoycing. They that are rooted here in grace, shall grow up from grace to grace, and be crowned at last with eternall life in the heavens.

14 They shall still bring forth fruit in old age: they shall be fat and flourishing.

14 These trees and plants of Gods own planting, by a divine supernaturall supply of spirituall sap and nourishment, contrary to the course of nature, the elder they grow the better, they shall flourish and fructifie both on earth and to all eternity in heaven.

15 To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

15 Thus shall both the wicked perish, and the godly flourish, to shew that however by outward appearance of providences and weakness of faith, the Lord seems oft-times to us to go against himself and break his word, yet its nothing so, the Lord for all that, is faithfull, true of his promise, a never failing refuge to every true believer, and there is no such thing as our sinfull imagination and unbelief-fancy of him, not the least unrighteousness in word or deed.

The xciii. Psalm.

The Psalmist goes about to settle the faith of the Church in the Empire, and omnipotency of the Lord her God, together with his faithfull engagements, the holy performances whereof she is bound to believe and relie upon for ever.

Psalm cxiii.

1 The Lord reigneth he is clothed with majesty, the Lord is

1 The Church and people of God ought to know and believe this for an infallible maxim in practicall, as well as dogmaticall divinitie, that

that *The Lord reigneth.* He that is their God is God and King of all and over all: the empire and regalitie of the whole world is his, the reſplendent majeſtie whereof appears in all created Beings in heaven and earth, and in that power which he ſo effectually and dexterouſly manifeſts for his Churches preſervation, and their enemies confuſion, whereby the world alſo is centred ſo firm as upon a baſis, ſo that though it hang like a ball in the air, yet it is as firm and immoveable as the fixed mountains.

clothed with ſtrength, wherewith he hath girded himſelf, the world alſo is eſtabliſhed that it cannot be moved.

2 This dominion of thine, O Lord, glorious in its adminiſtrations of protection and government, hath ever been, never was there any vacation of it, and as it hath been, ſo it ſhall be from everlaſting to everlaſting, as thou thy ſelf art.

2 Thy throne is eſtabliſhed of old: thou art from everlaſting.

3 As in nature thou, Lord, haſt ordained in the waterie element thereof, very formidable and dreadfull agitations, as in the tempeſtuous ragings of the ſea, & the over-flowing of great waters making a hideous noiſe; ſuch ſtorms and concuſſions are raiſed on land too, even all the earth over againſt thy Church, toſſed as a ſhip at ſea, and boiſtrouſly handled by wicked and unreaſonable men that rage againſt her, readie to be ſwallowed up and devoured by them.

3 The flouds have lifted up, O Lord, the flouds have lifted up their voice: the flouds lift up their waves.

4 But as high as theſe waves and tempeſts of danger and deſtruction to thy Church do mount, yet is the Lord in heaven both higher and mightier than they, be they never ſo terrible for noiſe and number, he can allay and quiet them at his pleaſure, yea though the Church be as a boat in a ſtorm at ſea in the midſt of guſts and ſurges, God can preſerve it, and will; for as he raiſeth ſea-tempeſts, and therefore can lay them, ſo he by his providence and appointment ſends land-

4 The Lord on high is mightier than the noiſe of many waters: yea than the mighty waves of the ſea.

storms,& therefore can order & quit them in like sort.

5 Thy testimonies are very sure: holines becometh thine house, O Lord, for ever.

5 And as thou art powerfull, so art thou faithfull, we need no more doubt of the one than of the other what thou hast promised; as thou hast power, so likewise hast thou will to perform it. Thy grace of protection is as certain and infallible, as thy power is omnipotent. The obediential faith of thy holy performance of all that thou hast promised, becomes thy Church, the house of the living God, which, O Lord, ought to be fixed and established by it, and in it for ever, what ever befall her.

The xciv. Psalm.

In some very heavie pressure that lay upon the people of God in generall, by by the heathens, or else upon the faithfull under the wicked Kings and Judges of Israel, this Psalm seems to be made, wherein God is earnestly called upon to take off the yoke which lay so heavily upon them by the tyrannie and persecution of bloudie and blasphemous wretches, whom he counsels to do better; and from their abuse of Gods own clemencie to their own perdition, shews the blessed estate of Gods own people, because of Gods fatherly chastisements. He acknowledgeth God for his sole support, which is his comfort when he is at a loss, and is confident God will not always suffer tyrants to sit in his seat, and rule over his Church, but that he will find a time to judge them, and deliver her out of their hands.

Psalm xciv.

1 O Lord God, to to whom vengeance belongeth: O God to whom vengeance belongeth shew thy self.

2 Lift up thy self thou Judge of the earth, render a reward to the proud.

1, 2 O Almightie and righteous Lord God, who hast power, and to whom of right it belongs to revenge the injuries & oppressions of thy Church, appear in her behalf, so that both she and her oppressours may see thou doest so. Let her proud insulting enemies feellingly find that thou that art judge of all the earth, favourest her cause and doest her right upon them.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 How shall they

3, 4 Lord, it is not without cause that we crie to thee, for as our pressures have been very great, so they have been very long. The wicked have had a long reign,

reign, and lorded it with a witneſs over the good, and by reaſon of thy delay they glory in their doings, as if either thou couldſt not or wouldſt not puniſh them. And what they think they ſtick not to ſpeak, even blaſphemies againſt thee, and cruelties againſt us, and the more wickedneſs they commit, the more they give themſelves content, boaſting one to another, and vying one with another who can do moſt miſchief, thy impunitie being their immunitie.

utter and ſpeak hard things? and all the workers of iniquitie boaſt themſelves.

5, 6 They make pot-ſheards of thy people, O Lord, loading them with ſuch mercileſs oppreſſions and afflictions, even thine own choſen and peculiar heritage, and that becauſe they are ſo, as they break their very hearts, and leave them not the name or face of a people ſcarce upon earth, deſtroying all before them, mercileſly breaking all laws humane and divine, reſpecting neither age nor ſex, pitying none in any kind or condition, though never ſuch objects of compaſſion.

5 They break in pieces thy people, O Lord: and afflict thine heritage.

6 They ſlay the widow and the ſtranger: and murther the fatherleſs.

7 And ſo hardened are they in their wicked courſes, and ſo preſumptious by thy forbearance, that they are confident thou regardeſt not what they do to thy people, nor never will call them to account for it, making a very aw-word of the God of Jacob.

7 Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Be men of more underſtanding, than to harbour ſuch vain thoughts of ſo great a God, ye, that though ye be heads and chief among the vulgar, yet are as void of underſtanding and true judgement, as the common people themſelves; be not ſtill ſo fooliſh to perſiſt in wickedneſs, provoking the Lord, but conſider that the end muſt needs be bad, and that you will repent when it is too late.

8 Underſtand, ye bruitiſh among the people: and ye fools, when will ye be wiſe?

9 For weigh with your ſelves whether it be reaſonable to think, that you can either act ſuch things or

9 He that planted the ear, ſhall he not hear? he that formed

the eye, shall he not see?

speak such words, and God not see nor hear them that gives ears and eyes to all men living, shall the authour of those senses be senseless?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

10 He that is Judge of all the earth and punisheth the very heathens for their exorbitancies and unjust oppressions among themselves, shall not he much more be righteous to revenge the wrongs done to his own people? and have you such mean thoughts of God, as to judge him any thing less than omniscient? think you to escape or deceive him that gives you your selves the knowledge you have, and all men else?

11 The Lord knoweth the thoughts of man, that they are vanitie.

11 The Lord very well knows what vain and wicked thoughts men naturally have of him, how they abuse his clemencie, as if he neither saw, heard, regarded, nor will judge them for their wickedness, because he delays to do it.

12 Blessed is the man whom thou chasteneſt, O Lord: and teacheſt him out of thy law.

12 Therefore what ever the world think of the godly under afflictions, yet blessed is the man that is so much favoured of God, as to be chastised for his faults, and admonished of his dutie to Gods commandments, whilst he suffers others to run riot without check or control.

13 That thou mayest give him rest from the days of adversitie, untill the pit be digged for the wicked.

13 That he may make him meet for the inheritance of the saints, prepare him for heaven, which shall be the end of his course, which is accompanied with sorrows, as hell shall be of the wicked when they are prepared for it by a consummation of the number and measure of their sins, by their libertie of sinning.

14 For the Lord will not cast off his people, neither will he forsake his inheritance.

14 For whatever we through shortness of spirit, and impatience under afflictions may think of God, as if he had disregarded his people, yet its nothing so, God may cast them into afflictions, but not because he rejects them, but because he loves them, he will find

find a time to make it appear so, that for all that, nay, that therefore he is their God, and they his dearly beloved, because he doth afflict them, when as he saves them by it, suffering others to go to hell for want of it.

15 But how ever things seem to be topsi-turvie, the wicked a top of the wheel, and the good under it, yet there is a time when the world shall be set right again, each man shall be paid his wages, God shall take the government into his hands, whereas now the reins seem to be let loose, and in righteousness judge the good and the bad, which is the time that all upright-hearted sincere Godly-ones long for, and in hope of it shall notwithstanding, all obstructions, follow it in the way of pietie.

15 But judgement shall return unto righteousness, and the upright in heart shall follow it.

16 Who is there beside thee, O Lord willing or able to deliver me from under this tyrannicall oppression of wicked workers, surely none in all the world. If thou doest not save me, I perish.

16 Who will rise up for me against the evil doers? or who will stand with me against the workers of iniquitie.

17 Yea, hadst not thou when time was been a present help, so near was I to destruction, I had certainly died, and been silent in the grave instead of being now speaking to thee, and praising of thee.

17 Unless the Lord had been my help my soul had dwelt in silence.

18 When I concluded with my self, there was no way but death, then of a sudden beyond expectation in so eminent a danger, did thy mercie appear to my wonderfull preservation and deliverance.

18 When I said my foot slippeth: Thy mercie, O Lord, held me up.

19 When I was at the fullest of anxious cares, and troublous thoughts were revolved in my breast, by reason of my desperate condition what would become of me, then when I but cast the eys of my mind upon thine all-sufficiencie and faithfulness, I was presently quieted, and never am so deep plunged in sorrow but

19 In the multitude of the thoughts within me, thy comforts delight my soul.

these bladders bear me up again, and make my joy and hope surmount them.

20 Shall the throne of iniquitie have fellowship with thee: which frameth mischief by a law?

20 Lord, wilt thou that art the Judge of all the World not judge righteously? shall the wicked scape thee, as they do the corrupt Judges here on earth? No thou wilt not suffer tyrants and persecutors of thy people always to rule over them in thy stead, whose King thou properly art, such as make laws flat against thine, enact sin, and legitimate their unjust and mischievous practises against thy people.

21 They gather themselves together against the soul of the righteous: & condemn the innocent bloud.

21 They conspire and plot the destruction of the righteous, yea, sit in judgement upon the godly as upon malefactours, and right or wrong condemn them to death, though they can find no just accusation against them.

22 But the Lord is my defence: and my God is the rock of my refuge.

22 But maugre the malice and injustice of mine enemies, I doubt not of defence from them, I have found God an al-sufficient refuge and safe hiding-place, and my faith is in him as it was, therefore I fear not but to find him the same God now, as ever heretofore in my defence and preservation.

23 And he shall bring upon them their own iniquitie, and shall cut them off in their own wickednes: yea, the Lord our God shall cut them off

23 Yea, he shall compass my deliverance, and the deliverance of his Church by her enemies confusion, their fall shall be her rise, what they purpose against Gods people shall redound upon themselves to their own mortal wounding, this our good and Almightie Lord God is able to do, and to the glorie of his faithfulnes and praise of his power, he shall effect it to all mens admiration.

The xcv. Psalm.

David, *as appears by* Heb. 4. 7. *was authour of this Psalm, wherein he incites the people solemnly, unanimously, and affectionately to sing praise and thanks to God, for his grace to them, and his greatnes in himself, and over the world, and not to be like their fore-fathers, rebellious, and unbelieving, but to hear and obey, lest imitating their sins, they share in their plagues.*

Psalm xcv.

1 O Come let us sing unto the Lord, let us make a joyfull noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyfull noise unto him with Psalms

1, 2 O How meet a thing it is for all us Israelites, the adopted people of the Lord, frequently to meet together, and with willing minds and thankfull hearts to set forth the praises of the Lord in solemn assemblies, let us unanimously and cheerfully do so, even sing aloud the praise-worthy preservations that he the Rock of our salvation hath in all ages vouchsafed unto us. Let us joyfully repair to his sanctuary in the faith of his presence according to his promise, with our hearts full-fraught with the memorie of his mercies, and our lips gratuitously pouring out the praises of them before him there, singing joyfully with all the melodious harmonie of voyces and instruments, the Psalms made for that purpose.

3 For the Lord is a great God: and a great King above all Gods.

3 For who is there like him, or who is besides him worthy of worship? He onely is God, great in might and majestie, doing whatsoever pleaseth him, the onely Potentate, whose is the kingdom, power and glory. The maker of all things, besides whom there is no God, though, falsly and abusively, there are gods many and lords many, as heathenish idols, civil majestrates, glorified Angels, yea, divels also bear that name, but he is above every thing so called, and commanded them as well as us.

4 In his hand are the deep places of the earth: the strength of the hils is his also.

5 The sea is his and he made it: and his hands formed the drie land.

4, 5 What is there that he hath not fashioned and framed in all the world, and consequently which are not at his command and dispose: from the bottom of the bottomless sea to the top of the mightiest mountains in the whole earth; for both land and sea were made by him, and possessed of those places they enjoy, at first he commanded the al-over-flowing waters now the sea, to the abyss prepared for them, that the face of the earth might appear above them for the use of man and beast, and so it did.

6 O come let us worship & bow down: let us kneel before the Lord our maker.

6 O let me exhort you again and again, chearfully and joyntly with unanimitie and gratuitie, to frequent the tabernacle of this immense majestie, there to worship him in all the ways and ordinances he hath appointed, and adore his great and glorious name, by humbling and prostrating our selves before him with lowly hearts and bended knees, in token of giving our whole selves a living and reasonable sacrifice unto him, as a homage due to so Almighty a God and our Creatour, of whom, we as well as all other things had our beeings and have still.

7 For he is our God and we are the people of his pasture, and the sheep of his hand: to day if you will hear his voice,

8 Harden not your heart, as in the provocation: and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works.

7, 8, 9 Nor is that all, but besides the common interest of Creation, he is our God by special Election, who governs us not onely by common providence as all mankind, but by special gubernation as his Church and chosen people, to whom, and on whom he hath bestowed his saving truths and ordinances for us to feed upon, and grow by unto everlasting life and happiness, we are not of his flock which he turns out to the wide world, as sheep-masters do some sheep to commons and fallows, but we are his pasture-sheep, yea, his cades brought up at hand, his very domesticks, these priviledges we have if we know how to use them, and walk worthy of them, obedientially hearkening to the voice, and submitting to the guidance of this shepherd of Israel, and not after so much and so long experience as we have of him, his goodness, faithfulness, and power, at this time, above what our fore-fathers had formerly, and the light that now shines amongst us, towards the perfect day more than it did then, harden our hearts as they at *Meribah* and *Massah*, the place where they chid with *Moses*, and with ungratefull unbelief questioned the power

and

and presence of the Almightie, whether he were with them, and would or could supply their want of water, after the great things he had done for them all along from Egypt thither, when as he expected far other from them, considering what things he had even then done for them, but much more for us since then, and therefore expects much more from us, for this was in the wilderness long ago, during their peregrination there, short of our times and what we have seen, when yet God expected even then and there their faith and obedience, to have been answerable to his care and providence, and therefore there proved them purposely; but instead of hearkening to the voice of *Moses*, and of his miracles, to trust in him faithfully, and walk before him humbly, in a meek and patient depending on him, and seeking to him in their necessities, they speak rebelliously, mutined and murmured at God and his servant ungratefully, and instead of submitting themselves to the will and dispensations of God, to be proved by him, that they might have opportunity to shew forth their faith and obedience in and to him that had done such great things for them, they turned it to a contrarie use, obstinately tempting and *proving him*, by misbelieving and questioning his power and goodness, instead of meekly yielding to be *proved by him*, and answering his expectations by suitable returns. These were our progenitours, of whom we come, and of whose sins we therefore ought to beware.

10, 11 And this they did, not onely once but often, nor out of frailtie, but obstinacie, Nothing I could do or say (saith God) could reclaim them, but they persisted the self same men from first to last, from the Red-sea to the skirts of Canaan fourtie years together, perpetually vexing me with their unbelief and rebellion,

10 Fourty years long was I grieved with this generation: and said, It is a people that do erre in their heart, and they have not known my ways.
11 Unto whom I sware in my wrath, that they should not enter into my rest.

rebellion, even all the generation of them, ſcarce a man that did other, inſomuch that at laſt, after ſo long trial and experience of them, I concluded that there was no good to be done, they are a people whoſe hearts are not upright with me, that erre not of infirmitie, but obſtinacie; and for all that, by my word and works, I have taught and aſſured them thus long of my love, care, power, and faithfulneſs, yet have not they learned in all this time, nor never will, being wilfully blind and perverſly inconſiderate, how to walk and demean themſelves towards me, by honouring of me with their faithfull dependance, humble ſubmiſſion, and hopefull expectation of my goodneſs and power to appear for them and be extended to them, and to return me praiſe and thanks, love and obedience, that ſo a perpetual intercourſe of friendſhip and ſweet correſpondencie might have been traded betwixt us for ever as I intended. But ſo hatefull and vexatious was their carriage, and ſo infinite and endleſs their provocation, that at laſt when I had tried them to the uttermoſt, had brought them to the very borders of the promiſed land, and ſaw they were ſtill the ſame, as unbelieving and murmuring as ever before, it made me paſt patience, ſo that in my rage I ſware (never to revoke it) that ſo unworthy a people that I ſaw neither was nor never would be good, do all that I could, I ſay, I ſware they ſhould upon no terms nor entreaty enter into and be poſſeſſed of the end of their travels, the type of heaven, that reſting place the land of Canaan, but ſhould waſt their days, and end their lives in the wilderneſs, where they had ſo ſinned againſt me, even the whole generation of them, which I made good to the laſt man of that rebellious crew. Let us

fear

fear and tremble, hearken and obey, praiſe and give thanks, leſt we the ofspring of ſuch progenitours be guiltie of their ſins, and partake of their plagues, be caſt out as they were kept out, of this good land.

The xcvi. Psalm.

This Pſalm was indited at the remove of the Ark to its ſettled abode upon the hill of Sion *in* Jeruſalem, *being in ſubſtance all one with that* 1. Chron. 16. 23. *to* 33. *wherewith* David, *raviſhed in ſpirit, and prophetically diſpoſed, ſtirs up all the world, Jews and Gentiles, to praiſe the Lord for the Kingdom of Chriſt, which was approching, which that typified, yea, and all creatures, the moſt irrational and unſenſible for the general Jubilee that ſhall then be, the happie reſtauration begun, and not long to perfecting.*

Pſalm xcvi.

1 O Sing unto the Lord a new ſong: ſing unto the Lord all the earth.

2 Sing unto the Lord, bleſs his name: ſhew forth his ſalvation from day to day.

1, 2 O What a joyfull day is this, to ſee the Ark brought after all its travels to its place of abode, the holy mount in Jeruſalem. This new mercy deſerves a new ſong, yea, extraordinarie praiſe and thanks, not onely from us, but from all the world, the Gentiles as well as Iſraelites, which from Sion ſhall have the glad tidings of ſalvation publiſhed to them, news worthy of new ſongs and ineffable praiſes to be given to God, whom we nor they can praiſe enough, nor bleſs that infinite goodneſe of his, in vouchſafing the grace and knowledge of his ſalvation to us ſo eminently in this type of Chriſts peaceable and glorious Kingdom, which they ſhall have really and indeed everlaſtingly amongſt them, worthy everlaſting praiſes for them.

3 Declare his glory among the heathen: his wonders among all people.

3 Spread the glorious tidings of Chriſt and his approching Kingdoms far and near, let it be told the Gentiles, for they ſhall ſhare in it, and glorifie for it let all that he hath done for his Church, and promiſed to do, thoſe wonderfull things of ſending his Son, calling the Gentiles, and ſpreading his Church over the face of the earth, be made known all the world over, to prepare

prepare them for it with joy and thanks to receive it.

4 For the Lord is great, and greatly to be praised: he is to be feared above all gods.

4 For the Lord shall be better known, though now they are ignorant of him, and set light by him, valuing stocks and stones before him, yet the time will come when they shall know, that this our God, is the onely great and praise-worthy God, and as well worthy to be worshipped and honoured of them, instead of those false and fond gods, they now serve, as of us. That there is none like him, nor none but him.

5 For all the gods of the nations are idols: but the Lord made the heavens.

5 For all other gods which they ignorantly worship every where; (for all the world lies in darkneſse) are but dumb and deaf Idols, made of wood and stone, or at the best but creatures; the Lord onely is the Creatour, that made the whole world, the glorious and beautifull heavens, and reigns therein alone.

6 Honour and majestie are before him: strength and beautie are in his sanctuarie.

6 In the midst of unaccessible Honour and Majesty, which no man can see and live, communicating thence some beams and rays of his heavenly and Divine properties of grace and power, in that spiritual splendour that powerfully shines out of his holy sanctuarie, into the souls and spirits of those that in faith and sincerity worshipping him there, have their hearts thereby strengthened in believing, and their graces enlivened by the fresh communicating of his ordinances, and effectual answers to their prayers against their enemies.

7 Give unto the Lord (O ye kindreds of the people) give unto the Lord glorie and strength.

7 All ye people, whether sons of Adam, or of Abraham understand the Lord aright, so as to honour him worthy of himself, by glorifying him as the onely God of power, yea, the Lord Almightie.

8 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

8 Worship not other gods instead of him, nor yet together with him; let him rule alone in your hearts, that rules alone in the world, pay your tribute and do your homage to him at his sanctuarie, neither worship

worship any God but him, nor him in any other manner than as he hath appointed, sacrifice to him upon his own altar in his own courts.

9 Let all, far and near, come and welcome too, do as we do, worship the Lord in his holy sanctuarie; O that the whole earth would turn to the Lord, Gentiles as well as Jews, as when Christ comes they shall have as free access to worship God as we, and their worship as well accepted then, as ours is now.

9 O worship the Lord in the beautie of holiness: fear before him all the earth.

10 Publish to the heathen what God hath made known to you his people, How that the Lord onely is God, and that the kingdom of the world, as well as of Israel, belongs to him, and that his Church shall flourish every where as well as here, which is not long to; all things shall be brought into a better order, one God in Christ shall be worshipped, and stedfastly believed in, instead of those mutiplicitie of gods, and extravagancies of worship that the world is distracted with: He shall take upon him the kingdom of the Gentiles as well as of the Jews, they shall take laws from him as well as we, and be subjected to his righteous judgements as we are, who now are a lawless people, void both of the knowledge and fear of God.

10 Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously

11 When that day comes, that we shall be no more under the Law, but under Grace, it shall be like the restoring of all things, a very first fruits of it: Christ when he comes to enter upon his Gospel-kingdom, shall give cause of joy to all things above and below, heaven, earth, land, water, and to all creatures that live in and repleniſh all elements, shall be glad to be from under his spreading confusion and chaos of ignorance and disorder, now abounding under the time of nature and the curse, and to be reduced under the

11 Let the heavens rejoyce, and let the earth be glad: let the sea roar and the fulness thereof.

the headship and government of the reconciling and peace-making Mediatour, authour of light and life, as the fore-runner of their final and absolute deliverance at his second coming.

12 Let the field be joyfull and all that is therein: then shall all the trees of the wood rejoyce

13 Before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

12, 13 All the earth, and all the creatures in it, shall have cause of rejoycing, even the irrational and the unsensible (like as also all the wide world of Gentilism) for its deliverance from the bondage of corruption, then certainly begun, which is not far off, being till then made subject to vanitie, and its restorement into the glorious libertie of the children of God then assuredly hastening. The whole creation in the mean time groaning and travelling in pain together; waiting for the adoption and day of redemption, to come from the presence of the Lord, which is not far behind the coming of the Messiah, nay he himself is that King and Judge that comes to that very end and purpose, to put an end to confusion and unrighteousness, and to create himself a righteous Church out of the unrighteous world, that now is nothing else: and a people that shall know Holiness and Truth from lies and vanitie, whom he shall bless, and the creature for their sakes, and ease them of the curse that lies upon them, by taking it upon himself; dispensing grace and mercie to the good, judgement & wrath to the wicked: by whose righteous government, the whole creation shall be rendered much more acceptable in the eyes of the creatour, and so the creature partake of the first fruits of its redemption and restauration, and the assured hopes of the speedie compleatment and finishing thereof so much desired by it.

The

The xcvii. Psalm.

This Psalm is a prophesie of the kingdom of Christ in the time of the Gospel, when he is come in the flesh, amplifying it in its certaintie and universalitie, together with its dreadfull concomitants, as to unbelievers and contemners of it. The joy that it shall be of to all the Israel of God. And concludes with an animadversion to sinceritie in contradistinction to formalitie, and the happiness of such, maugre all enemies and evils that shall befall them.

Psalm xcvii.

1 THe glorious kingdom of Gods sole regencie by Jesus Christ is near at hand, whereby errour and vanitie that hath hitherto prevailed over the face of the whole earth shall be extinguished, and the light of the gospel of salvation shall shine like the sun into all the regions, to the unexpressable joy of the whole earth, yea, it shall spread in its saving efficacie and virtue, from out Judea where it hath long been confined, to the remotest and unfrequentedst corners and countreys of the world, by land and sea.

1 THe Lord reigneth, let the earth rejoyce: let the multitude of Iles be glad thereof.

2 You know how terribly the Lord appeared when he came down from heaven to earth, to give the Law on Sinai, his terrour and Majestie shall be every whit as great at his second coming, to bring and publish the Gospel, as dreadfull shall he be to the contemners and disobeyers thereof as of the Law, for righteousness and judgement shall be administered in, and are essential to his Gospel-kingdom, and not to the Law onely, as Gospel-sinners shall be sure to find.

2 Clouds and darkness are round about him: righteousness & judgement are the habitations of his throne

3 Whithersoever his Gospel-grace and mercy goes, and wheresoever it is published, there goes along with it wrath and judgement, which shall certainly and heavily fall upon the enemies and refusers thereof, for the defence of it and his Church every where.

3 A fire goeth before him, and burneth up his enemies round about.

4, 5 Re-

4 His lightenings enlightned the world: the earth saw and trembled.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

4, 5. Recollect and enumerate all the terrible things that accompanied the mightie and dreadfull majestie of Almightie God, when he gave the law on mount Sinai, thunderings, lightenings, earth-quakes, &c. and the same dreadfulness accompanies the Gospel for its vindication and protection, upon contemners and against opposers.

6 The heavens declare his righteousnes: and all the people see his glory.

6 The heavens declare him to be a faithfull Creatour, one that in mightie long-suffering and patience towards the sons of men, keeps his promise made to Noah after the floud, causing the lights and influences of heaven to keep their natural courses, and afford their benefits even to the heathenish idolotrous nations, notwithstanding their sins, who are eye-witnesses of his manifold glorious dispensations every where, in all the parts and places of the world.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods.

7 Who see not their sin and folly in taking the benefit of Gods creatures, such glorious ones as shine from heaven, and yet fall down to the stock of a tree, and worship it for God; a strange stupiditie. O that therefore the time were come, which certainly shall come, and is not long to, of that gospel-light which shall shine like the sun upon the face of all the earth, to the conversion or confusion of all idolatrous nations, who now in this time of ignorance God bears with, but when light is come into the world, if then men love darkness more than light, they shall be, and so let them be, destroyed, all that are so wilfully blind and bruitish, as still to worship and confide in idols, and set them in opposition to the onely true God made manifest in Christ. All ye supposed gods, cease to deceive men, now let truth take place; ye living oracles, feigned deities, disclaim the superstition and adoration where-

with

with the fooliſh people worſhip you, tell them you are no Gods, that God in Chriſt is onely to be worſhipped, do you exalt him and abaſe your ſelves, that his Kingdom may come amongſt the deluded heathen.

8 What joy will it be to the faithfull Iſrael of God, at that day when Chriſt ſhall come, and ſhall ſhine out of Sion as the Sun out of the Eaſt, his Kingdom taking riſe from thence to the fall of Idols and Idolatry every where, the happy predictions of the near approaches, and the early dawnings of it being heard and ſeen ſhall be unſpeakable joy to them, becauſe the truth of all thoſe ancient long looked for promiſes and propheſies, are then immediately to be fulfilled in the univerſall Sovereignty and Empire of Jeſus Chriſt, who comes to judge the world and rule his Church.

8 Sion heard, & was glad, and the daughters of Judah rejoyced; becauſe of thy judgements, O Lord.

9 For however the world is groſly miſtaken by fancying other divinities beſides thee, as if the Government were not thine, and thou wert not God alone; yet thou wilt now ſet their judgements right, and let them know, that none can pretend to Godhead but thy ſelf, as heaven is thy throne, ſo the earth is thy foot-ſtool, and ſhall be ſubdued unto Jeſus Chriſt, for that in him thou ſhalt be magnified beyond all that are called Gods, who ſhall then appear to be what indeed they are, *Lying vanities*, and ſo ſhall be accounted of.

9 For thou, Lord, art high above all the earth: thou art exalted far above all Gods.

10 Great ſhall be the numbers of Profeſſours, and pretenders to Chriſtianity, infinite will give their names to Chriſt, and be ambitious to have his name named upon them in thoſe dayes, but there is more belongs to it than ſo. He that is indeed the Lord

10 Ye that love the Lord hate evil, he preſerveth the ſouls of his Saints, he deliverеth them out of the hand of the wicked.

Christs, a loyall subject of his Kingdom, and member of his Church, must sincerely love him, and that must appear by an upright walking with him, and believing on him, he must fear to offend him, and therefore hate sin because it doth so; and so doing be fearless as touching his salvation and preservation, faithfully relying upon the truth and providence of God for both, maugre both his ghostly and temporall enemies; which God may suffer to hazard his Church and people for the triall of their faith and exercise of their graces, but never to ruine them.

11 Light is sown for the righteous, and gladness for the upright in heart.

11 For when ever God seems to plow and harrow his Church by persecutions and troubles, that is, his and her seeds-time, then is he but husbanding his field, weeding and clodding it, all that time of darkness and infelicity is but the seed-season and preparatory, to the breaking out of greater favour and grace upon her, which he preserves in store; she shall not lose but gain by it, when the spring and harvest comes, her joy shall be redoubled when the ecclipse is over. Thus shall it be not with all professours, but with the uncorrupt and pure in heart, who are the Lords as well within as without, in affections as actions, whose ends and motives are principled from God and for God, by faith in him and love to him.

12 Rejoyce in the Lord, ye righteous: & give thanks at the remembrance of his holiness.

12 Let such righteous ones, though they meet with never so many rubs in the way, be so far from being dismaid at them, as to go on with full sails of assurance and joy in God, making no stop, but overtopping all fear by faith, still casting their eye upon Gods never-failing faithfulness, and being as thankfull for a happy issue and deliverance out of their afflictions, as if they had it, because of the ingagement

gagement of Gods holineſs which cannot deceive them.

The xcviii. Psalm.

This Pſalm is as if it had been made by John Baptiſt himſelf, pointing out Chriſt and his Kingdom already come through the propinquity and certainty of it, ſhewing forth the praiſ-worthy deliverance and univerſall benefit that to Jew and Gentile ſhall accrue thereby, yea, to the very irrationall and unſenſible creatures, whereupon he excites all, rationall and irrationall, to praiſe the Lord proportionably.

A Pſalm to be ſung.

Pſalm xcviii.
A Pſalm.

1 O what wonderfull occaſions from time to time hath God given his people Iſrael, of frequent and freſh praiſes by deliverance upon deliverance, and all of them ſo ſtrange and miraculous, that we could not have the face to aſcribe them to any but to him, to whom we have endited and ſung many a new Pſalm for new mercies, all which temporall ſalvations, and our thankſgivings for them were but prefigurations of that one onely ſalvation of his Church by Chriſt God incarnate, whoſe powerfull triumphant death and holy life, active and paſſive obedience, hath gotten ſo glorious a victory to his everlaſting praiſe, over all the ſpirituall enemies of his elect and faithfull people; which as it is *the deliverance* whereof all others were but adumbrations, ſo ought it to have *the praiſe* above them all joyntly or ſeverally. A Quire of Angels are but fit to celebrate this great and Goſpel ſalvation, the good news whereof ought much more to ſet the ſpirituall Preiſts and people of God on work to praiſe him for it, that are ſaved by it.

1 O ſing unto the Lord a new ſong, for he hath done marvellous things; his right hand and his holy arm hath gotten himſelf the victory.

2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

2 The heathen people have admired our salvations, and wondrous deliverances many a time, which the Lord hath wrought for us in their sight and hearing; But they shall have much more cause to admire their own, when God shall proclaim the year of Jubilee to the Gentiles, and bring them by the redemption of the Messiah (which is at hand) out of the power of Hell, sin, death, and darkness; setting wide open to them the doore of life that were shut out, and Preaching salvation of free-grace to all the world according to his promise.

3 He hath remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

3 The promised Messiah which was to come of the seed of Israel our Father, and in whom is to be accomplished all those covenanted engagements, and Gospel promises made with Abraham of grace and mercy, pardon and atonement, God in faithfulness and fulness of time hath sent him (in whom all the nations of the earth are to be blessed) for the benefit both of Jews and Gentiles; whose all-sufficient merit, and common salvation, shall in the fame and promulgation of it, extend it self by a gracious and free tender to all people, in all places of the world without exception; our God is their God, in and through Christ, and his salvation both ours and theirs, they being through grace adopted and ingrafted into one stock with us, the faithfull seed of faithfull Abraham, every where sharers in the blessing.

4 Make a joyfull noise unto the Lord, all the earth: make a loud noise, and rejoyce, and sing praise.

5 Sing unto the Lord with the harp: with the harp, and the voice of a Psalm.

6 With trumpets & sound of cornet, make

4, 5, 6 We a corner of the world, a few in comparison of the whole, O how were we wont to resound, and eccho out the Honour and praises of the Lord in that onely Temple, with all manner of musicall Instruments and Voices, for our temporall and comparatively petty deliverances from earthly enemies,

and

and humane captivities and imbondagements. O with what *ineffable* rejoycings in the ſuperlativeſt manner we could deviſe, did we magnifie the Lord, and ſet the Crown of all glory upon his head. How much more now are his praiſes to exceed, when as all the earth is his Church, Chriſt himſelf the Saviour, and the *termes to* and *from* which we are ſaved are heaven and hell; the ſubject of his ſalvation, our pretious ſouls as well as mortall bodies both redeemed, not onely into a capacity but certainty of ſpirituall and eternall life, and freed from death of both ſorts. What praiſes are enough for this? how can the redeemed of the Lord, each whereof is a Temple, and each Temple a Quire, ſufficiently extoll the Lord the King Chriſt Jeſus, dead and riſen, yea, aſcended into glory. Go not leſs in the praiſes of ſuch a Saviour for his ſalvation in the univerſall Catholick Church, than we did for ours, in our particular nationall Sinagogue, But *let* your *faith* praiſe him in full aſſurance, your *joy* in heart-raviſhment, your *love* by being ſuch as many waters cannot quench, your *hope* anchored within the vail. Let all theſe graces by a joynt harmony, like the voices and inſtruments of the Temple be ſublimated to their higheſt ſphear of activity, in the celebration of joyfull praiſes of his coming from heaven to earth to redeem his Church. Yea, all that is within you praiſe his holy name for ſo great ſalvation, wrought not onely by the power (as all the reſt were) but alſo by the perſon of God himſelf, whom you ought therefore with ſtudied thankfulneſs and *ela-*

O a joyfull noiſe before the Lord, the King.

borate expreſſions of joy and honour, entertain and uſher into the world, worthy his greatneſs, and beſt expreſſing your high eſteem of ſuch unvaluable grace.

7 Let the ſea roar, & the fulneſs thereof: the world, and they that dwell therein.

8 Let the flouds clap their hands: let the hils be joyful together.

9 Before the Lord, for he cometh to judge the earth, with rigteouſneſs, ſhall he judge the world, and the people with equitie.

7, 8, 9 Theſe three laſt verſes being the ſame in ſence and almoſt in letter with the 11, 12, 13 (being alſo the three laſt) verſes of the 96 Pſalm, ſee the Paraphraſe upon them for the explanation of theſe. Saving that thoſe words in the eighth verſe of this Pſalm *let the hills be joyfull together*, ſignifie, that as all people are admitted into the ſame priviledge with the Jews by Chriſt, ſo all places have the ſame fellowſhip in propriety and title to God and his worſhip, as hath the hill of Sion once his peculiar. *John* 4. 21.

The xcix. Psalm.

The Pſalmiſt probably upon ſome deliverance magnifies the Lord in relation to his people the Jews, and their happy condition above all people, exciting them to praiſe God anſwerably to his mercies and rightcouſneſs, even that God, which hath ever been their God, and done great things for them by his ſervants of old.

Pſalm xcix.

1 The Lord reigneth, let the people tremble: he ſitteth between the cherubims, let the earth be moved.

1 THe Amighty God whoſe throne is in the heavens, is pleaſed in behalf of his Church and choſen people to make it appear, that he alſo hath dominion upon earth, by their powerfull preſervation and their enemies deſtruction, therefore let the heathen people our neighbour nations that ſo malign us, take it into ſerious conſideration, and tremble to think of provoking him by injuring his Church; Let them rather, and all the reſt of the Gentiles, with a reverentiall fear ſubmit themſelves to his regiment, and be gathered into the number of his people, worſhipping him

him not after their own imaginations, but in the manner and place that he hath appointed, the Temple, where onely he hath fixed his presence upon the mercy-seat between the Cherubims, which condescention of the great God of heaven, full of incomprehensible majesty and holiness, to reside on earth, ought to make even the whole creation sensible of it, by way of Allegiance and subjection to him, and honour of the place where, and the people amongst whom, he is pleased to erect his throne.

2 Wonderfull great hath the power of God appeared in the preservation of his people, and the defence of his holy Temple, in the behalf whereof he hath mightily approved his wisdom and power infinitely to exceed all humane policy, and strength of the great Sages, and confederate forces of the world, which sundry times he hath dissipated and strangely defeated.

2 The Lord is great in Sion, and he is high above all people.

3 O therefore, let thy people, who have been so extraordinarily blessed by thee, return answerable thanks unto thee, and praise thee for those righteous and terrible judgements executed upon their enemies, wherein thou hast manifested such Almighty power and gracious providence, and hast thereby approved thy self a holy God, faithfull of thy word and promise.

3 Let them praise thy great and terrible name, for it is holy.

4 And as well righteous, as holy, not exercising a Tyrannicall absolute Arbitrary power over the creature, yea, though thou canst, yet thou wilt not, but affectest to subject thy proceedings to the rules of righteousnese, ordering thy power by thy justice, and putting it forth by way of judgement, which thou both justly and severely executest upon sinners and enemies

4 The Kings strength also loveth judgement, thou doest establish equity, thou executest judgement and righteousness in Jacob.

to thee and thy people, unto whom both by thy works and word, president and precept, thou holdest forth and recommendedst equity and righteousness for them to walk thereafter, yea, thou art not partiall to thine own people the seed of Jacob, no more than to the heathen, but if they sin they smart for it, in righteousness thou punishest them as well as others.

5 Exalt ye the Lord your God, and worship at his foot-stool for he is holy.

5 Magnifie and praise, O ye his people this your God, the onely Lord, come, frequent his Temple the onely place on earth, where he that sits in heaven is pleased to be present, there bow down with adoration and reverence before him, as at the foot-stool of the great and glorious Majesty of heaven, worshipping him in spirit, with holiness of heart, abasing your selves, and exalting the Lord who onely is holy, and his worship holy, all other Gods throughout the world being vain Idols, and their worship sin and superstition.

6 Moses and Aaron among his Priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.

6 That God that hath made himself known to you, as by eminent Miracles, so by eminent Messengers, such as the memory of them is famous and honourable amongst you, how much more ought God to be so: Moses and Aaron those chosen worthies, that in the beginning were prime Rulers and Peers of his Church, and Samuel an honourable Prophet in the after-ages of it, what gracious answers did he vouchsafe to their prayers. These holy men, powerfull intercessours, Types of the Messiah, the great Mediatour of his Church, how ever and anon were they heard when they prayed for the people, and what salvation was vouchsafed still at their request?

7 He spake unto them in the cloudy pillar: they kept his

7 These Saints and servants of God had familiar communication with him, as Moses and Aaron, all the way

way in the wilderneſs they had God preſent with them, ordering and adviſing their courſe in that great charge that lay upon them, whoſe command and covenant they faithfully delivered over to the people, and obſerved themſelves.

testimonies and the ordinance that he gave them.

8 These holy men were beloved and honoured by the holy Lord God, who for us his peoples ſake put them into office, made them interceſſours, yea, effectuall prevailing-ones (ſuch as Chriſt ſhall be) many a time paſſing by the ſins of Iſrael for their ſakes, whom thou didſt not, nor wouldeſt not have puniſhed, but forgiven and forgotten too, had not iterated provocations and back-ſlidings from thee and thy commandments to Idolatry and wil-worſhip, forced thee to take vengeance, and minded thee of the abuſe of former long-ſuffering, which then thou alſo reckonedſt with them for, when once thine anger did break forth.

8 Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 See the fifth verſe of this Pſalm, onely the word *holy-hill* here inſtead of *foot-ſtool* there means the ſame thing: *viz.* The Temple built upon his holy hill mount Sion.

9 Exalt the Lord our God, and worſhip at his holy hill: for the Lord our God is holy.

The c. Psalm.

The Pſalmiſt excites the Church and people of God among the Gentiles as well as Jews to praiſe the Lord and imbrace his ſalvation ſo freely beſtowed upon them, who are ſo dear to him, whom therefore he would have turn proſelites apace, and loſe no time, but glorifie him both now and hereafter, for his grace to his Church in all ages.

A Pſalm penned to ſtir up the people to praiſe the Lord.

A Pſalm of praiſe.

O give thanks & ſing forth the praiſes of the Lord, and of his great & gracious ſalvation in Chriſt, all

1 Make a joyfull noiſe unto the Lord, all ye lands.

all ye people of the earth, not Jews onely but Gentiles also, every where, where the glad tidings of it come to entertain it joyfully, and praise him for it thankfully.

2 Serve the Lord with gladness: come before his presence with singing.

2 Cast off all old superstitious and vain worship of false gods, readily embrace his truth, take the Lord for your God, and give your selves to him to be his people, count it your happiness to be so, that you may have the honour and priviledge to be admitted to put up prayer, and to offer praises to him as your God, that once were aliens and without God in the world; now Christ hath taken down the partition-wall, and brought God and you together again, be much with him in faithfull and gratefull praising of him.

3 Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people, and the sheep of his pasture.

3 Learn this lesson well, that the Lord is God, and that he onely is so, you that have been used to Idolize other gods, do so no more, own him, and honour him for the onely *Jehovah* that hath being, and hath it of himself; and that is the sole Creatour of all men, we made not our selves, and then nothing else but he did, nay, it is he that hath begotten us again, he hath of and by his grace made us new creatures, this we are sure is as much of him, and as little of our selves as the former, those that are his people, may thank him they are so, their souls had never been renued nor saved by any thing they themselves could have done or suffered, vocation, justification, and sanctification are the gifts of God to his Elect: as are all the faithfull of what nation soever, of whom we Israelites now his peculiar are a type, and as he hath done us in the manifestation of grace, and administration of providence, such singular love will he bear to his Church for ever.

4 Seeing

4 Seeing we are to be all one Church, begin betime, joyn fellowship with us in the worship of this one onely true God, do as we do now, frequent his holy Temple, worship him in the Courts and Ordinances thereof, whilest they are, till they cease, and then in holy Christian assemblies, worship him in spirit and truth, be thankfull to him and magnifie him, for the unspeakable goodness and power manifested in so great salvation.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankfull unto him & bless his name.

5 For, though we be evil, yet the Lord is good, and though our sins provoke his judgements against us, yet his long-suffering and mercy is like himself, everlasting, we have found it so, and so shall his Church in all ages, his faithfulness according to the covenant of grace, shall not fail on his part, though it be too often broke on ours, it shall be perpetuated in Christ, and for Christ to his Church.

5 For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

The ci. Psalm.

David *drawing nigh towards the possession of the Kingdom so long promised and delaid, to forward the accomplishment, preingageth himself to God, that he will praise him for it, when he hath it, and serve him faithfully in it, both as a King and a* pater-familias, *in walking uprightly and avoiding sin carefully, neither countenancing it in himself nor others, whether in Citie or Countrey, Church or Common-wealth, but on the contrary, the good and godly shall be they he will prefer and imploy.*

A Psalm made by David.

Psalm ci.
A Psalm of David.

1 O Lord, when thou shalt in favour to thy servant have seated me in the throne, I will magnifie thy free grace and mercifull beneficence, in bringing me out of such trouble and hazard unto such an honour and dignity, as also thy righteousness and justice, when thou shalt have executed those judgements upon mine enemies, which thou hast threatned.

1 I will sing of mercy & judgement unto thee, O Lord, will I sing.

2 When

2 I will behave my self wisely in a perfect way, O when wilt thou come unto me?

2 When thou hast advanced me to it, I hope I shall walk worthy of it, my full purpose is with godly wisdom to order all mine affaires, and not be as most Kings are, wise to their own and their Kingdoms destruction, by exercising their policy to advance their tyranny, and governing by no rule of reason or justice, but by the arbitrary dictates of their own inordinate appetites, I purpose to be wise with other manner of wisdom, and to tread in quite other steps, in obedience to thy Laws and dispensation of Justice and good government to my people, when they are mine. Lord, when shall that day be, that thou wilt come in the full accomplishment of thy promises to me; I hope I shall not give thee cause to repent thee whensoever it is, for my purpose is to be both a good King over my people, and a carefull head over my Court and family, to breed my successours, and rule my servants and officers as well as my subjects in the fear of God, giving good example in my place to all under me both of innocency and sincerity.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside.

3 I will watch against the temptations incident to that estate & condition whereof it is full, & will therefore purposely avoid occasions of evil, whereby I know beforehand I shall miscarry: if not carefully shunned, specially then when my power is almost equall with my will, therefore in a holy fear of sinning I will turn my back upon allurements; refuse their offers, and walk in a steady resolved course of holiness and righteousness, without coveting an evil covetousness, abusing my power to gratifie unlawfull desires, for I hate warping and back-sliding, such defection is extream distastfull to me, by Gods help such corrupt thoughts shall never lodge in my breast, nor such wickedness hang at my heels to hinder my progress in piety

and

and good government, though I know before-hand the baits that will lie in my way, but I will not ſtoop to take them up.

4 I hope then to be rid of this heart, which now by reaſon of my bitter afflictions is ſore put to it, and oft enclines to diſcontent and untuneableneſs, but I hope then to be free from the temptation, and conſequently from the diſtemper, and to be never the prouder for mine honour, which I come ſo hardly by, and which whenſoever I have it, it muſt be of thy free gift, but of meek demeanour both towards thee above me, and my fellow-brethren though ſubjects, under me. And as I will not allow of wickedneſs in my ſelf, ſo nor in any other, no wicked perſon, nor no perſon in the practiſe of any wickedneſs, ſhall have my countenance to credit him.

4 A froward heart ſhall depart from me: I will not know a wicked perſon.

5 I know how incident Princes are to be miſled by whiſperers, and what falſe reports they hear by giving ear to flatterers and back-biters, to the unjuſt prejudice of the innocent, but I will take a courſe with ſuch men, I will watch mine ears as well as mine eyes, & will ſeverely puniſh thoſe that I catch doing ſo, nor ſhall any proud vain-glorious fool draw me from an humble walking with God, ſuch ſhall ſee that I know humility and Sovereignty are not incompatible but conſiſtent, I will neither pride it over my brethren, my ſelf, nor ſuffer any elſe becauſe of his place or office about me to do ſo.

5 Who ſo privily ſlandereth his neighbour, him will I cut off; him that hath an high look, and a proud heart will not I ſuffer.

6 My countenance ſhall be to the good and not to the bad, and my care ſhall be to find out ſuch as are faithfull and ſincere-hearted towards God, to entertain and imploy ſuch who I know will alſo be faithfull and uncorrupt in their places, the man that is a practiſer of

6 Mine eyes ſhall be upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

of piety and honesty, and in the course of his life walks steadily in those wayes, is he that I will be solicitous to enquire out, and prefer both in domestick and republick offices.

7 He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.

7 If I may know it there shall no crafty dissembler, nor undermining oppressour harbour under my roof, nor be imploid as any Minister of mine, he that misinforms me thinking thereby to delude me, advantage himself, or disadvantage another, such an one shall pack out of my doores, he shall have no favour but all the discountenance I can give him.

8 I will early destroy all the wicked of the land: that I may cut off all wicked doers from the citie of the Lord.

8 It shall be my first and chiefest work, to weed out the notorious *deboisheers* generally in the Kingdom, that have inured themselves so to sin in Sauls licentious reign, as their is no hope of their amendment: and as it shall be my first work, so it shall be my constant course impartially to punish evil doers all the land over, and specially in Jerusalem the place of Gods peculiar abode and worship, that I may as near as I can bring all my people every where to be Gods people, holy worshippers of him by working a thorough reformation among them; most especially will I expunge them out of the sanctuary from officiating there, where such men are a scandall, and an eye-sore to God and all good men.

The cii. Psalm.

The Authour of this Psalm in the name and person of the Church then in miserable captivity in Babylon, but near the end of it, prayes for speedy relief in their lamentable oppression, and from under Gods own indignation, and how desperate soever their condition seems, yet he comforts himself, and in himself

himself the Church with Gods never failing-nature and truth, which shall give existence to his Church, and consequently restauration, according to the prefixed time then at hand, which will be joy to his people and honour to God, both in present and after-ages amongst Jews and Gentiles, for it shall be an occasion to convert some, and a figure of the great restitution that shall be made by the coming of the Messiah. He magnifies Gods eternall being, and assures the Church therefore an everlasting existence however frail in her self.

Psalm cii.

A Prayer made for the use and direction of the godly, when he or they are so grievously afflicted, as they seem to be overwhelmed therewith, and his or their burden so unsupportable, that it forceth him to pour out his soul in sad complaints before the Lord, in the dolour and anguish of his heart.

A Prayer of the afflicted when he is overwhelmed, & poureth out his complaints before the Lord.

1 O Lord, hear the prayer of thy servant and servants, even of thy whole Church whom I personate complaining to thee in great misery and bondage, to the enforcing of them to vehement importunities, which, Lord, shut not thine ears against, but give them audience and gracious admittance into both thine ears and heart.

1 Hear my prayer, O Lord and let my cry come unto thee.

2 Though our sins have caused thy frowns and disfavour, yet let our miseries move thy mercies, and be intreated after so long an estrangement of so many years bondage, at last to resume thy grace, and to shine forth in favour upon us, and to take our condition into consideration, yea, Lord, now thou hast put it into our hearts to pray hopefully, be intreated to answer us speedily, by delivering and restoring us effectually, let it not be long to.

2 Hide not thy face from me in the day that I am in trouble, encline thine ear unto me: in the day when I call, answer me speedily.

3 Our whole life in this condition we are in, is spun out to an unprofitable length, our time is unusefully spent, wasted, and consumed, without honour to thee or good to our selves; This long lingring oppression

3 For my dayes are consumed like smoak: & my bones are burnt as an hearth.

oppreſſion the ſorrow we ſuſtain under it, becauſe of the ſenſe of thy heavy diſpleaſure and thy Churches deſolation, hath dried up our radicall moiſture, and quite changed the conſtitution of our natures, that our bones if viſible are dried and diſcoloured as an hearth that hath long lain under a hot ſcortching fire, as we have under the fire of affliction.

4 My heart is ſmitten, and withered like graſs: ſo that I forget to eat my bread.

4 Thou haſt cut up all my earthly comforts as it were by the roots, I can think of nothing of that nature comfortably, my heart and they are parted by thy judgements, as the graſs is from the earth by the hand of the mower, and as it withers for want of union and communication of ſap and moiſture, ſo is my heart ſhrunk and exhauſted within me, by the utter abſence of thy grace and favour, finding no content the whilſt in any thing, though never ſo neceſſary, inſomuch as nature forgets to ſuſtain it ſelf, feeds upon ſorrow inſtead of bread, having almoſt loſt all appetite and digeſtion through anguiſh of heart.

5 By reaſon of the voice of my groaning, my bones cleave to my skin.

5 By reaſon of the expence of ſpirits, through my continuall mourning day and night, uttering my grief in groans and ſighs for want of words, my nature is totally impaired, and my fleſh ſo waſted that my skin and bones are met, I am become a very *skelliton*.

6 I am like a Pelican of the wilderneſs: I am like an Owl of the deſert.

6 I am in a moſt ſolitary mournfull condition, no repreſentation in nature can ſufficiently depaint it, an exile, a bondſlave. Chaldea and Aſſyria yield us as much comfort, as if we were in a wilderneſs, our cohabitation with the Babylonians is worſe than the greateſt ſolitarineſs upon earth, the mournfull Pelican and hated Owl, that therefore converſe alone in deſert

desert places without pitie or societie, so much as of one another, do best resemble us, for so are we a banished and a scattered people in a far countrey, in an uncomfortable unsociable state.

7 As my sorrow takes away my stomack, so also my sleep, and keeps me waking, so that I scarce take any rest, nor in this disconsolation have I any to comfort me, but each of us are seperated from other, as a sparrow from his mate, lost to our countrey, and lost to one another.

7 I watch, and am as a sparrow alone upon the house top.

8 All the mischief our enemies can heap upon us by word or deed we are sure of, they shamefully reproch us, and in us blaspheme thee, they are implacable and outragious against us, have sworn the destruction of us all, even of thy whole Church sooner or later.

8 Mine enemies reproch me all the day: and they that are mad against me, are sworn against me.

9 And they use us accordingly more like dogs than men, exposing us to all manner of hardship through the extremitie of our pressures, and grief for them, forcing us to take no content in any thing, no not in our ordinarie repasts, our provisions being so bad and unsavorie, and our sorrows making it worse than it is, feeding more upon sack-cloth and ashes, weeping and mourning, than either bread or drink.

9 For I have eaten ashes like bread, and mingled my drink with weeping.

10 And this, not so much for my sufferings though they be great, but for thy wrath and indignation appearing in them and threatned by them, which is the more apparent and the grievouser in this; that thou wast once so gracious and beneficial, the memorie whereof now aggravates our miserie exceedingly, that thou shouldest be so changed, and enraged against a people so nearly related and dearly beloved for whereas no nation flourished like us, we are now no more a

10 Because of thine indignation and thy wrath, for thou hast lifted me up and cast me down.

people, but a ſcattered vaſſalaged company of men and women, as if thou hadſt raiſed us of purpoſe to make our fall the greater, and made us therefore happie, that we might become the more miſerable, like a man that to break a thing in pieces, lifts it on high with the greater violence to daſh it againſt the ground.

11 My dayes are like a ſhadow that declineth: and I am withered like graſs.

11 Thy poor Church, O Lord, whom I perſonate to thee, it is even at ſun-ſetting, it is but a ſhadow of a Church and people, no ſubſtance or Being left, and that ſhadow too is extinguiſhing, it is expiring like the ſhadows that towards ſun-ſetting, now are, and anon are not, ſo ſoon as the ſun is gone down. Like the graſs that is mown, withered with the ſun and ſapleſs, ſuch are thy people miſerably parched with grief and ſorrow, and utterly comfortleſs.

12 But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.

12 Thus it is with thy Church ſhe is at laſt gaſp, ſhe hath as it were received the ſentence of death in her ſelf; But thou that art her God, her ſupport and ſtrength canſt never die, nor ſhe, as conſidered in thee, intereſſed in thy faithfulneſs; though in outward appearance ſhe be periſhing, yet thy truth paſt in promiſe to her, which is thy ſelf, cannot fail, thou wilt certainly remember to make it good to the uttermoſt period, even to the Worlds end ſhall it endure, and therefore ſo ſhall thy Church, as low as it is brought at preſent.

13 Thou ſhalt ariſe and have mercie upon Sion: for the time to favour her, yea, the ſet time is come.

13 Therefore, Lord, though we ſeem to be dying, our faith begins to ſprout, we are in hope that theſe our greateſt extremities are thine immediate opportunities, and that as thou haſt lifted us up and caſt us down, ſo now thou caſts us down to lift us up.

Yea,

Yea, we are very confident our ſorrows are ſhorter-lived than we, that we ſhall out-live them for all this, yea, we ſhall ſee a ſpeedy end of them, and that thou art even now about to ſhew thy ſelf for us, and to reſtore thy Church, and in mercie pardon her ſins which thou haſt puniſhed all this while, and ſuddenly eaſe her of her miſeries which ſhe hath ſo long undergone, and make Sion that was the glorie of the whole earth flouriſh again, for as thou art mindfull of thy promiſe, ſo are we, that is that livens our faith, and clears our heart, even the thought of the expiration of the ſeventy years which is now drawing on, the time appointed, propheſied, and promiſed by thee to end our captivitie and reſtore us to mercy; which time is now accompliſhed & revives our hopes.

14 For ſuch is the love thy ſervants bear to thee, thy worſhip, and the place appointed for it where thou haſt promiſed thy preſence, that it is not the devaſtations which before hand they know they ſhall find there; that does any whit diſcourage them, no, they are joyed to think that ever they ſhall ſet footing there, and ſee that ſacred rubbiſh that remains of that glorious fabrick, what travel or pains ſo ever they undergo, which they purpoſe to re-edifie.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 When thou haſt thus wonderfully brought about our reſtauration after ſo long captivitie, and the re-edification of that thy ruinated Temple, what an amazement ſhall it put the heathen into, how ſhall they admire thine omnipotencie that thus raiſed the dead, and ſaved us as a brand out of the fire. Yea, the Princes and potentates of the whole earth, hearing ſhall be ſtrucken with aſtoniſhment at ſo glorious and Almightie a work.

15 So the heathen ſhall fear the name of the Lord: and all the Kings of the earth thy glorie.

16 When the Lord shall build Sion, he shall appear in his glorie.

16 When the time comes which is now at hand, that both thy spiritual and local Sion, O Lord, shall be restored and repaired by thee, thy worship and worshippers *in statu quo*, O how glorious wilt thou then appear in the eyes of Jews and Gentiles?

17 He shall regard the prayer of the destitute, and not despise their prayer.

17 And this be confident of, that as God at this time hath extraordinarily stirred up his people to hope, and pray to be delivered out of this destitute condition, and made them more than ordinarily sensible of the loss of their countrey and happie priviledges they there enjoyed, and ardently desire to return thither again, so will he effect it, and not let them lose their labour and pray in vain.

18 This shall be written for the generation to come; and the people which shall be created, shall praise the Lord.

18 This deliverance like that out of Egypt, shall be upon everlasting record and renown for all posteritie, and after-ages to admire, and be strengthned thereby in the faith of Gods all-sufficiencie, truth, and grace. And those of us that shall be gathered together again into the land of Judah in a formed bodie, and an orderly way of worshipping the Lord, from out this confusion and Chaos, where we are neither a people nor a Church, but a scattered mixture of vagrant folk, O how shall we jointly praise the Lord, and his power that hath thus raised us from the grave, and as it were created us again out of the very dust, nay, the *nothing*, whereinto we were resolved, as Christ shall his Church.

19 For he hath looked down from the height of his sanctuarie: from heaven did the Lord behold the earth.

19 For from heaven which his sanctuarie was wont to represent, hath the Lord heard and seen our moans and miseries, though he be there in unaccessable glorie and majesty, yet from that height hath he vouchsafed to pitie us here below that are no better then the earth we tread on.

20 And

20 And to hear the groans we ſent up to him in that ſorrowful condition, and ſave the lives and reſtore the liberties of his people, a poor remainder of them who were deſtined to death and deſtruction, aſwel as the reſt that they killed in hot bloud, having ſworn to root us all out, every mothers ſon, and not leave us a name upon earth.

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death.

21 This ſhall the Lord do, to the end his people ſo heard and ſo ſaved, may magnifie the glorious power and rich grace of God in Sion as aforetime, and praiſe him in Jeruſalem his royal Citie and place of ſpecial reſidence.

21 To declare the name of the Lord in Sion: and his praiſe in Jeruſalem.

22 Which they ſhall do when they are embodied there again, and reduced from that diſſipation and confuſion they now lie under, which ſhall be a lively adumbration of the calling of the Gentiles, and the gathering of Church and Kingdom from out the Kingdoms of the earth, every where to believe in and and worſhip him, many whereof ſhall be won and induced to give in their names unto him by that great deliverance, like as when that great Jubile and goal-delivery by Chriſt himſelf ſhall be, which is not far behind.

22 When the people are gathered together, and the Kingdoms to ſerve the Lord.

23 Long have we looked for his coming, and much hath his people ſuffered in the profeſſion of his truth, and for it, in the interim, the whileſt they have lived in expectation of that happineſs, even to the loſs of many, yea, almoſt of all his whole Church here in Babylon, (as muſt be the lot of the Church inhabitant in this world to ſuffer even death it ſelf in way to the end, the ſalvation of their ſouls.)

23 He weakened my ſtrength in the way; he ſhortned my dayes.

24 But I put my ſelf before the Lord in the name of his faithful people, and poor Church ſtill remainning,

24 I ſaid, O my God, take me not away in the midſt of my daies:

thy years are throughout all generations.

and prayed him that he would not utterly destroy those of whom Christ was to come, that his glorious promise might not be abortive, for that he himself is everlasting, and so is his truth, and consequently his Church the body, whereof he is the head, and is therefore to be like him, to have existence successively in all generations to the end of the World, which cannot be if we perish in this captivitie.

25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thine hands.

25 It is thou, O Lord, that by thine Almighty power didst create both heaven and earth, and laidst the foundation, and orderedst the frame thereof so sure, that it hath continued hitherto and seems everlasting.

26 They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed.

26 But they shall perish, nothing of its own nature is everlasting but thy self. The heavens and earth and all created beings shall (though they last long by thine appointment and preservation) come to an end, when their glass is run, and the time expired which thou hast set them, they shall be laid aside as an over-worn garnment, when its best dayes are done; they shall not have the Beings which now they have, but shall certainly be changed to quite other manner of existences, nor shall man make the the use of them he does, how unchangeable and durable soever they seem.

27 But thou art the same, and thy years shall have no end.

27 But thou the Creatour of all these transitorie things, art thy self eternally permanent, thy nature immortal, and thy Being from everlasting to everlasting.

28 The children of thy servants shall continue, and their seed shall be established before thee.

28 And as thou thy self art, so is thy truth, never failing, Therefore though thy people in their own natures are as mortal and momentarie as other men,

men, and ſhall taſt of death and diſſolution, yet ſhall thy Church in the ſucceſſive continuation of it be immortal. Though this age hath wandred and waſted their dayes in exile here, as our forefathers did in the wilderneſs in thy diſpleaſure, yet it ſhall not be ſo with the next generation, they ſhall be ſetled in the land of promiſe, and ſo continue from generation to generation, no more to be diſpoſſeſſed, but ſhall worſhip thee there until the coming of the Meſſiah.

The ciii. Psalm.

David *in the perſon of every faithful ſervant of the Lord impetuouſly inſtigates his ſoul to bleſs the Lord for all benefits, chiefly of juſtification, ſanctification, and redemption, and the bleſſed effects thereof, which his Church hath felt and doth feel. Laſtly exhorteth all in heaven and earth, but chiefly that ſoul of his ſo much bound to God, again to praiſe him.*

A Pſalm made by David.

Pſalm ciii.
A Pſalm of David.

1 O My ſoul that art ſo infinitely beholden to God, that made thee of ſuch excellent qualifications, improve them all in acknowledgement and thankſ-giving to him, all ye ſpiritual parts and properties thereof more or leſs eſſential, as underſtanding, will, affections, memorie, fancie, vegetive, ſenſitive, rational, all joyntly and every of you reſpectively bleſs the Lord his power, wiſdom, and goodneſs, in inſpiring ſuch a ſoul into ſuch a bodie, and in giving each facultie and propertie its diſtinct exiſtence and operation ſo wonderfully.

1 Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits.

2 O thou soul of mine that art of such transcendent excellencie to all sublunarie created beings, and so adapted for to praise the Lord above them all, do not thou burie thy talent in a napkin, nor steward it unseeming thy trust, to whom he hath committed such praise-worthie endowments, and on whom he hath bestowed such thank-worthie benefits natural and divine, which thou art bound, no, never to forget, neither all nor any of them, but to sum them up in thank-ful praises to his name.

3 Who forgiveth all thine iniquities, who healeth all thy diseases.

3 Who hath called thee to be faithful, and of his onely good grace hath freely in the merits of his son forgiven thee all thy sins, justified thee from their guilt, and pardoned their punishment, so that from an heir of hell thou art translated to be an heir of heaven; And hath also enabled thee by the spirit of regeneration, to walk worthie so rich grace in mortifying thy lusts, and raising thee to newness of life and conversation by his sanctifying quickening graces bestowed upon thee.

4 Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.

4 Who to save thy life lost his own, gave it a price for thee, the virtue whereof hath influence every day and hour upon thee, (O my soul,) for every trespass thou committest, dying virtually as oft as thou sinnest, whereby thou art kept from perishing everlastingly, as else thou hadst done, and wouldst do continually, and though the bodie wherein thou doest officiate do die a temporal death, and lie down in the grave as all men must, yet at that instant shalt thou be translated to live with him in Heaven, that died for thee on earth, instead of being sent to Hell according to thy demerits; and at the resurrection

shalt

shalt have a happie re-union with a glorified incorruptible bodie, having honoured and enriched thee here with the first fruits of glorie, pardoning, protecting, regenerating, justifying graces more than I can enumerate, because of his love and mercie to thee, and for no cause else.

5 Who feasts thee with Spiritual and Heavenly dainties suting thy taste and appetite, answers all thy prayers touching requisit graces and comforts, so that whensoever thy stock of either seems to be spent, thy graces enfeebled and thy comforts exhausted, then at thy requeast comes God with sweet and seasonable supplies, and maketh them, and so thee that wast a dying, to live again, vigorous and active like an eagle, that by casting her beak and feathers and new-ones coming in their stead, resumes her former agilitie and strength till then disabled; so is thy regenerate part, and sanctified habits by fresh auxiliaries, and immediate breathings revived, when at a loss.

5 Who satisfieth thy mouth with good things: so that thy youth is renewed as the Eagles.

6 And not onely in spiritual soul-desertions, but also in external bodily afflictions does the Lord appear seasonably, for when I was oppressed and opened my case to God, pleading mine innocencie and mine enemies injurie, how did he judge my cause against them and upon them? and so will he do for all his faithful, upright innocent people in their wrongful pressures, in a season most comfortable and profitable he will deliver them, and judge their oppressours.

6 The Lord executeth righteousnes and judgement for all that are oppressed.

7 Witness his wonderful works of old in the deliverance of Israel out of Egypt, he did foretel to Moses what powerful and terrible judgements he would

7 He made known his wayes unto Moses, his acts unto the children of Israel.

would bring upon the Egyptians, and how wonderfully in truth and righteousnes he would enfranchise his people, and what he said he did, all he told to Moses by promise, he made it good by experience, in the sight of all the twelve tribes Israels posteritie, he faild not in a tittle, nor shall his Covenant of grace made with our redeemer Christ touching his redeemed.

8 The Lord is merciful and gracious, slow to anger and plenteous in mercy.

8 And as the Lord betwixt man and man is pitiful to the oppressed, especially to his Church, and terrible to their enemies. So is he also betwixt himself and them a very graciously disposed God, in respect of the sins, and deserved punishments of his people, as Israel well experimented all along the wilderness, exceeding readie to shew mercie, and to pardon sin and punishment when it is petitioned for, not easily provoked, nor apt to anger, as they found, and extream readie to grant forgiveness of one sin after another; if the sinner pray it uprightly God will grant it willingly, even the pardon of all our sins, though both many and great, as theirs were.

9 He will not allwayes chide: neither will he keep his anger for ever.

9 And when he does visit our sins upon us, for he will not alwayes bear with us, so nor then will he be alwayes wroth against us, punish us he may, destroy us he never will, no nor yet be alwayes angrie at us or frown upon us, his face shall clear up, and his favour shine forth after a while, faithful prayer will scatter those clouds.

10 He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

10 We of all the World have cause to acknowledge him such an one, he hath not done by us as we have deserved, our experiences from time to time have made good all his gracious properties, of grace,

grace, long-suffering, and plenteous mercie, having ever been a God exceedingly bearing with us, and forbearing of us though a provoking ungreatful people towards him.

11 For the immensity of his mercie is superlative to any natural comparison, no dimensions can proportion it, the height of heaven above the earth does not resemble it to us, such, and beyond it is his mercie in preterition and pardon to his people that unfeinedly repent them of their sins, and with full purpose of heart Covenant to fear and serve him.

11 For as the heaven is high above the earth: so great is his mercie toward them that fear him.

12 Consider the heavens, either for height or wideness, and which you think is the greater for the help of your faith, conclude that so great and greater is the mercie of God towards such as turn to him, and walk with him sincerely. The East and West shall as soon come together as the sins of such shall be laid to their charge how grievous so ever they have been, for at a greater distance and disproportion hath God sundred a penitent sinner, and his sins even as far as infinite is from finite, Christ himself who is God having taken them off of him, upon himself.

12 As far as the East is from the West, so far hath he removeth our transgressions from us.

13 You that are earthly parents, know what are the bowels of a father to a child, when with tears and prayers it begs pardon for its offences, such (for such comparisons we are fain to use for the help of our natural apprehensions) and far greater are the earnings of God, and his compassions towards those that in the faith of his mercie repent of their transgressions, beg pardon of their punishments, and promise and perform upright obedience.

13 Like as a father pitieth his children: so the Lord pitieth them that fear him.

14 For the Lord knoweth of what brickle matter we are made, he remembers how transitorie our natures

14 For he knoweth our frame, he remembreth that we are dust.

tures are, so that should he deal with us after our sins, and would punish us according to our provocations, he would have no people left on earth to serve him, or to carrie on the existence, and being of a Church, so that our frailtie moved him to mercie, and not to do as sin would have him, cut our short lives shorter.

15 As for man his dayes are as grass, as a flower of the field, so he flourisheth.

15 Man being no better than grass, both sprung out of the earth, hath a little time of Being alotted him here; wherein he takes some contentment during part of that little in his youthful season; as a flower that hath its moneth to spring, flourish, and decay in, so at best is mans condition by course of nature, but besides that naturally he is so frail and momentany, he is subject to be cut off by infinite accidents that his sins expose him to if God did not guard him, as a field-flower that lieth open to men and beasts, wind and weather.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

16 Subject to be despoiled of its beauty, and laid along by every blast that blows, and as gay as it is, now appears, straightway it disappears, and is not, and such is man.

17 But the mercie of the Lord is from everlasting to everlasting upon them that fear him: and his righteousness unto childrens children.

17 But for all this that man is of himself thus subjected by sin to return to dust and nothingness every moment, yet is the mercie of God long-lived, his Church and faithful people, who shall never fail upon the face of the earth, shall find that it shall never fail them, but they and theirs throughout all generations that believe in him and filially fear him, shall have the benefit of it, grace and protection.

18 To such as keep his Covenant: and to those that remember his commandments to do them.

18 Even all in all ages that enter Covenant with God, and are careful and conscionable in the keeping of it, by stedfast believing in him and

exact

exact walking with him, in universal obedience to all his commandments, seasonably and respectively calling to mind his will and their dutie as occasion requires, to do accordingly in all occurrences.

19 The glorie of the Lord is most perspicuous in heaven where his throne of dominion and rule is principally placed, and he in his excellencies far more conspicuous there than the creature here, doth or can represent or demonstrate him, (being seen of us thereby as but through a glass darkly) from whence yet he extends his Sovereigntie hither, ordering and governing aswell all things here as there, especially his Church, and that for ever.

19 The Lord hath prepared his throne in the heavens: and his Kingdom ruleth over all.

20 As the Lord appears most glorious in heaven, so you his glorified angels that excel all other creatures in all manner of excellencies, whose strength though derivative and created, yet exceeds all humane power, yea, all humane imagination, who are as fellow-creatures so fellow-servants with us, yielding obedience to his commandments aswel as we, and do his will revealed and commanded from his mouth, as we from his word, do you I say with us and for us, bless the Lord, and praise him both in his greatness and goodness.

20 Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 You that are so many millions, waiting upon him and ministring at his pleasure what he commands, do you, even that whole heavenly army of glorious and mightie angels, again and again bless and praise him, that is as much above you in power and place as you are above us.

21 Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

22 And as his dominion is aswell over the earth and all things there, and in the firmament above the earth, as in heaven, so ought his praises to be extended.

22 Bless the Lord all his works in all places of his dominion: bless the Lord, O my soul.

Even

Even every creature that he hath made (for so far extends his governance,) in all places, throughout all ages, ow him all the honour that in their kinds, and after their created abilities they can do unto him. But chiefly, O thou my soul, that art not onely beholden to God for a created being, but for redemption and salvation, which of free grace he hath vouchsafed thee, a mercie far exceeding all meer created bounty, do thou therefore above all in heaven and earth, praise the Lord, and bless his holy name answerable to thine ingagements so far beyond theirs.

The civ. Psalm.

This Psalm as it is subsequent to the last, so it is coherent with it, made doubtless by the same Author, the beginning and end of both being alike, and the argument not unlike. The one treating of God as a gracious redeemer of his Church and people, and the benefits that redownd thereby, the other as a powerful Creatour of all things, heavens, earth, seas and all things in them, together with their orderly conservation and provident preservation. All which things strikes the Psalmist into admiration, and puts him upon ingagement to constant meditation and praise, wishing none might live, that live not to the Lord in like sort.

Psalm civ.

1 Bless the Lord, O my soul, O Lord my God, thou art very great, thou art clothed with honour and Majestie.

1 O Thou my soul, my best and principal part, praise thou the Lord, the Lord Almighty which is the onely true God whom I worship and serve, Thou, Lord, art wonderfully great in power and dominion, the whole frame and order of nature in the great work of creation shew thee to be such, specially the heavens, (whose scituation is above as thou art,) which as in a mirrour shew forth thine incomparable honour and Majesty in those glorious lights, which is the visiblest representation of thee to our capacities, thy throne being there.

2 Who covereth thy self with light, as with a garment: who stretcheth out the heavens like a curtain.

2 Thou hast spread the light over our heads throughout the aery element, so that it is filled therewith, and the Heavens where thou art, seem to be covered

vered thereby from our ſight, who can onely ſee on this ſide thoſe ſupernal luminaries. And as the light, ſo that vaſt expanſe of heaven, thy Princely pavilion is drawn between thine unacceſſible Majeſty and us, like the curtains of a royal Tent.

3 Who, as he hath laid the foundation of the earth, which is his foot-ſtool in the depths of the ſea, ſo hath he laid the floor of his upper loft, the heavens (where principally he reſides as great men do above ſtairs) amongſt the clouds that ſpread like a ſea far and wide over our heads, on which he ſeems to ride as great men do in Chariots, directing the uncertain motions thereof hither and thither, and ſo alſo diſpoſeth of the winds in their ſwift tranſition, and ſudden mutation, to go and do as pleaſeth him.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 Who therefore hath made the glorious angels, thoſe heavenly meſſengers of his, not of ſuch natures as we ſublunaries are, but ſpirits, agil and active to come and go of his errands, and do his pleaſure here below inſtantly and effectually as far diſtant as it ſeems, making thoſe celeſtial miniſters of his to execute his fiery indignation, either viſibly appearing as flames of fire as ſometimes they have done, ſo the Iſraelites were conſumed in the wilderneſs, or inviſibly deſtroying his enemies, but ſuddenly and terribly like as fire devoures combuſtible matter.

4 Who maketh his angels ſpirits, his miniſters a flaming fire.

5 Who alſo hath by his tranſcendent ſupernatural wiſdom ſo eſtabliſhed the earth upon its center, as a houſe upon a firm foundation, ſo that though it be pendent as a ball in the air, and therefore ſeems nothing more moveable, yet indeed there is nothing more immoveable, all the winds and ſtorms that overthrow other things that have foundations, cannot

5 Who laid the foundations of the earth: that it ſhould not be removed for ever.

cannot stir this that hath none, but from the first creation to the uttermost dissolution of all things it shall continue firm.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

6 In the first creation thou didst overflow all the earth, and encompassed it with those waters that are now the sea, they then spread themselves over the earth as a garment over a mans body, so that no drie land appeared, the mountains as well as the valleys were then under water.

7 At thy rebuke they fled: at the voice of thy thunder they hasted away.

7 Until thou wast pleased to command the contrarie, and then when thou preparedst that great Abyss to receive them that now contains them, and biddest them contrarie to their nature that would still be overflowing all, and drowning the whole earth, to retire into it as into their mansion and place of abode, they in reverence & obedience to thee, their Creatour made haste to their confinement at thy appointment; Thy word of command pronounced with such power and Majestie as if the heavens had thundred upon them, so awed them, that it made them yield ready obedience, and give place to the surface of the earth to appear above them, that ere while were so far above it.

8 They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

8 But when as thy pleasure was otherwayes made known, they in post haste, break through thick and thin, nothing could stay them, mountains could not dam them, nor level and flat valleys hold them, from speeding their course to the place thou hadst appointed for them, so effectual was thy command, that ascending and descending, up-hill and down-hill was then alike easie to them, they could rest no where till they were imbodied in the Abyss that thou createdst for them to be their elemental place and station.

9 And

9 And as by the force and efficacie of thy command they were thus with-drawn from over-flowing the earth, into the depths prepared for them, and made to yield a readie obedience to it, so by the same Almightie power, are they now kept in that station by no more visibler bounds than the bare sands, that they cannot return to that universal inundation, though by their mountainous waves and raging violence, they shew their propensitie and inclination, and that a supernatural power onely restrains them.

9 Thou hast set a bound that they may may not pass over: that they turn not again to cover the earth.

10 Which water he returns again amongst the hils and valleys, not as it would by a deluge, but as he wills by an orderly and usefull way of springs and rivers, which though issuing from the salt sea, yet are so strained through the veins of the earth, and thereby refined that they are made fresh, and are refreshing to all creatures both in mountains and valleys, where they spring up and run down.

10 He sendeth the springs into the valleys, which run among the hils.

11 To the satisfying of all sorts of beasts, where ever bred and fed by natures instinct, whether on hils or in dales, those that are out of mans reach to provide for, and of themselves have no forecast as other creatures have, yet does the Lord, out of his al-sufficient store-house, so dispose it, that they have no lack, but as he hath ordained the fields to give them meat even in the most desert places of the earth, where the foot of man never trod, there also hath he ordered nature to give them drink, by springs and rivers rising and running here and there for the quenching of their thirst, and maintaining the life that God hath given them.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 The fowls of the air resort thither also as well

12 By them shall the fowls of the hea-

ven have their habitation, which ſing among the branches.

as the beaſts of the field, ſelecting by ſpecial inſtinct ſuch places as are well watered to be converſant in; building their neſts, and chirping out their notes in thoſe trees that grow in and about them, being thereby maintained freſh and green fitteſt for them.

13 He watereth the hils from his chambers: the earth is ſatisfied with the fruit of his works.

14 He cauſeth the graſs to grow for the cattel, and hearb for the ſervice of man: that he may bring forth food out of the earth.

13, 14 And as thus he provides for one part of natures ſuſtenance, the quenching of thirſt, ſo alſo for the ſatisfying of hunger, he as a faithfull and bountifull Creatour and benefactour, ſupplies the creature in both, and therefore waters the earth it ſelf by ſeaſonable and plentifull ſhowres, even the high hils and barren mountains have the influences, and dew falls off the clouds from heaven upon them, to the ſatisfying and quenching of their thirſt too, ſo that thereby the earth is every where made fruitfull by the Lords thus husbanding of it, and caring for it, and brings forth every creature in its kind, and according to the nature thereof both graſs and hearbs for food for man and beaſt, as it was at firſt appointed to do, which otherwiſe would be barren and fruitleſs.

15 And wine that makes glad the heart of man, and oyl to make his face to ſhine: and bread which ſtrengtheneth mans heart.

15 Nor doth the Lord cauſe the earth of it ſelf onely by his own husbandry to bring forth mere neceſſaries to ſuſtain nature, but alſo by his bleſſing upon mans art and induſtrie, makes it bring forth far better things than hearbs, which as they are of near affinity with graſs, and appointed for the food of man, to humble him into the apprehenſion of ſome kind of equality with the very beaſts, ſo to ſhew his ſupremacie above them, he alſo hath bountifully enriched the earth for his ſake with ſtore of creatures of a higher kind,

kind, and of better nutriment, and that not onely to sustain, but delight nature in a lawfull and moderate sort, as wine to chear the heart within, and strengthen the stomack; oyl and sweet oyntments to fresh his countenance without, and refresh his senses, and corn whereof bread is made, that staff of mans life, wherewith above all it is supported.

16 What is there that hath life, that God doth not provide for, or that can live without him of what kind soever, whether they be creatures rational, as man, sensitive as beasts, or vegetive, as hearbs that grow upon the surface of the earth, or trees that lift up their tops on high, they also wheresoever they are, take root by his appointment, and grow up and increase to their height, breadth, and bigness by the thriving moisture he affords them, watering the earth with showres which as well gives sap sufficient for them, as for the meanest shrub or hearb that grows thereon. Those famous trees of Lebanon which exceed all others in the world for height and growth, were such by his special blessing being intended and put to a special use, the building of the temple.

16 The trees of the Lord are full of sap: the Cedars of Lebanon which he hath planted.

17 Them hath he ordained to be a place of harbour and delight to the fowls of the air, where they secretly make their nests out of harms way, each according to their natural instinct, as the stork in the fir-trees, because the highest of all the rest.

17 Where the birds make their nests: as for the stork, the fir-trees are her house.

18 All things, and all places have their use and property, and each creature its several disposition, way, and means of life and preservation, as the high trees harbour birds, so the high hils the wild goats, the unaccessible rocks they are not

18 The high hils are a refuge for the wild Goats: and the rocks for the conies.

uninhabited neither, the coneys climbe them though other creatures cannot, and so secure themselves, and there propagate their kind, by a natural instinct given them of God, of self-preservation.

19 He appointeth the moon for seasons: the sun knoweth his going down.

19 Nor are the earth and the things thereof onely ordered by him, but the heavens also and those glorious luminaries that so orderly succeed one another, and measure out time into days, nights, moneths, years, yea, the several seasons in each year, as summer, winter, spring, Autumn, all these are regularly squared out of God, by the sun and moons vicissitudes, declensions, altitudes, and augmentations.

20 Thou makest darkness and it is night: wherein all the beasts of the forrest do creep forth.

20 And as thou hast made the day and the light thereof, usefull for some creatures that converse more orderly and civilly than others, so again hast thou ordained the night and the darkness thereof, to be the time when beasts of prey and rapine, take their turns, and come out of their dens and caves, by a wise and gracious providence, awing their natures by the day light, that then other creatures, as men and cattel, may with more securitie go about their business and sustain their natures without hazard of their lives.

21 The young lions roar after their prey: and seek their meat from God.

21 The stoutest and ravenousest of all beasts, by a special hand of restraining providence, even the very lions are afraid of the light, that they themselves may not affright other creatures, and therefore do they also, yea the fiercest of them, the young lions in the night-season onely rouze themselves out of their dens, and after their kind make known their want to God

their kind make known their want to God by roaring for their prey, for as ravenous, and ſtrong as they are, they cannot be their own carvers, but depend upon God; what his providence hath appointed to fall in their way, without their knowledge or expectation, that, and onely that muſt ſerve their turns to ſatisfie hunger, and ſuſtain nature, who elſe would devour all at once.

22 The ſun ariſeth they gather themſelves together: and lay them down in their dens.
23 Man goeth forth to his work: and to his labour until the evening.

22, 23 As the ſands bounds the ſeas, ſo it is as ſtrange that the meer day-light ſhould ſerve to enervate the furie of ſuch ravenous ſavage creatures, which yet it does, for no ſooner the ſun riſeth, but they, as if they were driven by heards, of their own accord ceaſe their ranging, and not one, but all the kind of them by ſpecial inſtinct and providence, go tamely to their dens, and lay them down to ſleep then, when men and cattel take their turns to go forth to work and feed, which till the ſun go down again, that their time come, they do ſecurelie.

24 O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

24 O Lord, when I enter into the conſideration of each particular work of creation, and providence wherein thou appeareſt, how am I at my wits end to think how numberleſs they are! a few may ſerve to ſtrike us into admiration of them, and all the reſt, to ſee and conſider the powerfull wiſdom that hath given them ſuch beings, ways of ſubſiſtances without confuſion, or deſtruction of themſelves, and one another, as ſoon would fall out amongſt both the elements and creatures, diddeſt not thou over-power them by thine hand, and over-rule them by thy

wisdom, infinitely is the whole earth repleniſhed every where, and enriched with thy bounty and goodneſs, nouriſhing and bringing forth creatures animate, and inanimate for the uſe one of another, and all for the glory of thee, the ſole and great Creatour of all things.

25 So is the great and wide ſea: wherein are things creeping innumerable, both ſmall and great.

25 And as the earth, ſo the Sea, which by its own vaſt dimenſions (if there were nothing elſe) doth ſufficiently manifeſt this power and greatneſs; but eſpecially if we conſider how full fraught that Element is; for, as infinite of Fiſhes are there, as Beaſts here on earth, not onely of individuals but of ſeveral kindes and quantities, all which (as many as there are, though innumerable, yet) have room enough there to ſwim, a motion like that of creeping creatures, that on earth glide upon their bellies.

26 There go the ſhips: there is that Leviathan, whom thou haſt made to play therein.

26 There ſail the ſhips too and fro, trading from countrey to countrey, even as men paſs and repaſs about their buſineſs on land. There is that ſingular fiſh the Whale, that for greatneſs ſo far exceeds every living creature; the Lion, or King of all the reſt, that by his ſtrength and greatneſs ſets forth thine who haſt made him, and placed him in that element (inoffenſive to man) which is ſo large and capacious, that as great as he is, there is room enough for him to take his pleaſure, and diſport himſelf by ſwimming and moving hither and thither, as a bird in the air, and with as much eaſe and dexteritie, as the leaſt fiſh in the ſea.

27 Theſe wait all upon thee: that thou

27 All theſe forementioned creatures, in what ſtation

ſtation or element ſoever they are, whether birds of the air, beaſts of the field, or fiſhes in the ſea, as they have all of them their beings from thee by creation, ſo alſo their well-being by providence, wonderfully providing ſuitable ſuſtenance for each creature, and each kind, as many and divers as they are, and doſt not onely provide it for them ſuitable to their natures, but adminiſter it to them ſeaſonably, not ſuffering them to be their own carvers, who out of their ravenous and irrational diſpoſition would keep no mean, but thou reſtraineſt them, and at fit times doſt exhibit a meet meaſure and proportion of food to them, and till then, nor beyond that, they cannot carve for themſelves none of them all.

maiſt give them their meat in due ſeaſon.

28 What thou pleaſeſt in providence and bounty to beſtow on them, that they muſt have and no more; it is not their power and ſtrength, nor their rage and ravenouſneſs that can make them exceed the limits thy providence ſets them: they gather what thou letteſt fall in their way; whileſt thou ſuſpendeſt to give, they cannot have, be it for a longer, or ſhorter time, which thou art pleaſed to do ordinarily in ſuch a manner as may adapt their natures with appetite, and delight to receive the bleſſing intended for them, and then to beſtow it. And this is true of all living creatures, as well men, as others; for it is not the advantage of reaſon, but thy diſpenſations that makes fruitfull ſeaſons, and gives ſeaſonable accommodations.

28 That thou giveſt them they gather: thou openeſt thine hand, they are filled with good.

29 And as all things have their being and exiſtence from thee, ſo alſo their determination and period. If thou ſeemeſt to be diſpleaſed with them, or to abſent thy ſelf from them by ſuſpenſion

29 Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

of needfull things in the uſual way of providence diſpenced, then are they at their wits end, know not how to ſhift for themſelves. And this thou art pleaſed to do, as to provide for them whileſt thou haſt determined them to live, ſo to take away either meat or ſtomach when thou haſt appointed them to die, none of them being able to lengthen his life one minute or breathing time, beyond their determined period, for their ſubſiſtance is by the breath of life thou haſt breathed into them, which when thou draweſt back, they inſtantly expire, and in a very ſmall time after rot, and conſume to the duſt, whereof at firſt all liveing creatures were made, than which their bodies are no better, when their ſouls ceaſe to act in them, and depart from them.

30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

30 And thou as ſoon and with as much eaſe makeſt new creatures, as diſſolveſt the old; for as the one is by withdrawing or detaining thy breath, ſo the other is but by inſpiring, or breathing of it forth upon liveleſs materials, and preſently the creature is formed into a living exiſtence of what kind ſoever, and ſo by a continued ſucceſſion and propagation, doeſt thou repleniſh the whole earth with one generation after another, as it were a new creation, and by the ſelf-ſame ſpirit that then at the very firſt moved upon the face of the waters when all things were formed.

31 The glorie of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

31 This glorious fabrick of the world, and the creatures in it by ſucceeding generations ſhall endure as long as time it ſelf laſteth, ſo long will the Lord carry on the creation, and for his pleaſure ſake manifeſt

feſt his glorious power in making, and providence in preſerving the works of his hands in orderly progreſſion.

32 And as thus living creatures are at Gods makeing and marring, ſo the earth it ſelf is cheriſhed with Gods favour to it, as if it were a ſenſible creature, and dejected even to trembling and amazement at the diſpenſations of his frowns and diſpleaſure, the great ſtupendious mountains are but as ſtubble to the fire, if the Lord do but actuate the leaſt token of his anger upon them, they alſo are extreamly troubled and affrighted, or annihilated and conſumed for all their greatneſs, like other things,

32 He looketh on the earth and it trembleth: he toucheth the hills, and they ſmoak.

33 Such are the works of God, and ſo reſplendent his greatneſs, and goodneſs in them, as that not a day ſhall go over my head wherein I will not out of the ſerious conſideration, and happy impreſſion they make upon my ſpirit, give glorie to God, and will ſing their praiſes to him day by day, not for a fit, or in a humor, as hypocrits do when he humours them, but how ever it go with me, in weal or woe, him will I worſhip, and his name will I magnifie, nothing ſhall hinder whileſt God lends me life.

33 I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God, while I have my being.

34 I will not, as moſt men do, overlook his works, and ſee nothing praiſe-worthy in them, the commonneſs of them ſhall not ſo blind mine eyes, but I will conſider them, and his praiſe-worthy attributes that ſhine forth in them, I will not let mine heart ſtick in the creature, it ſhall be my foot-ſtool to lift me up to the Creator, to take a view of his excellencies and properties, there ſhall mine heart lay out it ſelf and

34 My meditation of him ſhall be ſweet: I will be glad in the Lord.

and ſuck in their ſweetneſſes, which ſhall rejoice and eſtabliſh it, becauſe of my relation to, and intereſt in ſuch a God ſo wonderfully qualified; I will improve my meditation into application, my thoughts ſhall not be meerly ſpeculative, but practical to the warning, and working of my heart uſefully towards God, when my head is imployed about the creature.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

35 Thoſe that will not honour and ſerve ſuch a God that hath done all theſe things, furniſhed the earth with ſuch excellent commodities, whereof they reap the benefit, it is pitie they ſhould live upon it to devour the creature, without magnifying the Creatour; eſpecially they that abuſe ſo much goodneſs, and turn grace into wantonneſs, making the creature againſt its nature to diſſerve the Lord by their perverting the uſe of it unto ſin and Idolatrie; I would ſuch were in their graves that diſcontent God, and diſcommode the godly. But what ever others do, O my ſoul, do thou thy duty, muſter up all his mercies, meditate all his works, be thou affected by them to praiſe him for them, and return the glorie of his Attributes that ſhine forth in them. And all yee whoſe ſouls are like mine, even all that are faithfull and upright in heart, do as I do; let him have his due praiſes as well from you, as from me.

The cv. Psalm.

This Pſalm made by David, *as appears by part of that ſong upon the Arks remove to Jeruſalem,* 1 Chron. 16. *Exciteth the people of Iſrael to be thankfull to God, to praiſe him, and in faith to ſeek him,*

him, for all that he hath done in the behalf of them and their fore-fathers of old, in that he chose them, entred covenant with them of all the earth; for which covenant sake he had so infinitely befriended them ever since, in the Patriarks sojournings, Josephs preferring, Israels preserving in Egypt, and wonderfull deliverance thence, their provision and conduct in the wilderness, and possession of Canaan; and lastly shews the final cause of all the service of God, and what should be the result. His praise.

Psalm cv.

1 AFter so many and great mercies as God hath afforded you above all people, even to the setling the Ark of his presence amongst you upon his holy hill, the resting place of it and him; be not unmindfull of, nor ungratefull for them; but pour out your souls in thanksfull acknowledgements of them all to the Lord, especially of this, tending so much to the perfecting and full accomplishment of the happie condition of this Church and Kingdom, so long since promised and foretold, and to that purpose frequent this place of his special residence here, to worship him, pray to him, and praise him, yea, every where, where you come and have opportunitie, publish the great things he hath done from time to time, and the wonders he hath wrought in behalf of his chosen Israel, to get him glorie both amongst Jews and Gentiles.

1 O Give thanks unto the Lord, call upon his name: make known his deeds among the people.

2 Make it your business to praise the Lord every way, and by all manner of means, sing forth his praises with heart and voice, in Psalms solemnly sung, and Quire-like with all the Art and Melodie, that musical instruments added thereunto can make, and at your own houses

2 Sing unto him, sing Psalms unto him: talk ye of all his wonderous works.

houſes as well as at his, buſie your ſelves about him, when you have not opportunitie to glorifie him one way, do it another way; ſpeak and diſcourſe of him and his works wrought for you, to the keeping them alive in memorie and affections, both your own and others, at home and abroad as you have occaſion.

3 Glorie ye in his holy name: let the heart of them rejoyce that fear the Lord.

3 Make your boaſts of God ye that are ſo nearly related to him, both of what he hath done, and of what he is able and hath promiſed to do for you, be ſtrong in faith, and with aſſured hope and confidence rejoyce in the Lords future favour and grace to his people, have no doubts nor fears to the contrarie, onely frequent his ſanctuary, and there worſhip him, and open your hearts in faithfull prayer unto him.

4 Seek the Lord, and his ſtrength: ſeek his face evermore.

4 You know where the Lord is to be ſought, and where he will be found, his Ark is both the pledge of his ſtrength and favour, there you may have them for asking, therefore be not lazie, loſe not ſuch pearls for the digging; though it coſt you ſome travel, yet ſuch gains will quit your coſt; beſtir you therefore, come, often, at leaſt as oft as he requires you and your poſteritie after you, keep him now you have him, never forſake him, and he will never forſake you.

5 Remember his marvelous works that he hath done: his wonders, and the judgements of his mouth.

5 And when you do come, come warm in affection, carrie along in your hearts the faithfull and gratefull memorie of what wonderfull works he hath alreadie heretofore wrought in your behalfs, the better to poſſeſs you of his power and good will towards you, and to animate you in faithfull prayer towards him, that you have found ſo faithfull and true of his word both of promiſe to you, and of judgements to your enemies, as he threatened.

6 What

6 What I have ſpoken by way of exhortation, I ſpeak it to you and you onely that are the Iſrael of God, heirs of promiſe, the people of his covenant which he made with Abraham your father, and his faithfull and obedient ſervant, who as you come of him, ſo I exhort you to inherit and imitate his graces, that his God may be yours; as alſo your more immediate father Jacob, that holy Patriarch, choſen of Gods free grace, and you in him to be his peculiar Church and people, when as his elder brother Eſau, and the Edomites his poſteritie were and are rejected, and given up to ſerve other gods, yea, all the world but you.

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He onely is the Lord, and hath vouchſafed us the honour to be his onely people of all the earth, which for our ſakes he hath every where judged, and puniſhed the nations thereof in ſeveral parts of the world, where we and our forefathers have ſojourned, in caſe of violence and injurie done us, which in moſt places we have met with.

7 He is the Lord our God: his judgements are in all the earth.

8 We have cauſe thankfully to bear in mind, how graciouſly God hath always born us in mind, in all places and conditions, never forgetting us nor the promiſe of protection and mercie he of old made to us, at no time, but hath faithfully performed the covenant on his part which he commanded us to truſt in and yield obedience to on ours, Thereby to maintain a bleſſed and mutual correſpondencie of intereſt and relation of him for ours, and we for his everlaſtingly.

8 He hath remembered his covenant for ever: the word which he commanded to a thouſand generations

9 The covenant which of old laid the foundation of friendſhip and relation betwixt God and us in

9 Which covenant he made with Abraham: and his oath unto Iſaac.

in our fore-father Abraham, promiſing to be his God, and the God of his ſeed, in caſe they would be his people, walk before him, and be perfect by a ſtedfaſt faith, and upright obedience, which covenant he reiterated to Iſaac, and reinforced with an oath to increaſe our confidence, and ingage us deeper in reciprocal love and gratuituoſneſs.

10 And confirmed the ſame unto Jacob for a law: and to Iſrael for an everlaſting covenant.

10 Which he further ratified to Jacob by a legiſlative ſanction, more uchangeable than the laws of Medes and Perſians, and not onely whileſt his name was Jacob, but after he had the name of Iſrael, which was to endure to him and his poſteritie, even all the faithful Iſrael of God, and ſo was the Covenant entailed upon him.

11 Saying unto thee will I give the land of Canaan: the lot of your inheritance.

11 As is evident by that promiſe of the inveſtiture of his off-ſpring into the land of Canaan, which by lot was to be divided for a ſure poſſeſſion and inheritance, which we ſee litterally fulfilled this day in ample ſort, and ſo ſhall ſpiritual Canaan, heaven it ſelf be given to Gods ſpiritual Iſrael by virtue of the ſame covenant.

12 When they were but a few men in number: yea, very few and ſtrangers in it.

12 And this promiſe did he make to Iſrael, not when they were a numerous bodie of many hundred thouſands, as after by his bleſſing they multiplied unto, but then when he in the nature of a *Pater-familias*, with ſome ſons, and a few ſervants, gueſt-waies, ſojourned here and there in the land, then wholely inhabited and poſſeſſed by many and great nations, altogether ſtrangers to him, and he to them.

13 When they went from one nation to another: from one Kingdom to another people.

13 When God by appointment and providence led them from place to place without any ſettlement, wandering

wandering amongſt nations, firſt one, and then another, of ſtrange language, and differrent religions, now in this Kingdom, and anon in that Republike.

14 And for all they traverſed the earth in that ſort, and many Princes and people picked quarrels with them, that to ſpeak humanely, had been able to have ſwallowed them up; yet the Lord ſo-protected them, that they were ſtill preſerved, they and their flocks whereſoever they went, and thoſe that did attempt to wrong them, as Pharaoh, King of Egypt, and Abimelech, King of Gerar, by taking Sarah from Abraham, were made to reſtore her, and glad to crie *Peccavi*.

14 He ſuffered no man to do them wrong: yea, he reproved Kings for their ſakes.

15 For God had warned them of him, what manner of man he was whom they offered to wrong, how that he was a choſen veſſel and an extraordinarie ſervant of his; a Prophet, and therefore at their uttermoſt peril if they perſiſted to wrong him, or his, or to harm them in the leaſt. And the ſame protection he afforded him, he afforded to the reſt of the Patriarks, Abrahams ſucceſſours in their itineraries, ſo that Iſaac and Jacob ſojourned amongſt them as he did ſafe enough from harm amongſt ſtrangers, and thoſe that bare them no good will, by the meer over-awing power of God, moving the hearts of the Kings, and rulers of the countries where they came, to think reverently of them, and treat them well for his ſake, whoſe in ſpecial manner, and in extraordinary relation and profeſſion he

15 Saying, Touch not mine anointed: and do my Prophets no harm.

he made it known to them, they were consecrated peculiarly above all men, for the instructing and propagating a Church unto him, that were to come out of their loins.

16 Moreover he called for a famin upon the land: he brake the whole staff of bread.

16 And when the Lord was pleased to command that great famin to be, which happened in the days of Joseph, over the whole earth, so that in no countreys was bread, that chief support of mans life, to be had.

17 He sent a man before them: ev n Joseph who was sold for a servant.

17 No more in Canaan where Jacob and his sons sojourned than any where else, yet the Lord was so mindfull of and provident for them, that he took a course before-hand to provide for them; and therefore so disposed it by his providence, that Joseph who proved so famous a man afterward, he, by the errour of his brethren that sold him: but by the over-ruling hand of God, was carried into Egypt, and there sold of them for a servant to Potiphar, who after commanded all Egypt, and sustained his father and brethren there during that long famin.

18 Whose feet they hurt with fetters: he was laid in Iron.

18 But first he under-went great hardship, was sold as a slave, falsly accused by his mistress, wrongfully imprisoned by his master, with cruel usage there for a time, being laid long in irons, which ate into his own flesh, and were extream painfull to him, and that for no offence of his.

19 Until the time that his word came: the word of the Lord tryed him.

19 This life he led during the time that God had ordained him so to do, till the time came wherein God purposed, and had promised in a dream long before, that better should befall him, till then what God had ordained and decreed concerning the

the humbling him, and exerciſing of his faith and patience, did thus happen to him for his triall.

20 But when that time was come, then though he was a priſoner, an abject perſon, and a ſtranger, an Hebrew, no Egyptian, yet did God ſo bring things about, as even he in this eſtate was made known to the King, who by expreſs command, ſent no meaner a man than his own Maſter, Captain of the guard, that had the chief cuſtody of the Kings priſoners, and himſelf had caſt Joſeph among them, to looſe him, and bring him into his preſence, and took ſuch contentment in him, that he not onely commanded him to be ſet at liberty;

20 The King ſent and looſed him: even the ruler of the people, and let him go free.

21 But made him chief next under himſelf in honour and command, over all that he had in his dominions at home and abroad, domeſtick or republick.

21 He made him Lord of his houſe: and ruler of all his ſubſtance.

22 All Pharaohs great men and officers were at and under Joſephs command, what he directed was done, yea, the wiſeſt of his counſellours were ordered by him, and received orders from him.

22 To bind his Princes at his pleaſure: and teach his ſenatours wiſdom.

23 By whoſe means his father and brethren were all well provided for in that time of extream famine, for by the leave of Pharaoh he ſent for Iſrael, even Jacob and all his ſons, and their families to come into Egypt to him, whither accordingly he and they came, and ſojourned there among the poſterity of Cham, of whom came the Egyptians, being there ſuſtained by the plenty that Joſeph had ſtored up in that land.

23 Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.

24 And the Lord did greatly multiply the ſeed of Iſrael his people whileſt they were in Egypt, inſomuch that the Egyptians grew to be afraid of their

24 And he increaſed his people greatly: & made them ſtronger than their enemies.

numerousnes, least they should be able in time to over-master them in their own land, which fear turned into enmity against them.

25 He turned their heart to hate his people: to deal subtilly with his servants.

25 Insomuch, that as well as at first, they were received amongst the Egyptians, and for all the good offices Joseph had done to that nation, yet the Lord so ordered it according to his predictions, that Egypt soon after grew ungratefull and unmindfull of all that was past, and so hated Israel as they laid plots to suppress them, and keep them so at an under, that they should not multiply after that sort, and to imbase and *enervate* their spirits, that so by base drudgeries imposed upon them, they should never have the courage to attempt their liberty and departure thence, but should serve the Egyptians everlastingly for slaves and labourers;

26 He sent Moses his servant; and Aaron whom he had chosen.

26 Which they were a long time, till the appointed period came, and that they cried to the Lord by reason of their insupportable pressures. And then did the Lord miraculously preserve Moses, and sent him as his great Embassabour to Pharaoh, he and Aaron, these two onely he chose to carry on and perfect that great work of Israels deliverance out of Egypt, the one of them his extraordinary Prophet and servant, and the other afterwards his High-Priest.

27 They shewed his signs among them, and wonders in the land of Ham.

27 Which deliverance was marvellously compassed by strange and miraculous wonders, wrought by these men through the power of the Almighty, to let those Egyptians, the posterity of Cham that cursed progenitour, see what a God of power the God of Israel was.

28 He sent darkness and made it dark: and they rebelled not against his word.

28 The Lord therefore at Moses his stretching forth his hand towards heaven, when Pharaoh would not let Israel go, sent strange and extraordinary darkness

both

both for its nature and continuance upon the whole land of Egypt. Yea, what ever the Lord commanded thoſe two faithfull ſervants of his to do or ſay, in the whole tranſaction of this great buſineſs betwixt Pharaoh and him for the deliverance of his people, they failed not either in their meſſages or commands, but though with never ſo much perill to themſelves, did whatſoever they were appointed of God continually, and all creatures obeyed as readily.

29 By their Miniſtery, when Pharaoh would not yet let Iſrael go, God alſo turned the waters into bloud throughout all the land of Egypt, every where, both in their rivers, pooles, and houſhold-ciſternes, ſo that neither they could drink it, nor the fiſh live in it but were killed.

29 He turned their waters into bloud, and ſlew their fiſh.

30 Alſo by Aarons ſtretching out his hand over the waters of Egypt upon Pharaohs further hardening, God brought infinite of frogs upon the land, like graſs that grows upon the ground, which diſperſed themſelves into all places, ſo that Pharaoh and his Princes, even their very bed-chambers were full of thoſe crawling creatures, no place free.

30 The land brought forth frogs in abundance, in the chambers of their Kings.

31 Furthermore Aaron ſtretched out his rod upon the duſt of Egypt, and the duſt became lice all the land over, which crept upon man and beaſt; alſo God commanded and there was likewiſe grievous ſwarms of ſeverall ſorts of uncouth flies in all the land, thus with baſe vermin did the Lord plague the proud Egyptians for lording it over his people.

31 He ſpake, and there came diverſe ſorts of flies, and lice in all their coaſts.

32 There where uſeth to be no hail nor rain, the Lord at Pharaohs refuſall to let his people go, ſent, by the hand of Moſes ſtretched forth to heaven, a grievous ſtorm of hail mixt with fire, and

32 He gave them hail for rain: and flaming fire in their land.

accompanied with terrible thunder-claps, which fell as thick as rain from the clouds, the hail and fire killing and consuming all without doores that was in the field.

33 He smote their vines also and their fig-trees: and brake the trees of their coasts.

33 Yea, so forcible was the storm, and so extraordinary the hail, that it spoiled their vines, fig-trees, and brake all other sorts of trees also throughout the coasts and quarters of Egypt.

34 He spake, & the locusts came; and cater-pillars, and that without number.

35 And did eat up all the hearbs in the land: and devoured the fruit of their ground.

34, 35 After this, the Lord commanded an East-wind to blow, which brought strange kinds of locusts and cater-pillars, in such an infinite number, that they darkened the land, which every where throughout all Egypt devoured. every thing that was green, hearb or tree, which the hail had not consumed.

36 He smote also all the first-born in their land: the chief of all their strength.

36 When nothing else would do, he smote all the first-born in Egypt both of men and beast, King and people, so that in one night the flour of all Egypt perished because of Pharaohs hardened heart, that would not let Israel go.

37 He brought them forth also with silver and gold: and there was not one feeble person among their Tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

37, 38 Whereupon according as God had foretold, Pharaoh let Israel go, and glad he and his people were to be rid of them, for whose sake God had so destroied his countrey, and by the conduct of Moses the Lord led them thence, when first he had given them favour in the sight of the Egyptians, to depart to them their Jewels of silver and gold and raiment, all which they carried away with them to the spoil of the Egyptians, and their own exceeding enriching, and though they were so many hundred thousands, yet of all that number in none of all the twelve Tribes, was there any one, that for all the plagues that had befallen the Egyptians, amongst whom they lived, was a hair the worse, nor that either by their cruell usage, hard burdens,

burdens, old age or ſickneſs was creepled or enfeebled, unfit for travel, but every man, woman, and child, was luſty and ſtrong to undertake their journey.

39 Nor did God leave them when he had thus delivered them, but provided for them in and along their journey through the wilderneſs, ordained ſupernaturally a cool refreſhing cloud in the day-time, to wait upon them and travell along with them, which like a Canopie covered them from the ſcorchings of the Sun in that hot deſart, as alſo in the night-time for light to travell by, he gave them a pillar of fire, in both which he himſelf conducted them.

39 He ſpread a cloud for a covering: and a fire to give light in the night.

40, 41 And as he provided for them light and ſhade for their well-being and better travelling, ſo did he above the courſe of nature, which could not then and there ſupply them, give them livelihood and things neceſſary for their ſtrength and being, as meat and drink, and both by extraordinary and miraculous means, Manna that memorable bread and dew-fall of heaven, they had it in abundance, enough to ſerve that huge Hoſt during all the time of their travell in the wilderneſs, beſides which, when they asked (though not in that manner they ought) he gave them further proviſion, and by a wind which he cauſed to blow, brought Quails that fell round about the Camp, enow to ſerve that numerous people, alſo when they were thirſtie he cauſed the rock of Horeb upon Moſes his ſmiting it to open, and the waters to flow forth of it, which ran in that deſart wilderneſs along as they travelled as it had been a river, that there had its naturall

40 The people asked and he brought quailes: and ſatisfied them with the brea of heaven.

41 He opened the rock and the waters guſhed out, they ran in the dry places like a river.

turall course, for the sustenance of them and their cattell.

42 For he remembred his holy promise, and Abraham his servant.

42 For though our fathers in that their journey did often sin grievously against God, and tempted him to have destroied them, rather than thus miraculously to provide for them, yet was he still mindfull of his sacred and gracious engagement, which he had promised and sworn concerning the people he had made choice of, how he would be their God and possess them of the land of Canaan, and therefore would he not for his own holiness sake break his word, as also for his faithfull servant Abrahams sake, to whom he made that promise, and whose seed by promise they were.

43 And he brought forth his people with joy, and his chosen with gladness.

43 Thus from first to last was the Lord propitious to, and protectour of his Church and people, whom he brought out of Egypt with an Almighty hand, after so long and cruell an embondagement delivering them, and at the red-sea destroying all those their cruell taskmasters and mortall enemies the Egyptians in their sight, and there setting them for ever free from them, to the infinite joy of those his people and chosen ones, when they thus saw themselves so dear to God, and regarded by him, and so freed from their adversaries and hardship.

44 And gave them the lands of the heathen: and they inherited the labour of the people.

44 And so at last as well as at first, was he faithfull to his promise, and powerfull for his people, bringing them to the land of Canaan which he wholly bestowed upon them, and estated them in it, where they possessed Houses and Cities that they built not, and Vineyards that they planted not, he destroying and driving out before them the heathenish inhabitants,

inhabitants, and nations that poſſeſſed it, made them Lords of it, which we hold and poſſeſs at this day, and have done ever ſince by that tenure of the gift of God.

45 All which benefits the Lord beſtowed upon them to the end he might win their love, gain their hearts, and engage them in dutifull and obedient walking towards him, according to thoſe laws and commandments which he had given them, eſpecially to be obſerved in this very land, for as they were his ſpeciall people, ſo he choſe this for the place of his ſpeciall worſhip before all the world, and to that end gave it them. Be you therefore for your parts now and hereafter, O ye Iſraelites, mindfull of theſe his mercies to praiſe him for them, and of your duties, to walk worthy of them.

45 That they might obſerve his ſtatutes, & keep his laws. Praiſe ye the Lord.

The cvi. PSALM.

In ſome great and generall affliction and diſperſion of the Jewiſh nation, probably that under Antiochus. The Pſalmiſt exhorts, for all that, the Iſraelites to believe in and praiſe the Lord for his goodneſs of old to that nation, and which remains in him ſtill to it, if they walk holily. He confeſſeth God juſt in puniſhing as well them as their forefathers for their ſins, and prayes, that he will hold on in the viciſſitude of his mercies, and deliverances as well as of his puniſhments. Confeſſeth that they have alwayes been ſhamefull ſinners, and great provokers of him from Egypt all along, throughout the wilderneſs, as alſo in Canaan it ſelf, nevertheleſs he let them periſh, though often made them ſmart as they well deſerved, his covenant and mercy were ever prevailing motives, and ſo prayes they may be ſtill to effect their preſent deliverance and reſtauration: and promiſes thanks and praiſe for it, exhorting all Gods people in what ever condition, alwayes to give the Lord his,

his due praise by remembring his past, and believing his future and infallible grace and goodness to his Church.

PRaise ye the Lord, O give thanks unto the Lord, for he is good, for his mercy endureth for ever.

1 LEt not our sins and misdeservings though they have been great, and our sufferings for them manifold, any whit detract from what is due to God of praise and thanks, for those great and gracious mercies which he hath expressed to, and bestowed on us his people in the dayes of old, and that goodness that still remains with him in our behalves as bad as we are, by virtue of his covenant, which makes, that neither his mercies shall determine, nor we be destroyed, but that we shall ever reap the benefit of his gracious ingagement, till all be fulfilled that is promised concerning us and his Church to the end of the world.

2 Who can utter the mighty acts of the Lord, who can shew forth all his praise?

2 Who is able to tell what wonderfull things the Lord hath done, and what Almighty power he hath shewed in his Churches behalf, since he was first pleased to select and own a people for himself out of the rest of the world, no tongue can reckon his praiseworthy mercies and miracles since then?

3 Blessed are they that keep judgement: and he that doth righteousness at all times.

3 And as God hath been, so he will never fail to be, they that be faithfull to him he will be so to them, so that who ever they are that in conscience to God walk closely to the rules of Justice and Pietie prescribed by him, to do thereafter, and what man soever makes it his constant course to do righteously, without being drawn or tempted into wayes of impiety and iniquity, that man or nation of men shall be blessed of God.

4 Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation.

4 Lord, order my wayes so as that I may share in that blessing, bless me with the sight and sense of thy gracious favour towards me, such as thou beareſt

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unto thoſe that are thy choſen people and faithfull obedient ſervants. Let me, O Lord have the comfortable inward feeling and aſſurance of thy ſaving grace, and good will towards me freely beſtowed, let it often affect my heart, as ſo many ſweet viſits and gracious Meſſages ſent from God into it.

5 That I may enjoy the happineſs appropriated to thy choſen, and rejoyce with thoſe ſaving joyes, thy faithfull and adopted ones are and ſhall be made partakers of, whereof the often deliverances and manifold joyfull preſervations of this nation of thine, ſometimes from fears of imminent deſtruction, and ſometimes from under reall imbondagements, hath been lively figures; that I may boaſt of thee and mine intereſt in thee ſuch as all thy people have, and we though unworthy have found it ſo.

5 That I may ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy nation: that I may glory with thine inheritance.

6 For notwithſtanding all our priviledges and ſpeciall favours, which thou haſt ſhewed us from time to to time, both we and our forefathers have ill requited thee, being rebellious, ungratefull, and very perverſe.

6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers made not application and benefit of thoſe admirable Miracles thou for their ſakes wrought in Egypt, to the ends thou didſt them, for the ſtrengthening of their faith in thee, and the aſſuring of thy love to them, they had but carnall conſiderations of them, valued them as tranſient things without any reſult or improvement either of thee to them, or of themſelves to thee thereby, ſupinely forgot them, even all thoſe many miraculous wonders thou ſhewedſt upon the Egyptians in mercy to them, whereby thou ſo powerfully compaſſed their deliverance,

7 Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the ſea, even at the red ſea.

ance, for so soon as ever thou broughtest them out of Egypt, the very next triall thou madest of them at the red sea (that remarkable place where thou didst so wonderfully preserve them) they instead of addressing themselves in humble and thankfull sort to seek deliverance from thee, of whose power they had had such foregoing immediate experiments, fell into misbelief, hard and unworthy thoughts of thee and thy servant Moses, even for their very deliverance out of Egypt, as if thou hadst done all for them to no other end, but to bring them thither to be destroyed.

8 Nevertheless, he saved them for his names sake: that he might make his mighty power to be known.

8 Notwithstanding their unthankfull provocations, yet would he not take vengeance on them, nor let those enemies triumph in their destruction, from under whose power he had newly delivered them, but for the honour of his own name that was named upon them, they being now noted more than ever for his peculiar people, and for the further glorifying of his power and grace in their behalves he brought them safe out of that inextricable strait by an Almighty hand, for ever to be had in thankfull remembrance.

9 He rebuked the red sea also; and it was dried up: so he led them through the depths as through the wilderness.

9 For rather than he would there let them perish, and dishonour himself, though they deserved it, he wrought a Miracle beyond any the rest, contrary to the course of nature commanded the very Sea to give place, and divide it self to make them way, and for all its propensity to return into its course, God conjured it to abide as a Wall on their right hand and on their left; which it did, and could do no other untill they were quite passed through the bottom of it upon the dry land, as

if it had been part of that Wilderneſs which afterward they travelled.

10 And thus with infinite long ſuffering and glorious power did he ſave them, becauſe they were his choſen people, out of the hands of Pharaoh that perfect enemy of theirs, that purſued them with a deadly deſign, either to have reduced them into bondage, or ſlain them all upon the place.

10 And he ſaved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 And theſe waters that thus gave way to preſerve our fathers, ſo ſoon as they were all paſſed over, and God had revoked his word of command, they preſently returned into their Chanell, and cloſed again upon the whole Hoſt of the Egyptians, all which were drowned therewith, ſo that not a man of them eſcaped.

11 And the waters covered their enemies, there was not one of them left.

12 The gladſomneſs of that deliverance by ſuch a Miracle, made them for all their hard hearts at preſent, whileſt the ſenſe and memory of it was warm (which laſted but a while) to credit what God ſpake by Moſes touching his good will to them, and his ſafe and certain bringing them into the land of promiſe, and for a flaſh, they were as full of faith as a bladder full of wind, and ſang the praiſe of his rich mercy, goodneſs and power manifeſted in that their ſo late and great ſalvation, with abundance of joy and delight in God.

12 Then believed they his words, they ſang his praiſe.

13 But alas, neither this faith nor praiſe was out of any well grounded principle towards God, but out of the preſent ſenſe which ſelf-love had of the preſent good-turn he did them, for they had not travelled above three dayes from the red-ſea to the waters of Pharaoh, but there they were at oldward,

13 They ſoon forgat his works, they waited not for his counſell.

old ward, falling into unbelief and diſcontent againſt God and Moſes, and forgat all that was paſt, as if it had never been, even all thoſe wonders within and without Egypt that God wrought for them, to have gained their hearts to believe in him, and relie on him, but it would not be, all was one, they were in cold bloud, the ſelfſame men at one time as at another whenſoever God tried them, and would never in an humble gratuitous belief of him make their addreſſes to him, and enquire of him in this or that ſtrait, but ſtreight-way fell foul, ready to flie in Moſes his face, and conſequently in Gods, ſo ſoon as ever they at any time ſuffered, they had not patience nor piety in the faith of his former tranſactions, which they had experimentally ſeen managed to the beſt of advantage and opportunity, to wait upon ſuch his wiſe and ſeaſonable diſpenſations, as might accordingly in the iſſue ſtill moſt evince his glory, and conduce to their ſpirituall benefit and edification, as his precedent acts had done.

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

14 But they were a carnall-minded people, nothing ſpiritualized nor bettered towards God by all he did for them, but made their belly their God, ſettting light by Angels food, for they ſaw nothing Angelicall or Divine in it being mere ſenſualiſts, inordinately luſting after belly-chear, and variety of *acates*, in the very Wilderneſs where they ſaw and knew that by courſe of nature nothing could be had, they muſt either be ſupernaturally maintained or ſtarve, yet in that barren place where God notwithſtanding had

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ſo long and often miraculouſly ſupplied them with all needfull things, they were not therewith content, but murmured for ſuperfluities, queſtioning the power and not ſubmitting to the will of God, as if what they wanted, and had not as they deſired, was becauſe he had not power to give it them.

15 But the Lord to vindicate his power which they had impeached, ſaying, *who ſhall give us fleſh to eat, or, can God furniſh a Table in the Wilderneſs?* and to let them ſee the unprofitableneſs of creature-contentment though in never ſo great abundance, if not ſanctified by the word of God and prayer, ſent them their deſire, even plenty of Quails-fleſh to their bread, but they had better have been without it, than to have had it given them in anger accompanied with judgement, as it was, not onely bodily, ſo many periſhing at Kibroth Hataavah with meat in their mouthes, and ſo deſtroying inſtead of nouriſhing them, for being obtained; but not in Gods way, though it was his gift, yet it wanted his grace, was empty of bleſſing, being no act of favour, and therefore pleaſed the ſenſe but edified not the ſoul, the proper tendency of all he beſtowes, and the beſt effect even of temporall benefits, which elſe are a ſhell without a kernell, bleſſings accurſed, and ſo was this to them, feeding on it a moneth together gluttonouſly without fear or ſpirituall deſcerning, till at laſt it wrought their overthrow by ſurfetting, inſtead of nouriſhing, for God gave them up to wear it as they won it, ſpend it as they got it to wit, luſtfully, which exceſs and carnall mindedneſs he ſeverely plagued both in body and ſoul.

15 And he gave them their requeſt, but ſent leanneſs into their ſoul.

16 They gave themſelves up to ſtudied-provoca-

16 They envied Moſes alſo in the

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tions, not onely murmuring upon emergenteaſes, but by combination conſpiring among themſelves againſt Moſes and Aaron thoſe approved holy men, and ſpeciall ſervants of the Lord, one whereof, to wit Aaron was his declared High-Prieſt officiating in ſpeciall before him for their good, in expiating their ſins, and diverting (Chriſt-like) Gods judgements, yet no relation of them to God, nor of advantage to themſelves could perſwade, but theſe men whom God had ſubſtituted in thoſe places of conduct and Prieſt-hood, and ſet ſo many ſeals upon, muſt at their pleaſure be removed, ſuſpected after ſo long experience to be Impoſtors, and another government and Preiſt-hood, agitated by other men, muſt be erected, and this which God had ordained, demoliſhed.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.

17 And it is never to be forgotten, what fearfull vengeance God executed upon the chief ringleaders of that conſpiracy, and with what a fearfull death he viſited them, cauſing the earth to open and ſwallow up Korah, Dathan, and Abiram, thoſe chieftains with all that belonged to them, and to cloſe upon them in the ſight, and to the amazement of all Iſrael, ſo that with a fearfull cry, they being yet alive, went down into the grave by Gods extraordinary judgement, like as men do that being dead are by courſe of nature buried.

18 And a fire was kindled in their company, the flame burnt up the wicked.

18 Beſides which, there came out a fire from the Lord, that wonderfully and dreadfully conſumed the two hundred and fifty men that offered incenſe, chief Partizans with Korah and his complices in this wicked combination.

19 They made a calfe in Horeb, and worſhipped the molten image.

19 Alſo that ſhamefull apoſtacy of theirs, that after they had been witneſſes of ſo much power in ſo many

many miracles, and upon mount Sinai had ſeen ſuch evident tokens of an unexpreſſible God, yet that then immediately upon that, in Horeb they ſhould go about (as they did) to repreſent him in the ſimilitude of a calfe, and think to ſerve him that made them by doing honour to it, that they themſelves had newly made.

20 And ſo they exchanged that glorious priviledge they had above all the world, in worſhipping the onely true and living God, the Honour of Iſrael, into the ſordidneſs of baſe bruitiſh Idolatry, heathen-like worſhipping, for the Creatour of heaven and earth, a creature, and that none of Gods neither, but their own, even the ſenceleſs ſimilitude of a living ox, the higheſt perfection and chiefeſt good of which imaginary deity, is but to maintain alive a ſenſitive ſoul one degree above vegetives, the graſs it feeds on, which both man and beaſt tread under their feet.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 And this muſt be their God that brought them out of Egypt, forgetting him that did ſo indeed, that ſo mightily ſaved them, and delivered them from thence, which was the Lord Almighty, as his works right well made manifeſt, which he wrought there for them.

21 They forgat God their ſaviour which had done great things in Egypt.

22 In that land of their enemies the poſterity of Cham the accurſed, whom the Lord ſo extraordinarily plagued for their ſakes, as alſo after at the red ſea, when he compleated their deliverance by the Egyptians fearfull end, and ſudden deſtruction of their whole hoſt.

22 Wonderous works in the land of Ham, and terrible things by the red ſea.

23 This ſtupid ſordidneſs and ungratefull mindleſneſs made the Lord exceeding wroth, inſomuch

23 Therefore he ſaid that he would deſtroy them, had not Moſes

his choſen ſtood before him in the breach: to turn away his wrath, leaſt he ſhould deſtroy them.

much as he would have bribed Moſes by promiſe of raiſing himſelf a people out of his loines, to have let him deſtroyed them that had ſo miſhapen him, and ſhamefully denudated themſelves, but Moſes choſen to repreſent Chriſt in the conduct and Mediatorſhip of his people, by an effectuall interceſſion prevailed to ſtay his hand when he was ready to ſtrike, and to beg their pardon, at leaſt their reprieve, ſo that God was intreated by him, and did at that time ſpare them for his ſake.

24 Yea, they deſpiſed the pleaſant land: they believed not his word.

24 And as if all the way had been too little from Egypt to Canaan to provoke God, they to approve themſelves no changelings, when they arrived at the skirts of the promiſed land, and were to take poſſeſſion, fell a mutining againſt God as a deluder of them, vilifying Canaan that Type of heaven, and heaven on earth, where God had choſen to fix his gracious preſence, and to be worſhipped there of all the places in the world, and of them before all other people, and had promiſed him in that place ſo many bleſſings both ſpirituall and temporall, and which it ſelf was a good land and ſo reported by the faithfull ſpies, though miſrelated of the reſt, which ſpread like a Gangreen among that corrupt multitude, crediting their falſe Alarm of the penury of the land, and their impoſſibility to maſter it, for all that God had ſaid to the contrary of the one, and promiſed concerning the other.

25 But murmured in their tents, and hearkened not unto the voice of the Lord.

25 And murmured againſt God and Moſes, Caleb, and Joſua, weeping and mourning for their miſfortune in leaving Egypt, and being beguiled with fair promiſes of juſt nothing, for no better eſteem had they of Canaan, neither believing it worth the fighting

fighting for, nor possible to be gained, and therefore sate discontented in their Tents, and would never attempt it, for all that either Gods promises and miracles, (which as signs and previous pledges spake unto them;) or that Moses, and those faithful spies his servants said to the contrarie in way of incouragement, could do.

26, 27 Whereupon the Lord was so enraged, that he was even as it were fetching his full blow at them to have destroyed them root and branch, from ever being a people more, in the wilderness where they had so extreamly misbelieved, tempted, and provoked him so many several times against the clear light of so many wonderful and gracious miracles, and utterly to disinherit them Canaan, offering to make Moses a greater and mightier nation, and to scatter them like vagabonds, and for bondmen amongst those heathenish borderers, and to let them kill and conquer them at their pleasure; but for Moses, who prevailed now also with God, to spare their lives and mitigate his displeasure.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness.

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 After all this in stead of repenting and confessing their sins, they continue and increase their provocations, divorcing themselves from God and his worship, and took them another husband, even the abomination of the heathen, turned worshippers of Baal-peor the Idol of the Moabites, first committing carnal fornication with the daughters of Moab, and then at their perswasion spiritual whoredom with their Idol, imitating their manners throughout, for in stead of eating the sacrifices offered to the living God as they were wont, they gave themselves to sacrifice, and to feast with the sacrifices o that senseless liveless

28 They joyned themselves also unto Baal-peor, and ate the sacrifices of the dead.

Idol, as the Moabites did, and in all points turned perfect Idolaters like them.

29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.

29 Thus from time to time and especially at this time by this grand apostacie worshipping other Gods of their own chusing, and rejecting him that had chosen them, did they extreamly provoke him to anger, insomuch as he sent a sore destroying plague among them that soon dispatched twenty four thousand of that rebellious Idolatrous crew, it cost so many of them their lives before it ceased.

30 Then stood up Phinehas, and executed judgement: and so the plague was stayed.

30 But the Lord would not destroy them all, therefore so soon as Phinehas grand-child to Aaron had in zeal to God, in the face of the congregation executed justice upon Zimri a man of Israel, and Cozbi a Midianitish woman, by running them both through with a javelin in the act of uncleanness, the Lord upon that stayed the plague that it went no further.

31 And that was counted unto him for righteousness, unto all generations for evermore.

31 Which act of zeal and justice was by God graciously accepted as a price of singular service, and well rewarded with the covenant of the everlasting Priesthood to him and his seed, perpetuated in Jesus Christ himself the son of God, the atonement-maker and appeaser of his fathers wrath.

32 They angred him also at the waters of strife, so that it went ill with Moses for their sakes.

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

32, 33 Also at Meribah, those waters of strife where the children of Israel our predecessours chode with Moses, and consequently strove with the Lord, whereat he was angrie; yet made not the least semblance of it to Moses as at other times in like provocations, but without once mentioning their sin or his displeasure, bid Moses not smite the rock, for the Lord who hath mercie on whom and when he will have mercie, was then at that time purposed

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to ſhew no ſigns of bitterneſs by word or deed, but with an abſolute preterition to ſanctifie himſelf amongſt them, and magnifie his patience and free grace even after ſo many apoſtacies, and therefore though he bid Moſes take the rod, yet but ſpeak to the rock, ſending that meek man upon as meek an errand, but he contrarie to his nature and office of Mediatour, and to God his preſent frame and diſpoſition, being himſelf in paſſion, rendred God ſo, and in diffidence of his grace miſcarried in his meſſage, and miſrepreſented him, angerly ſmiting the rock and that twice, in ſtead of but onely giving the word of command to it, as God bad him, and alſo falling fowl upon the people, having no ſuch commiſſion, with imbittered tearms, diſtruſtful interrogations, and miſimplications, in ſtead of declaring to the glorie of God his admirable grace and patience, that without uttering an angrie word, ſent him to command the rock to give them and their cattel water. So that God was now diſpleaſed at Moſes, (whom they had cauſed to miſcarrie) ſo far as to diſcharge him from conducting the people into the land of promiſe.

34 Nor yet when God had brought them into Canaan were they better minded, but ſtill followed their own inventions in ſtead of his commandments, and therefore did not execute Gods juſt indignation and judgements upon thoſe ſinful heatheniſh nations, the inhabitants, whoſe ſins were then ripe, and of whom the Lord would have had the land wholly purged, that it might be pure and compleatly conſecrated to him, (as are his regenerate people,

34 They did not deſtroy the nations, concerning whom the Lord commanded them.

his Church, that land of uprightneſs) and ſo they rendred free to ſerve him there, from their temptations to the contrarie.

35 But were mingled among the heathen, and learned their works.
36 And they ſerved their idols: which were a ſnare unto them.

35, 36 But by a fooliſh ſinful pietie together with a ſpirit of contradiction they ſpared them, made compacts, yea, marriages with them, and ſo lived neighbour-like with thoſe whom God hated to the death, and commanded them to do ſo, to figure out, that mortal and irreconcileable enmitie that the regenerate part ought to maintain againſt the remainder of corruption in the people of God; And what followed of this their indulgence? why, their own corrupting with their heatheniſh manners and worſhip, and conſequently Gods alienation and their undoing. For they degenerated thereby ſo far as to forſake the true God of whom they had had experience, and worſhipped the idols of thoſe heatheniſh nations, with whom they cohabited and mixed themſelves; as God foretold them ſo it fell out, that if they did not root out the people, they would be caught in thoſe Idolatrous traps and ſo incur the vengeance and wrath of God, and ſo they did.

37 Yea, they ſacrificed their ſons and their daughters unto devils.

37 Yea, they proceeded ſo far as to worſhip ſtrange unheard of idols, indeed devils, (for they that worſhip not God, worſhip him,) and after as ſtrange a manner; moſt barbarouſly quite contrarie to the Law, either of God or nature, offering their own very children in ſacrifice to thoſe idol devils, and made their ſons and daughters paſs through the fire to Molech, the abomination of the Ammonites.

38 And ſhed innocent bloud, even the bloud of their ſons and their daughters, whom they ſacrificed

38 And ſo made that land which God allotted for to be a type of heaven, and ſanctified to himſelf out of all the earth, an *Aceldama*, defiling it with moſt unnatural

natural parricide, ſhedding the bloud of poor innocent infants, even their own very children, whom in ſtead of bringing them up in the knowledge of God, and dedicating them to him, they, as if he had had no title to them, offered them in ſacrifice to the idols of that countrey, whereas they ſhould have deſtroyed both them and their gods, that it might have been a pure place for the holy God to have reſided in, but they polluted it more than ever with the murderous bloudſhed of their children, his choſen.

unto the idols of Canaan: and the land was polluted with bloud.

39 Thus in ſtead of being a people holy to the Lord, they became abominable in his ſight, as bad as the heathen themſelves, and worſe by forſaking the Commandments and ſervice of God, yea, that conjugal union that was betwixt God and them, by mutual choice and covenant, in ſtead thereof doing what ever their own corrupt minds ſuggeſted, walking by no rule but the dictates of their own deceived hearts, which led them to commit all manner of folly with all ſorts of idols.

39 Thus were they defiled with their own works; and went a whoring with their own inventions.

40 The jealous God could not ſee himſelf thus diſhonored by a diſloyal people and not be angrie, wherefore he gave way to his wrath to wax hot againſt them; and though he had choſen them with a purpoſe to ſet his delight upon them, yet now his mind was changed, and he lothed them as much as ever he had loved them.

40 Therefore was the wrath of the Lord kindled againſt his people: inſomuch as he abhorred his own inheritance.

41 And in ſtead of ſubduing their enemies under them, he ſubjugated them to their enemies, even the heathen, thoſe whoſe countrey they poſſeſſed, who therefore hated them, thoſe did he make to have dominion and Lordſhip over them.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Thoſe mortal enemies of theirs tirannized over

42 Their enemies alſo oppreſſed them,

& they were brought into ſubjection under their hand.

them, they being tributaries and in vile vaſſalage to the nations that they themſelves had in part, and ſhould in whole have ſubdued, but that their ſins turned the ſcales.

43 Many times did he deliver them, but they provoked him with their counſel, and were brought low for their iniquitie.

43 Nor did he quite caſt them off, but had ſtill an affection towards them, and ever and anon took pitie on them, and delivered them, by ſuch men and means as he appointed, out of their thraldom and vaſſalage, but nothing would ſerve to reclaim them; when they were out of miſerie they again fell to their apoſtacie, with deliberate and voluntarie election deſerting God and his worſhip, whom therefore ſtill he corrected as they back-ſlided, and made them ſtoop to their enemies that would not ſtoop to him.

44 Nevertheleſs, he regarded their affliction when he heard their crie.

44 Nevertheleſs his compaſſion was ſuch towards them, that whenſoever in their affliction they cried to him, and owned him for their God, whom out of it they would not, he would ſtill hear them and grant them deliverance out of their miſerie.

45 And he remembred for them his Covenant, and repented according to the multitude of his mercies.

45 For the Lord was ſtill mindful of his Covenant, to do them good becauſe of it, though they of themſelves were ſo exceeding ill deſerving, and having choſen them for his people he could not quite reject them, but though their provocations were endleſs, and he made them ſmart for them, yet their afflictions no ſooner appeared to have wrought ſome change in them for the better but ſtraightway he changed towards them, pardoning their ſin and removing their puniſhment, becauſe his mercies were like himſelf infinite.

46 He made them alſo to be pitied of all thoſe that carried them captives.

46 Nay, the Lord was ſo tender towards them as to over-rule the hard hearts of their imperious enemies to ſhew them favour that of themſelves hated them to

the

the death, death, insomuch as they were highly advanced under some, and strangly discharged and set at libertie by others that led them captive.

47 O Lord, as we remember thy mercies of old, so be thou pleased to do so too, act for us now as then, save us out of this trouble and gather us again out of this dispersion from among the heathen, into a communitie; settle us in our proper inheritance and thine, there to return thee thanks as our fore-fathers were wont to do in all such cases, and magnifie thy power, in the praiseful acknowledgement whereof, as also of thy grace and goodness towards us thy people, thou thereby wilt give us infinite cause to rejoyce and glorie.

47 Save us, O Lord, our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 And how ever we smart deservedly for our sins, yet let the Lord be glorified. Let us not forget his surpassing mercies to this nation; but bless him, that whatever our demerits have been, yet hath ever approved himself like himself faithful and gracious, and so will ever be to his people, who ought therefore in the memorie of past, and the faith of future mercies, to bless him for it whilest the world endures, and to this let all Israel subscribe and consent, one and other, for it is their dutie and the Lords due from them. Therefore fail not on your part, let nothing discourage you from thus praising the Lord, and mark the issue.

48 Blessed be the Lord God of Israel from everlasting to everlasting: let all the people say, Amen. Praise ye the Lord.

The cvii. Psalm.

The Psalmist publisheth the Lords goodness, and stirs up his Israel both in letter and spirit to be thankful for it, so many waves extended to them in all dispensations of what nature soever. Yea, all afflicted ones whom though in justice

juſtice God puniſh for their ſins, yet he ſpares them when they crie unto him; for mens folly enforceth God in goodneſs aſwel as in juſtice, to teach them wiſdom by chaſtiſement, which ſo ſoon as they have learned they are releaſed, which providences and diſpenſations the Pſalmiſt would not have lightly over-looked, but ſolemnly acknowledged, together with thoſe admirable ſea-providences in preſerving and delivering men out of the jaws of death, that King of fears; as alſo his juſt and powerful tranſmutations in nature, upon the land aſwel as at ſea, and the righteous and gracious government he exerciſeth upon the oppreſſor and oppreſſed reſpectively, which to the godly-wiſe ought to be great rejoycing, to ſee ſuch love in ſuch providence.

1 O Give thanks unto the Lord, for he is good: for his mercie endureth for ever.

1 LEt us give God his due praiſe and thanks for all thoſe great and gracious mercies which he hath expreſſed to, and beſtowed on us his people, and that goodneſs that ſtill remains with him in our behalfs by vertue of his Covenant, which makes that his mercie ſhall not determine, but that we ſhall reap the benefit of his gracious engagement, till all be fulfilled that is promiſed concerning his people to the end of the world.

2 Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hands of the enemy:

2 Let us and all the redeemed of the Lord to the worlds end ſpeak forth our and their praiſe-worthy experinces, of God his goodneſs and mercie, whom he hath mightily reſcued from under the cruel captivitie of our deadly enemies, whether temporal or ſpiritual, Pharaoh or the devil, by Chriſt or Moſes.

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

3 And whom he hath choſen from among the confuſed heap of mankind to be peculiarly his, and gathered far and near his elect from out all places on earth to inhabit heaven, as he did us his Iſrael firſt out of Meſopotamia, whence Abraham and his family was called, and after that out of Egypt to be poſſeſſors of Canaan.

4 They wandered in the wilderneſs in a ſolitarie way, they

4 In paſſage whereunto they had many a wearie ſtep in a deſert wilderneſs, as the godly muſt exſpect

in

in their pilgrimage here, and during all that time had no ſetled habitation, but ſought one to come, as the faithful muſt do, who like ſtrangers and way-faring men here on earth live upon the promiſe and expectation of heaven hereafter.

found no Citie to dwell in.

5 All that while having nothing to ſuſtain them, neither bread nor water, but what providence (and that extraordinarie) adminiſtred to them, which did ſupply them, but not till God had tried and humbled them with the want, (yea, very great want) even of needful and eſſential accommodations, as ſpiritually he orders his Church and choſen people during this their peregrination.

5 Hungrie and thirſtie, their ſoul fainted in them.

6 When they were neceſſitated and ſaw that by no ordinarie courſe of nature, nor no humane help they could be ſupplied, they cried to the Lord for what they lacked, and he never failed them when they did ſo, but ſuper-naturally ſupplied to them, both bread and water, and protection too when their neceſſitie required it; and that Moſes faithfully craved it for them, as ſpiritually he provides for and ſuſtains his Church, when their ſoul-neceſſities ſends them, and Chriſts interceſſion recommends them to him.

6 Then they cried unto the Lord in their trouble, and he delivered them out of their diſtreſſes.

7 And he guided them by his own ſpecial conduct with a viſible pillar of cloud and fire, continually protecting and directing them the way that was moſt for his glorie and their good, though to their carnal eyes leaſt ſeeming ſo, towards the land of Canaan there to ſettle them in tranquillity, and reſt and poſſeſs them of Towns and Cities ready built and provided to their hands; like care to which he takes for his Church ſpiritual, affording them inviſible conduct all along this life in the manifold windings and turnings thereof, which

7 And he led them forth by the right way, that they might go to a Citie of habitation.

which is the beſt, though ſeemingly not the neareſt way to heaven where they ſhall enter into their reſt, and be everlaſting inhabitants of the new Jeruſalem, the Citie which hath foundations, whoſe builder and maker is God, purchaſed and prepared for them by Chriſt.

8 Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.

8 Oh that all men that every where participate of the goodneſs of God, ſome more ſome leſs, ſome in one kind ſome in another would make anſwerable returns to him, and take faithful notice of his admirable works of providence principally to his Church, but generally to all, to praiſe him for them and acknowledge his grace and goodneſs in them.

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

9 For its he that fills the hearts of men with food and gladneſs, and the ſouls of penitents that hunger and thirſt after righteouſneſs with enough of it.

10 Such as ſit in darkneſs and in the ſhadow of death, being bound in affliction and iron.

10 Such as either in bodie or ſoul are in a comfortleſs condition, and have the ſentence of death really, or in their own ſenſe and apprehenſion, paſt upon them, and are detained in outward bonds, or trouble of ſpirit, or both.

11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt high.

11 Becauſe they have ſinned againſt the Law of God written in their hearts, or the word of God written in the Scriptures, and refuſed to be ruled by his reaſon, who as he is the Lord of all things, ought alſo to be theirs, and they obedient to his dictates.

12 Therefore he brought down their heart with labour, they fell down and there was none to help.

12 Therefore did the Lord and doth ſtill upon occaſion ſo load them with outward or inward ſorrows, either by enemies, croſs accidents, or deſertions, that they are made glad to confeſs their folly, and to humble themſelves before the Lord, (whom they before ſet light by) when they find themſelves help-

helpleſs in any other way, than by the powerful hand or free grace of God.

13 Then they uſed and are wont to make their addreſſes to God in ſuch inextricable extremities, and he both hath done and of mercie will ſtill in ſuch caſes, when their troubles have wrought ſo good effect, hear the cries of afflicted ſuppliants, to eaſe and deliver them.

13 Then they cried unto the Lord in their trouble, and he ſaved them out of their diſtreſſes.

14 Out of that diſconſolate condition whereinto he caſt them for their rebellions, that he might humble them, and then be gracious to them.

14 He brought them out of darkneſs and the ſhadow of death, and brake their bands in ſunder.

15 (Oh that all men that every where participate of the goodneſs of God would make anſwerable returns to him, and take faithful notice of his admirable works of providence, principally to his Church, but generally to all, to praiſe him for them and acknowledge his grace and goodneſs in them.)

15 Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.

16 For in ſuch caſes when and where the afflicted have turned to the Lord by ſorrow for their ſin, and ſtrong cryes after mercie, what infinite difficulties hath he broken through and removed? and his power and providence is the ſame for ever to extricate and give relaxation to ſuch afflicted ones, all ages have made this manifeſt.

16 For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

17 Men void of the fear of the Lord which onely is true wiſdom, or that have it, yet fooliſhly by temptation or negligence deviate from it, and to gratifie their luſts by impiety or iniquitie diſpleaſe the Lord, theſe thereby bring evil upon themſelves.

17 Fools, becauſe of their tranſgreſſions, and becauſe of their iniquities, are afflicted.

18 God ſo ſeverely chaſtizing their ſins with inward

18 Their ſoul abhorreth all manner of

or

meat, and they draw near unto the gates of death.

or outward pains in bodie or mind, that they are brought to that pass to abhor the very sight and tast of all manner of meat which should sustain nature, and are brought in all mens seeming to deaths door.

19 Then they crie unto the Lord in their trouble, he saveth them out of their distresses.

19 Then they use to make their addresses to God in such inextricable extreamities, and he both hath done, and of mercie will still, in such cases, when their troubles have wrought so good effect, hear the cries of afflicted suppliants to ease and deliver them.

20 He sent his word, and healed them, and delivered them from their destruction.

20 For so soon as his rod drives them to him, he cannot but (as he was wont) compassionate them, and therefore as by his command the affliction (whatever it be) befel them, so also at his word they are cured how deadly soever the disease be, his command is enough to restore them to life and liberty.

21 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

21 Oh that all men that every where participate the goodness of God, would make answerable returns to him, and take faithful notice of his admirable works of providence, principally to his Church, but generally to all, to praise him for them, and acknowledge his grace and goodness in them.

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoycing.

22 That men would note the works of God, and be so sensible of his benefits, especially his own select people, as to be thankful for them both inwardly in heart, and outwardly also celebrate them with sacrifices according to the rule in such cases, and with joyful hearts joyn in the memorizing and magnifying of his works of power and grace at his sanctuarie.

23 They that go down to the sea in ships, that do business in great waters.

23 Sea-men and merchants that trade in forreign Countreys and commodities, and so are necessitated to venture themselves in the deep and main Ocean

and

and are expoſed far from land among the ſtorms and ſurges incident to great waters, in unſteady ſhips.

24, 25 Theſe have dayly and viſibly experience of the power of God raiſing the winds, and by them cauſing terrible ſtorms and tempeſts that ſwell the ſeas with mountainous waves.

24 Theſe ſee the works of the Lord, and his wonders in the deep.

25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.

26 That hoiſe the veſſel they ſail in, in an inſtant as high as the clouds, ſo that the face of the waters under them ſhew like a valley from an hill, and on a ſudden they deſcend again as low as before, they were high viewing the waves pendent over their heads as if the whole Ocean would overwhelm the ſhip, whereat their hearts ſo miſgive, that every moment they expect death, which ſeems inevitable.

26 They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble.

27 Thus they continue toſſed and tumbled hither and thither at the pleaſure of the waves, the ſhip not being able to keep any courſe, reeling firſt on this ſide and then on that as the winds blow, or the waves beat upon it, like a man that is drunk, nor know they how in the world to help or ſave themſelves, but give all for loſt both the ſhip and all that is in her, their fears ſo amazing them that they can exerciſe neither Art nor ſtrength, nor if they could, would it avail in ſuch concuſſions of winds and waves.

27 They reel to and fro, and ſtagger like a drunken man, and are at their wits end.

28, 29 Then in ſelf-deſpair, when all creature-hopes are at an end, they uſually apply themſelves to God (ſeldom before,) and then he lets them ſee his power in their weakneſs, and that their extremity is his opportunity, maketh the ſtorm a calm, and quickly reduceth their fears and the ſeas outrages to a peaceable period.

28 Then they crie unto the Lord in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then they are as much overcome with joy as before with fear, when their lives are as it were reſtored,

30 Then are they glad becauſe they be quiet, ſo he bringeth

them unto their desired haven.

stored, and their troubles removed, thus the Lord is gracious to them, and brings them that ere while valued not their lives and lading at any thing, safely to land in the port they so often prayed to be in, when they were ready every foot to sink.

31 Oh that men would praise the Lord for his goodness, and for his wonderfull works to the children of men.

31 O that all men, that every where participate of the goodness of God, would make answerable returns to him, and take faithful notice of his admirable works of providence, principally to his Church, but generally to all, to praise him for them, and acknowledge his grace and goodness in them.

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

32 Let such mercies be every where memorized, and in all companies praise-fully related, whether in congregations ecclesiastical those solemn meetings of his people in the sanctuarie; or civil, in juridical and magistratical conventions of Rulers and Governours, that all may hear and fear, and praise the Lord Almighty.

33 He turneth rivers into a wilderness, and the water-springs into drie ground.

33 We see what alterations and changes in nature are wrought in many places of the world, how he dries up rivers, and causeth drought where before was plenty of water.

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

34 How for the sins of the inhabitants and abuse of his mercies, he makes many a fruitful land and countrie barren and fruitless, we have known it to be true in ours, than which none was more fertil, when God blessed it, nor none more sterril, when our sins cursed it

35 He turned the wilderness into a standing water, and drie ground into water-springs.

35 And on the contrarie, when he bespeaks blessing to a place, it shall be blessed, The drie and desert places of the earth he can and does oft times make fruitful and habitable, furnishes them with springs and water courses that were like the torrid zone.

36 And there he maketh the hungrie

36 And there many times he bestowes the out-casts

of

of other nations, the poor and abject people, yea, his own perſecuted ones, cauſing them by providence there to ſet down their ſtaff to plant *colonies*, and begin a new Common-wealth in peace and quiet from their oppreſſours and contemners, and to proſper by degrees from rude beginnings and ſcattered dwellings, to cohabit in Towns and Cities.

to dwell, that they may prepare a Citie for habitation.

37 And to exerciſe husbandry, plowing and planting, fields and vine-yards and reduce them by Gods bleſſing thereupon to a yearly and orderly increaſe, like other places long inhabited.

37 And ſow the fields and plant vineyards, which may yield fruits of increaſe.

38 The Lord alſo in time by his bleſſing multiplies them (as we know he hath done us, from a very few) to a conſiderable and numerous people, and (with them) proportionably increaſeth their cattel, the whileſt they pleaſe him.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, & ſuffereth not their cattel to decreaſe.

39 But when they have forgot their low beginnings, and Gods great bleſſings, grow proud and ſenſual, practiſe wickedneſs in ſtead of honeſty and pietie, God ſoon changeth the ſcene, he that raiſeth them up quickly caſts them down, and as before he bleſſed them with freedom, and preſerved them from evil, ſo now he lets them looſe to every vexation and affliction, when they become a vexation unto him, chaſtiſing them with wars, plagues, and civil oppreſſions, that miniſheth their number, impoveriſheth their plentie, and renders their lives uncomfortable.

39 Again, they are miniſhed and brought low through oppreſſion, affliction, and ſorrow.

40 Nor doth the Lord onely afflict wicked and degenerated underlings, but Kings and Princes alſo are judged by him; If they forget their duties unto him, he makes their people do the like to them, and caſts their honour in the duſt at home and abroad, rendring them ſcornful and contemptible, and intricates them into

40 He poureth contempt upon Princes, and cauſeth them to wander in the wilderneſs, where there is no way.

into such Labyrinths of troubles, that all their policie and King-craft cannot extricate them, or shew them a way out.

41 Yet setteth he the poor on high, and maketh him families like a flock.

41 And as he pulleth down unjust and wicked Princes from the top of honour and voluptuousnes into penury and disgrace, so on the other hand is he as mindful to protect and deliver the poor oppressed people from under the inhumanity of such tyrants when they crie to him, and maketh them able to overtop their oppressions and oppressours, by advancing them and abasing these, blessing them with a numerous of-spring, and making them able in a state of liberty and freedom to spread forth their branches that ere-while were stocked by tyrannie and oppression, witnes our condition under, and from under Pharaoh.

42 The righteous shall see it, and rejoyce; and all iniquitie shall stop her mouth.

42 Those that have eyes in their heads, the godly-wise shall take notice of such dispensations of justice and providence, respectively to good and bad, and shall rejoyce in confidence and hope of Gods goodnes to them, and in the goodnes of their conscience and conversation towards him, when they see that God takes notice of men and their manners, and that sooner or later he will make it appear so, and as the good rejoyce to see the reins of government in Gods hand, so the wicked are sorrie for it, and down in the mouth to see they are under judicature, and not lawless as they hoped they had been.

43 Who so is wise, and will observe those things, even they shall understand the loving kindnes of the Lord.

43 Those whom God hath endowed with grace and spiritual understanding (the onely true wisdom,) and will set themselves faithfully and heedfully to consider and observe his judgements upon wicked oppressours, and his strange providences in the behalf of the innocent and humble suppliant, to deliver, bless,

and

and prosper him, as he hath done us: They shall experimentally perceive the love and tender affection the Lord bears his people that sincerely serve him, trust in him, and call upon him, and how safe and comfortable it is to do so.

The cviii. Psalm.

Psalm cviii.

A Psalm made by David, to be sung and plaid by voices and instruments.

A Song, or Psalm of David.

THis 108 Psalm is made up, or composed of the two latter parts of two foregoing Psalms. *viz.* the 57. and 60. which being joyned together upon the same, or like occasion of success and victory do here make one entire Psalm.

Therefore, for these five first verses of this Psalm, see the Paraphrase upon the five last verses. *viz.* the 7, 8, 9, 10, 11. of the 57. Psalm, theybeing the same.

And for these eight last verses of this Psalm, see the Paraphrase upon the eight last verses. *viz.* the 5, 6, 7, 8, 9, 10, 11, 12. of the 60. Psalm, they also being the same.

1 O God my heart is fixed: I will sing and give praise, even with my glorie.
2 Awake Psalterie and harp, I my self will awake early.
3 I will praise thee O Lord: among the People: and I will sing praises unto thee among the nations.
4 For thy mercie is great above the heavens: and thy truth reacheth unto the clouds.
5 Be thou exalted O God above the heavens: and thy glorie above all the earth.
6 That thy beloved may be delivered: save with thy right hand and answer me.
7 God hath spoken in his holiness: I will rejoyce, I will divide Sechem, and meet out the valley of Succoth.
8 Gilead is mine, Manasseh is mine: Ephraim also is the strength of mine head, Judah is my law-giver.
9 Moab is my wash-pot, over Edom will I cast my shoe: over Philistia will I triumph.
10 Who will bring me into the strong citie? who will lead me into Edom.
11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for vain is the help of man.
13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

The cix. Psalm.

David *doth promiscuously and prophetically in this Psalm treat of Christ and himself. And though* Saul, Doeg *and* Judas *be eminently to be understood,*

derstood, one, or all of them by the third person singular, in diverse verses; yet for most part he intends thereby his enemies in the general, as they were united in conspiracie against him, together with the nation of the Jews, embodied (as it were) in one joint combination against Christ, as appears by the third person plural, used in other verses, chieflie in the 20th, which is a summinarie, and explanatorie conclusion to his fore-going maledictions, shewing the persons he meant them to, and for what. And so passeth from his adversaries to himself, where Christ is still here and there to be taken in. Praying as their confusion, so his preservation, argued from Gods mercie, his own miserie, and the glorie that God will get, and praises that he will give thereupon.

Psalm cix.

To the chief musitian A Psalm of David.

To him that is the first and principal of all the Quire, do I David, that made this Psalm, recommend it for his care and ordering it to be sung.

1 Hold not thy peace, O God, of my praise.

1 O Lord, as I know thou art not regardless of my unjust calumniations, so I pray thee make it appear upon my calumniators; let them find thou takest notice of the wrong they do me, O God, who hath all my life long given me cause to praise thee for thy goodness, and with whom I am well accepted, though of men rejected, as the Messiah shall be.

2 For the mouth of the wicked and the mouth of the deceiptful are opened against me: they have spoken against me with a lying tongue.

2 For such as make no conscience of what they say, and that studiously abuse the ears of Saul whom they know hates me; they spare not to let flie aginst me all manner of lies and slanders, to gain them his favour, and me his dis-favour.

3 They compassed me about also with words of hatred: and fought against me without a cause.

3 They do me all the wrong they can, in word, or deed, reproching and threatening me on all hands, as if they would eat me up alive, and causelesly with open violence attempt to take away my life.

4 For my love, they are mine adversaries: but I give my self unto prayer.

5 And they have

4, 5 Nay, I did not onely walk inoffensively towards them, but did them many actual good offices, and ever expressed my self a friend to them as occasion

served,

ſerved, and the more I have endeavoured to expreſs my love and loyalty, the more I am requited with hatred and malignity, ſeeking my life that have ſaved theirs, as the Jews do Chriſts; but as he, ſo I, deſire, nor ſeek not revenge, or like for like, as to my ſelf, but refer me and my cauſe to be judged by God, upon whoſe faith and protection I caſt my ſelf, praying onely deliverance from them, and that they may be of better minds.

rewarded me evil for good: and hatred for my love.

6 But in zeal to thee, as they are enemies to thy Church and people, and fore-runners of thoſe that ſhall betray, and murther the Meſſiah, and as a Prophet and publick perſon, ſo I wiſh that their deſerts may over-take them; let them reap oppreſſion as they ſow it; let thoſe that hate and perſecute me for thy ſake, becauſe I am thy ſelect and anointed ſervant, be as the Jews and Judas ſhall for betraying and crucifying the Lord of life, how ſhall the one be captivated to the heatheniſh Roman Empire, and the other expoſed to Satan, that enemy of mankind to prevail againſt him, and deſtroy him, even with his own very hands, by making away himſelf?

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 Let them find ſuch favour as ſhall Judas at the hands of the Chief-prieſts and Elders upon his repentance, even to be judged and condemned from his own confeſſion out of his own mouth; yea, both by God and man be unpitied and unpardoned.

7 When he ſhall be judged, let him be condemned: and let his prayer become ſin.

8 Let them not live to the end of their lives, as they may be prolonged by nature, but cut ſhort their daies by ſome violent and unnatural death, ſuch as Judas ſhall die, and poſſeſs another more worthy of their place and office, as Judas his Apoſtleſhip ſhall be transferred upon Matthias, and the Jewiſh

8 Let his daies be few: and let another take his office.

priviledges translated to the Gentiles for crucifying Christ.

9 Let his children be fatherless: and his wife a widow.

9 As the sin of my persecutour, and Christs crucifiers, is communicative, and tendeth to the destruction not of me onely, but of Christ his Church and Spouse also, so let their punishment be derivative, let their wives and children become widows and fatherless by their untimely ends, pitied and relieved of none, for that they oppress, and are mercileſs to the innocent and afflicted.

10 Let his children be continual vagabonds, and beg: let them seek their bread also out of their desolate places.

10 Let my persecutours prosperity be hatefull, as shall the Jews amongst all nations; let them that have made me an exile out of my own Countrey, among the heathen Idolaters, be themselves, and their children after them, no better, but be like the wandering Jews, that when they have crucifyed the Lord of glorie, shall not be restored into Canaan as aforetime, (out of their captivities) but be continual vagabonds, a disperſed people in all countries, glad to beg an abiding place any where, being hatefull every where, and driven so from place to place, that very necessitie shall inforce them to take up, and seek relief in the most abject desolate places of the world, such as will scarce yield them to keep life and soul, and glad they may.

11 Let the extortioner catch all that he hath: and let the stranger spoil his labour.

12 Let there be none to extend mercie unto him: neither let there be any to favour his fatherless children.

11, 12 Let them become a prey to all manner of men; let the griping usurious extortioner, so entangle their estates in bonds and bils, and use upon use, that they may never be able to come out of debt, till the creditor seize on all they have, and turn them out of doors a begging; let them find no manner of mercy, but be esteemed as enemies of mankind; every where, where they are; let them

be

be made a prey, counted for intruders, and expoſed to the ſpoil and rapine of the inhabitants, and natives of all countries where they come, as a people not fit to be entertained any where into ſocietie and protection; both they and their children, though never ſo fatherleſs, and deſtitute, let them be relict and deſerted of all, according to the curſe of guiltleſs bloud, which they brought upon them and theirs; ſo let it be with them, and upon them.

13 Let my perſecutours by the ſword of thy juſtice, weilded in the hands of their enemies, be quite cut off; let them be deſtroyed root and branch, ſo that after a while, no ſucceſſion, or name of them may remain, (though in, yet) not over Iſrael, but the rule thereof be utterly and for ever trans-ferred from them to another, as ſhall befall the rebellious Jews, Chriſts perſecutours, by the Romans, no name, nor place of any ſuch nation, (once ſo famous) ſhall remain, but be quite blotted out, a *Lo-ammi* or vagabond people they ſhall be at beſt, and *Chriſtian*, written in the room of it in the next age of thy Church, which ſhall be among the Gentiles, to whom thou wilt trans-fer thy grace and favour for ever.

13 Let his poſterity be cut off, and in the generation following let their name be blotted out.

14 Let the perſiſting in theſame ſin of abrenunciation, and blaſpheming Chriſt by their ſcattered progeny, bring to remembrance the guilt of all their ſtiff-necked predeceſſours tranſgreſſions, and rebellions ever ſince they were a Church, eſpouſed to thee their Lord and husband, the puniſhment whereof was then ſparingly inflicted by thee, but now upon divorce, and putting away

14 Let the iniquity of his fathers be remembred of the Lord: and let not the ſin of his mother be blotted out.

way, let justice and judgement run down like a torrent upon them without any mixture and stop of mercie.

15 Let them be before the Lord continually: that he may cut off the memory of them, from the earth.

15 As the bloud of Christ shall alwaies appear before God, so let the sins of them do that murtherously shed it, that as they would have destroyed the Messiah, whom yet God raised again, so his vengeance may root out them, either to have no being, or to be hatefull and odious where ever they are.

16 Because that he remembered not to shew mercie: but persecuted the poor and needy man, that he might even slay the broken in heart.

16 Let such things befall mine enemies, whose mercilesness to me doth in a figure pourtray out the usage of Christ himself; for as they shew me no more mercie in miserie, but are the more cruel and pitiless, by how much I am the more miserable, and the more they see me implunged into distress, and insupportable grief of bodie and mind, by so much the more eagerly lust they after my life to take it away, thus shall it be with him, and so as aforesaid, let it be with them.

17 As he loved curling, so let it come unto him: as he delighted not in blessing so let it be far from him.

17 Let the cursed calumnies and blasphemies, of mine and his enemies, wherein they are so conversant, bring like evil upon their own heads, as they intend to others; let their curses light upon themselves that refuse salvation and blessing, and put it far from them when God graciously visites them with it, renouncing me for their King, and Christ when he comes for their Saviour.

18 As he clothed himself with cursing, like as with a garment: so let it come into his bowels like water, and like oyl into his bones.

18 Let such as take the curse, and bring the guilt of mine and Christs guiltless bloud upon themselves, have enongh for it, as they are ambitious to be known to be his crucifiers, and my persecutours, and voluntarily involve themselves into so great a sin

a ſin, and thedeadly conſequences that attend it, by acting the one, and labouring the other, ſo let it be unto them, let hardneſs of heart, blindneſs of mind, and ſeared conſciences, be the curſed product of ſuch wicked bloud-ſuckers.

19 Let the guilt and curſe they ſo ſinfully bring upon themſelves, never depart from them, but ſtick by them, and accompanie them in all places and throughout all ages.

19 Let it be unto him as the garment which covereth him; and for a girdle wherewith he is girded continually.

20 Let theſe foreſaid maledictions be the judgement and reward of mine, and my Lord Chriſts adverſaries, who can right himſelf and me, though all men joyn together to wrong us, and deviſe to take away both good name and life it ſelf, as mine enemies and his do endeavour, and ſhall in great meaſure effect; but wo be to them by whom ſuch offences do come.

20 Let this be the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul.

21 But Lord, as much as others are againſt me, and mine Anti-type, the Lord Chriſt; ſo thou that art his God and father, and in him mine, be thou as much for me and him, for thy covenant and righteouſneſs ſake, wherein and whereby thy grace and faithfulneſs is engaged to approve thy ſelf a mercifull good God, protector of the innocent, and deliverer of the oppreſſed, be thou ſo to me, let my preſervation and deliverance from mine enemies by thine Almighty power, adumbrate Chriſts powerfull reſurrection out of the grave, whence thou ſhalt raiſe him, and the Churches final deliverance out of all her terreſtial miſeries by thy mercie, both whom I perſonate.

21 But do thou for me, O God the Lord, for thy names ſake: becauſe thy mercy is good, deliver thou me.

22 Let both thy mercie, and my miſery move thee, who am low brought by reaſon of outward afflictions, &

22 For I am poor and needy: and mine heart is wounded within me.

inward fears and terrours which affect me deeply, and distress me sore, as Christ himself shall be with complicate evils, within and without, in soul and body-sufferings.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the locust.

23 My life seemeth to me by reason of mine imminent dangers that threaten death every moment, to be but as a shadow when the sun is setting, ready to extinguish, and whilest I do live, I have no setlement, but am harrowed hither and thither, from place to place, by the incessant persecutions and various contrivances of mine enemies to take away my life, even as the grashopper, that never rests in a place, but by every blast of wind is driven to and fro.

24 My knees are weak through fasting: and my flesh faileth of fatness.

24 My sorrows are so great, perils so many, and mind so restless, that through voluntarie abstinence, and involuntarie faintness, and decay of nature, I am become stomackless and strengthless, my joints enfeebled, and my flesh macerated.

25 I became also a reproach unto them: when they looked upon me, they shaked their heads.

25 And this my misery was so far from moving mercie, or pitie in my persecutours, that they rejoyced to see it, and mocked at me, yea, and at thee too for it, reviling me with taunting tearms, saying in derision, Is this the man that must be King of Israel? and in disdainfull diffidence of any such matter, wagging their heads at me, by that reproachfull gesture, scornfully concluding the contrarie, like as they shall demean themselves to Christ hanging upon the Cross, pass by him, look upon him, and in that dolorous posture afford him no other pitie then scorufull nods, and bitter mocks.

26 Help me, O Lord my God: O save me according to thy mercie.

26 I am in a condition so desperate, hopeless, and friendless, that none but thy self can or will stand me

in

in any ſtead. But though it be ſo with me, yea, if it were worſe, if worſe could be, I would not doubt either thy power, or mercie, nor ſhall the badneſs of my condition overthrow my faith of relation, but I ſtill believe thee to be as my God, in Chriſt, ſo as able and gracious to deliver me, as powerfull and faithfull to raiſe him, which I pray thee to do for thy mercies ſake in him.

27 That my wicked and ungodly enemies may by experience of thy juſt judgements upon themſelves, and evident ſignes of favour unto me, know thou haſt done it for me, becauſe none but an Almighty power and goodneſs, could have effected it, as ſhall appear to be in Chriſt his reſurrection, and Jews diſperſion.

27 That they may know, that this is thy hand: that thou Lord haſt done it.

28 Their curſed wiſhes, falſe ſlanders, and wicked devices, Lord, fruſtrate them, nay, let them bring forth quite contrary effects, the more ill they intend me, let the greater good befall me, and let the evil befall themſelves, let them do nothing that they may have cauſe to brag of in the iſſue, when they are moſt confident, let them be leaſt ſucceſsfull in what they unjuſtly attempt, but let me have cauſe to make my boaſts of thee, and rejoice, when as they hang their heads for ſorrow and ſhame,

28 Let them curſe, but bleſs thou: when they ariſe let them be aſham d: but let thy ſervant rejoice.

29 Let mine adverſaries have no cauſe of inſulting over me, but be aſhamed of all they have done, when they ſee that it is not againſt me, but thee they did it, by the event; let them ſee what a fair thread they have ſpun, that ends in nothing but ſhame and confuſion, that that is the web they have taken ſo much pains to weave for themſelves all this while.

29 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.

30 When

30 I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude.

30 When thou shalt have so done, whereof I am most sure and certain, then will I publish thy praises, and magnifie thy mercies in the sight and hearing of all thy people, by Sacrifices and Psalms.

31 For he shall stand at the right hand of the poor: to save him from those that condemn his soul.

31 For all my sad condition, and the grievous plight I am in, yet it shall appear God is not so far from me as they think for, but that he is at hand to help, when his, mine, and their time is come, spight of what they can do to hinder; and notwithstanding their confidence because of their power, and my povertie, yet he can, and will save me from those that in their own thoughts have adjudged, and concluded me to death.

The cx. Psalm.

David *that Kingly Prophet, and sweet singer, in this Psalm shews the glorious exaltation of Christ in our nature at Gods right hand, there to rule as sole sovereign, whence it shall come to pass, that by his divine spiritual omnipotencie, his Gospel shall be effectual to the creating this King, a Kingdom of loving loyal subjects maugre all his and their enemies and opposers; speciallie upon his first inthronization and royal nuptials; his Church shall get ground spight of the divel, and all those earthly Potentates he sets on work to hinder it. Such power hath he by virtue of his Kingly office to protect his people against men and divels, and of such efficacie is his Priesthood with God, able to save his Church to the uttermost, ever living to make propitiatorie intercession for them in the heavens. And he concludes with rendering the reason of all this his high esteem, and powerfull prevailancie with God, and power over angels and men, even because for the effecting of this his Mediatourship and mans redemption, he shall drink of a full cup, the bitter waters of affliction shall be poured out upon him, and wrung out to him with an Almightie hand.*

Psalm cx.

A Psalm of David.

A Psalm which David made in the spirit of Prophecie.

1 The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy foot-stool.

1 GOd the Father in his eternal councel and covenant, said to his son, who is God and man, my Lord

Lord and Saviour, (whoſe reſurrection, aſcention, and ſitting at Gods right hand in dominion and power, I ſhadow out in mine advancement from my low and troublelous ſtate, to the throne and ſcepter of Iſrael) for that thou who art my fellow in the God-head, haſt undertaken to do my whole will in the Redemption of man, and condeſcended to take his nature the better to effect it, and therein hath effectually wrought it, by dying for ſin, but being without ſin, hath conquered death which could not hold thee, and art riſen and aſcended into heaven. I give thee therefore, there all power and authority in that very nature, to rule and exerciſe ſovereign and ſupream Juriſdiction over the Church, which thou haſt purchaſed by thy bloud, together with the empire, and abſolute dominion of all things elſe, for the Churches ſake, whoſe King and ſole Mediatour thou art; and this thy government, I give thee to execute in a throne of majeſtie, equal with my ſelf in the higheſt heavens, thence in thy humane nature with divine power to diſpenſe and tranſact all things belonging to this thy Kingdom, whileſt there is any Church, or that I have any people on earth to be governed, officiated for by thee, even until I who am as ſolicitous of thine honour as thou art of mine, by my power diſpenced by thy ſelf, ſhall have ſubdued unto that thy humane nature (once ſo contemptible) all thine enemies whether divels, men, or things, Jews or Gentiles, that ſhall oppoſe or not ſubmit to thy regiment; yea, death it ſelf, or whatſoever ſhall impede the compleating of that glorious Kingdom of thy Mediatourſhip, in, for, and over the Church, bone of thy

thy bone, and flesh of thy flesh, until thou hast fulfilled her number, and safely brought the last man and member of that thy mystical bodie to heaven, there in body and soul to be glorified with thee; till then I say, shall this royal office of thine continue, whereof having then given me a just account according to thy undertaking, and my covenant, thou shalt deliver up the regal state and Kingdom of that thy Mediatour-ship in the humane nature, into my hands as God alone, for ever after of my self in the divine nature, onely to govern that glorified Church, which by a mightie, and out-stretched arm thou hast bought; and brought thither, there to remain in perfect happiness with thee, and under me for ever.

2 The Lord shall send the rod of thy strength out of Sion: rule thou in the midst of thine enemies.

2 The Lord Almighty, who is able to bring to pass great things by weak means, shall raise up glorious lights in Jerusalem and Jurie, where thou first manifests thy self, as Aopstles, Evangelists, *&c.* that shall give light to them that sit in darkness, the glad tidings of the Gospel, which is the mightie power of God to salvation, that rod of Moses to save Israel, shall by these his emissareis be held forth and preached to the Gentiles, people of all nations and languages, whereby they that now are forreigners shall be brought within the pale, and shall take laws from thee, and be subjected to thee, O blessed Saviour, that art advanced in the humane nature (wherein thou sufferedst) in such power and glorie at the right hand of the most high God, there by his appointment to sway the Scepter of thy Mediatorian Kingdom, by the

the power whereof, the preaching of the Goſpel, through the eternal ſpirit accompanying it, ſhall maugre all oppoſition of Gentiliſm, who now are thy profeſſed enemies, and then ſhall ſtrongly oppoſe thy Kingdom, prevail to ſet up thy throne in the hearts of thy choſen all the world over, who ſhall every where make glorious profeſſion of thy name, and own thee for their Lord and King, ſpite of all earthly oppoſing powers, and contemners of a crucified Saviour, who ſhall be no more able to hinder thy Church from flouriſhing, than thee from riſing out of the grave.

3 Thoſe that are given to thee of God the Father, and redeemed by thee out of the world, when thou ſhalt have offered thy ſelf a propitiatorie, and taken poſſeſſion of thy Kingdom at his right hand; through thy miſſion of the ſpirit thence, and his mighty working by the word upon the hearts of thoſe thy people, they ſhall thick and three-fold be converted, neither the pravitie of their natures, nor their long accuſtomed Idolatries ſhall obſtruct their ready and chearfull compliance with the Goſpel, but ſhall willingly imbrace the tender of grace, and come under thy governance in the Church; which ſhall then ſo multiply as to aſſemble and conveen in all places for the exerciſe of Chriſtian religion, as thy people the Jews do at the beautifull and holy Temple, (that type of Chriſt) in which Chriſtian Synagogues, eſpecially in the firſt breaking forth of the light of the Goſpel, as the morning ſun upon the face of the earth, ſhall be born unto thee out of the then pregnant productive womb

3 Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

womb thereof, begotten by the holy Ghost in those thy first loves and nuptial imbraces of the Church, thy Spouse, immediately upon thine ascention and investiture into glory, an off-spring spread far and wide upon the whole earth, as innumerable as the dew drops which insensibly fall from the heavens, as the spirit shall then invisibly upon their hearts at the preaching of the word.

4 The Lord hath sworn, and will not repent: thou art a Priest for ever, after the order of Melchisedeck.

4 For the great God of heaven by his everlasting decree, and immutable oath, revealed for the consolation of his people, and corroboration of their faith, hath, never to revoke it, conferred upon thee their Mediatour and Saviour, the honour and office of that everlasting Priest-hood (not temporary, as the Levitical, but) without change or succession, pourtraied in Melchisedeck. Yea, to be a King and Priest in one person as he was, and none else; to typifie that glorious priviledge to belong to thee and none other; who therefore at thy Fathers right hand for thy Church and people, transacts a royal Priesthood of righteousnes and peace according to the office, person, and name of Melchisedeck, King of Salem.

5 The Lord at thy right hand shall strike through Kings in the day of his wrath.

5 The Lord, the God and Father, who onely hath the preheminencie of thee, as thou hast under him of of all things else, shall imploy his power for the advancement of thine honour, and revenge of thy dishonour, wrathfully destroying Kings, Kingdoms that shall oppose themselves, and hinder the coming of thy Kingdom in thy Churches growth and felicity, in the time when he thinks fit to judge them for it.

6 He shall judge among the heathen, he

6 Thou who art paramount, the onely *He*, or the promised

promiſed *Meſſiah*, for the Churhes comfort ſhalt rule the world, the Gentiles ſhall be under his Judicature, he will preſerve his people that are converted to him, and profeſs his name every where among the heathen, taking vengeance on their enemies, whom he ſhall remarkably deſtroy, as he was wont to do the enemies of Iſrael. The earthly Potentates of the world, ſhall find him to be above them; if they bruiſe his heel, afflict his people, (as they will in all places) he will bruiſe their heads, their greatneſs ſhall not priviledge them at all.

ſhall fill the places with the dead bodies: he ſhall wound the heads over many countries.

7 If you will know the reaſon of this high preferment of Chriſt in our nature at Gods right hand, and of the power and head-ſhip he hath there, it is becauſe he ſhall drink deep of the wrath of the Almighty, ſtreamed down upon him in the way thereunto, and for the obtaining thereof, by ſuffering a curſed death upon the Croſs, with bodily torments, and unutterable ſoul-agonies, the unavoidable means of effecting his Mediatour-ſhip, and mans redemption; therefore ſhall he upon that full and faithfull diſcharge of his office here upon earth, aſcend unto, and ſit for ever at the right hand of his Father which is in heaven, to act there the glorified part thereof, in full power, and abſolute dominion over all there and here, Angels and men, Jews and Gentiles, friends and foes.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

The cxi. PSALM.

The Pſalmiſt firſt gives the word, and then the example for praiſing the Lord, which he tels us Gods works gives us cauſe enough to do, if

if we consider them well; especially to his Church, supplying them in their need, possessing them of the promised land, fulfilling his promises of grace to them, and for their sakes his judgements (threatened) upon their enemies, for which he looks his commandements should be respected, which are as binding to us, as his covenant to him; and through grace his covenant is as binding to him, as they are to us. Therefore he shews a man is never wise, (pretend what he will) till he have gotten God upon this lock, to be his, by being Gods in faith and obedience. And concludes as he begun, with invitation to praise him.

Psalm cxi.

1 PRraise ye the Lord, I will praise the Lord with my whole heart: in the assembly of the upright, and in the congregation.

1 LEt all of us be diligent and cordial in praising the Lord. I will not be wanting on my part, and in mine own example herein, for he shall have the heartiest thanks that I can give him, both in lesser meetings of entire Israelites, that voluntarily, and frequently assemble themselves to perform such holy exercises, as also in those more solemn, rare, and mixed congregations that at times appointed assemble themselves at thy Sanctuarie.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

2 Greatly doth the Lord appear in his wonderous works of Creation, Providence, and Redemption; his manifold attributes are made manifest therein, yet not to all, but onely to those that in love to God, love to busie their minds in the practical contemplation of him, in them, that they may affect their hearts toward him with suitable frame of thankfulness and praise, for the greatness and goodness they are sensible of thereby.

3 His work is honourable & glorious: and his righteousness endureth for ever.

3 All that he hath done declares him to be for honour and power, incomprehensible, nor shall one word fail of all that he hath spoken concerning what he will do, his Propheſies and promises; yea, and his threatenings too, are as sure to be fulfilled as those which are already.

4 He hath made his wonderfull works to

4 The Lord hath done such memorable and admirable

ble things for his Church in all ages, as are never to be forgotten, but with praiſe and thankſgiving to be had in everlaſting remembrance, his grace in chooſing, and compaſſion in relieving and pardoning his people, is worthy our beſt obſervation and memory.

be remembred: the Lord is gracious and full of compaſſion.

5 He hath provided for his Church all along the *Series* of their ſucceſſions, and in all their peregrinations, ſo that when in humble and faithfull addreſſes, they that feared him at any time ſought unto him, they had ſupply of needfull mercies, both for themſelves and others, that though they were of the viſible Church, yet did not ſo well deſerve at his hands, their ſinnes and murmurings being enough to have made God unchurch them, but that he was mindfull of his covenant made with our forefathers, Patriarchs, and Prophets, Types of Chriſt, not to do it; of which, as then he was, ſo ſtill he is and ever will be mindfull, to be as good as his word in ſparing and pardoning his people, and bleſſing and preſerving them, when in fear of him, and in the faith of his covenant, they in humble-wiſe ſeek his favour towards them.

5 He hath given meat unto them that fear him: he will ever be mindfull of his covenant.

6 He made manifeſt enough his exceeding great power in thoſe miraculous victories he gave his people Iſrael over the Cananites, when they entered the promiſed land, which had been long poſſeſſed and inhabited by thoſe heatheniſh Idolaters, whom the Lord rooted out, to eſtabliſh them in it.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The things he hath wrought have not onely been Acts of power, but alſo of Truth and Juſtice, his promiſes as well as his power have been written in legible Caracters in thoſe his wonderfull diſpenſati-

7 The works of his hands are verity and judgement; all his commandments are ſure.

ons to and for his Church, as also his righteous judgements long before threatened to such wicked wretches, and as his works have approved the faithfulness and infallibility of his promises and comminations, so that other part of his word, the Law of Commandments, a safe rule to walk by, is likewise as firm, God looks they shall be obeyed by his people as certainly, and undispensably, as he gives them leave to expect his promises and threats to be fullfilled by him for them.

8 They stand fast for ever and ever, and are done in truth and uprightness.

8 Both the one and the other, his word and works, commands and providences as to his Churches preserving and governing, are built upon a firm foundation, the good pleasure and free grace of God according to his word and covenant, and as inseperable companions go together, God is good, and doth good to those that are good and keep his commandments, and ever will be so, his truth and faithfulness binds him to be so, and to do so to such as in truth and uprightness serve him.

9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend is his name.

9 The Lord from time to time when his people were in jeopardy or the thraldom for their sinns, if they cried unto him, and humbled themselves before him, he delivered them, he hath established his covenant of free-grace as firm as any Law, and hath bound himself by the one as firmly, as us by the other, so that his people shall ever find him to be the same unchangeable God for their good, alwayes provided they walk worthy of him, and becomingly towards him, in reverence of his Majesty and obedience to his holiness.

10 A man that hath never ſo much worldly wiſdom, and lives in ſinne, is for all that, all that while but a fool, till in the faithfull application of Gods ſaving goodneſs, he be an altered man, and fearing to offend him, is carefull in all things to pleaſe him, then and never till then he begins to be wiſe, with that which is true wiſdom, for onely they have a right underſtanding both of the chiefeſt good, and their chiefeſt end (whats beſt for themſelves, and why they were made) that fulfill the will of God their Creatour, living thereafter, for therein is great reward. As his mercy and faithfulneſs is and ever ſhall be firm to his faithfull and obedient people and Church in her preſervation, and her enemies confuſion, ſo ought to be his praiſes as long and large as his benefits, which ſhall have no end.

10 The fear of the Lord is the beginning of wiſdom, a good underſtanding have all they that do his commandments; his praiſe endureth for ever.

The cxii. Psalm.

The Pſalmiſt ſtirrs up the people of the Lord in works to praiſe him, the benefit whereof will be theirs, their perſons and poſteritie will be bleſſed by it, in wo as well as in weal will God graciouſly viſit ſuch. He ſhoweth, a charitable minded man is much ſet by of God, and by faith and a good conſcience in the worſt of times, enjoys himſelf happily ſpite of thoſe that maligh him, his liberall giving to the poor ſhall enrich him, whenas the covetous wretch for all his carking and caring ſhall ſuffer want, and envy his abundance.

Pſalm cxii.

1 LEt the Lord have his due praiſes, for his great deſervings and admirable excellencies that appear to be in him, by what we ſee done by him, and that not onely vocall but reall, for he principally praiſeth him, and is certainly bleſſed of him, that with a filiall fear dares not offend him, and with a faith working by love is carefull in all things

1 PRaiſe ye the Lord. Bleſſed is the man that feareth the Lord. that delighteth greatly in his commandments.

to pleaſe and obey him, whoſe happineſs is holineſs, and ſinne his greateſt affliction.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

2 Nor will God determine his bleſſings upon himſelf, but extend them further even to his poſterity walking in his wayes, witneſs our forefather Abraham, how did the Lord multiply his ſeed according as he promiſed, and like bleſſings hath he in ſtore for faithfull Abrahams faithfull off-ſpring, who walking as he did with an upright heart before God in perfect obedience, ſhall be as he was, bleſſed in their own perſons and poſterities.

3 Wealth and riches ſhall be in his houſe: and his righteouſneſs endureth forever.

3 God will both increaſe his family, and provide well for it, whereof our times, and the times of our forefathers and Scripture-records have given good teſtimony. He and his ſhall reap the benefit of his and their righteouſneſs by a *Series* of bleſſings, ſucceſſively transferred by virtue of the covenant made to him and them for many generations.

4 Unto the upright there ariſeth light in the darkneſs: he is gracious, and full of compaſſion, and righteous.

4 And though God doth not alwayes bleſs him that is of an upright heart, and righteous converſation with externall affluence; for his diſpenſations, though agreeable to wiſdom and juſtice, are various; yet this, ſuch an one may be ſure of, that he ſhall find God moſt truſty in his greateſt trialls, and no ſuch cloud of tribulation ſhall ever over-ſhadow him, but the ſunne of righteouſneſs ſhall ſhine through it upon his ſoul, with healing conſolations in his wings; for God whatſoever he may ſeem to be by his outward diſpenſations, is in his native diſpoſition very gracious and tenderly affected towards ſuch, and juſt to fulfill his goodneſs promiſed them, in one kind or other, but eſpecially in ſpirit.

5 The

5 The worldly minded man thinks he is happy and rich in laying up, but the good and godly differ from him, for they think themselves happy and enriched by laying out, knowing, that as God favours them with blessings of this life, so they ought to shew favour unto others that want them, as stewards, not owners of that they have; And therefore he that out of the love he bears to God, loves his brother also, will not stick upon occasion to shew his love by his lending, yea, his care shall be so to walk as to credit his profession, more than to benefit himself, to get and spend neither sinfully nor profusely, but with a good conscience, and in an orderly sort, so that thereby what he hath may be blessed, and he made able to lend and not to borrow, and to his power to supply others that by providence are enforced to borrow, and cannot lend like himself.

5 A good man sheweth favour and lendeth; he will guide his affairs with discretion.

6 Surely how ever the world think their liberality and charity is the next way to beggary, because *Mammon* is their God, yet it shall be otherwise with him, that in the faith of God with godly wisdom expends what he hath in pious uses, he shall never be ashamed for so doing, though the world count it folly, he shall find it both wisdom and providence so to do, he and his estate shall be upheld, when many of those miserly diffidents, shall fall and come to lack, for God will never forget to reward and be favourable to those, that in conscience and love to him have laid out their store upon *his* that wanted.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 Such an one shall have such provision laid up in God, and be so secure in him, as that he shall not fear the changes of times, nor hazards and

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

losses approaching, as they shall, that have much wealth and are little conversant in faith and charity, who are ready to make away themselves upon the very report of such things, having an evil conscience.

8 His heart is established, he shall not be afraid, untill he see his desire upon his enemies.

8 Though because he is good, therefore he may have many enemies as commonly it falls out, yet shall he not care nor fear the worst they can do unto him, having God and a good conscience to take his part and side with him, he shall be as well satisfied and firmly perswaded of mercy to him, and judgements upon them, as if he saw them already executed.

9 He hath dispersed, he hath given to the poore; his righteousnes endureth for ever; his horn shall be exhalted with honour.

9 He hath not hoarded up his pelf, but hath scattered it here and there, by lending and giving it amongst the poore as he saw them to want, like as seed is cast into the ground, of which he shall reap the blessing. The righteous man shall gather the fruit of his charity and beneficence, it shall follow him into heaven, to be rewarded there, yea, and here also, God shall manifest his good acceptance of his pious liberality, by blessing and prospering him both in his estate and estimation.

10 The wicked shall see it and be grieved, he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

10 So that the wicked covetous wretch shall to his grief behold himself out-stript, his wisdom befooled by that which he counted foolishness, and the high-way to beggery, he shall be ready to eat his own flesh for envy at the prosperity and increase of the righteous, the whilest his substance melts away, and wasts insensibly like snow before the sunne, notwithstanding his pains and care to get and keep, his hopes and desires shall fail him, he shall attain neither riches nor honour.

The

The cxiii. PSALM.

The Psalmist invites to the praises of God, specially his servants, and that in all ages and places, both for his transcendent greatness, and for his no less goodness, which his dispensations make to appear very remarkably, for which again he excites them unto praises.

Psalm cxiii.

1 PRaise ye the Lord, praise O ye servants of the Lord, praise the name of the Lord.

1 LEt not the manifestations of God his power and goodness, in his works of creation and salvation be buried in ignorance and silence, but take faithfull notice of them, and give him gratefull praises for them; it may be the blind world neither will nor can, but you his sanctified and redeemed ones, that profess to serve him, and not to be of the world, though in it, specially ye Levites chosen by himself to that office, do you make it your imployment. Let him in his greatness and goodness be magnified by all that serve him either by office or calling, whether Levites in letter or spirit, praise ye the Lord.

2 Blessed be the name of the Lord, from this time forth and for evermore.

3 From the rising of the sunne unto the going down of the same, the Lords name is to be praised.

2, 3 As largely as the power, wisdom, and goodness of God is declared for time and place, so let the praisefull acknowledgements of him and them be extended in like sort, let none in no ages nor regions of the world, that have eyes in their heads and tongues in their mouths be silent, but bless and praise him alwayes in all places as he well deserves.

4 The Lord is high above all nations, and his glory above the heavens.

4 The Empire of the whole world is the Lords, he is King of Kings and Lord of Lords, his dominion is over all the earth, but his throne in the glorious splendour of it is more, especially in the heaven of heavens, where in brightness he exceeds the sunne, which as it is under

him (though above us) so tis short of him, who from the highest top of Majesty and Honour commands and orders all things, the heavens and the earth, which are as far beneath him in glory, as in scituation.

5 Who is like unto the Lord our God, who dwelleth on high?
6 Who humbleth himself to behold the things that are in heaven, and in the earth?

5, 6 Who is like unto the Lord for greatness, that hath his throne higher than not onely we can see, but conceive, heaven that is so far above us, is under him, and the great men of the earth, who in comparison of the vulgar are called Gods, are as far below him as above them; Yet this God of greatness out of no less goodness, daineth himself to be ours, and his Churches God, though but a parcel of people compared to the world; whom yet he owns for his subjects and favourites, even he to whom it is an abasing, considering the superlativeness of glory, that he the Creatour hath above all creatures whatsoever, to condescend by way of rule and governance to take notice of the things that are, and are done on earth, nay, and in heaven also, so far are all below him that are made by him, & so absolute and perfect is he in and of himself, from whom all things are, and to whom nothing adds, neither Angels nor men.

7 He raiseth up the poore out of the dust, and lifteth the needy out of the dunghill:
8 That he may set him with Princes, even with the Princes of his people.

7, 8 Yet doth he agitate affairs here below, and dispose of his creatures as best pleaseth him, and is most for his glory, many times raising men from an abject low estate and great poverty to honour and *opulency*, yea, from the very lowest stair to the highest step of fortune, as David from the sheepfolds to be King over his people Israel instead of Saul.

9 And

9 And in like sort by his Almighty power and good will he opens the womb that was shut, and causeth her that was in despair of having children by being long without, to conceive, turns the grief of her barrenness into a joyfull fruitfulness, making her dry breasts give suck, and she to be mother and nurse of many children. Take ye notice of these his greatness, goodness, and wonderfull dispensations to praise him for them, and the excellencies that shine forth in them.

9 He maketh the barren woman to keep house, and to be a joyfull mother of children: praise ye the Lord.

The cxiv. PSALM.

The Psalmist records a narrative of the reverend apprehension which the senseless elements of earth and water had, at the Majesty and presence of the Lord, when he went along with his people Israel from Egypt to Canaan, to instruct them much more to do so, and wisheth the earth it self would still convince them of their duty when they neglect it, and are mindless of his fore-past wondrous providences.

Psalm cxiv.

1 WHen by the wonderfull working of God the children of Israel went out of Egypt, entirely the whole twelve Tribes according to the families of Jacobs sonns, when they I say were so marvellously rescued out of their long and grievous captivity under the Egyptians, a people that ruled over them, as men rule over beasts, rather by blowes than words, being of strange language and estranged affections, pitiless towards them;

1 When Israel went out of Egypt, the house of Jacob, from a people of a strange language.

2 The posterity of Israel were then the people of all the world he made choice of, declaratively by signs

2 Judah was his sanctuary and Israel his dominion.

signs and wonders to be their God and King, and that his presence was as really and eminently amongst them, as ever after it was in the most glorious times of the Church, when his sanctuary (the token of his residence) was situate in Jerusalem Judahs lot, and the thrones of David and Salomon were there erected.

3 The sea saw it, and fled; Jordan was driven back.

3 The red sea above its nature was made sensible of the power and presence of the Lord with his people, insomuch as it reverently and submittingly withdrew it self out of its place to make way for him and them to pass through, so likewise did Jordan at their enterance into Canaan stop his course, and divide his waves for the Ark (the pledge of God) and his people to pass through his Chanell.

4 The mountains skipped like rams, and the little hills like lambs.

4 The famous mountain Sinai in the wilderness, when God to give his Law to his people descended down upon it, the whole mount as great and ponderous as it was, quaked greatly, and all those contiguous hills bordering upon it did the like, so that by their motion they seemed rather to be sensible and living creatures, than clods of earth.

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams, and ye little hills like lambs?

5, 6 O ye elements of earth and water, that by nature are without sence and motion, saving to your center, what therefore was the cause that at those times the sea and Jordan of themselves against nature, and no Art of man concurring did so withdraw. And that mount Sinai with the adjacent hills so strangely moved and stirred like living creatures, was it naturall or supernaturall?

rall? Why, the God of nature appeared and inſpired them above their natures, to teach his people the reverence and fear they ſhould conceive, when they draw nigh to him as he then did to them.

7 O the Majeſty and terrour of the Lord our God whoſe ſanctuary and preſence is among us, how ought it to affect us, that thus affected the ſenceleſs elements? ſtill O earth do thou inſtruct us, ſhew us that holy fear and reverence, we that are Iſraels off-ſpring ought to perform to Jacobs God, when we forget it, by trembling now as then at the repreſentation and manifeſtation of himſelf.

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Mind us of thoſe miracles he wrought for our forefathers in the wilderneſs, the faith and uſefulneſs whereof ought not to be let ſlip, with what Almighty power he provided for them in their need, cauſing the dry and hard rocks miraculouſly to ſupply ſo many hundred thouſand men and cattell with plenty of water.

8 Which turned the rock into a ſtanding water, the flint into a fountain of waters.

The cxv. Psalm.

In ſome extremity or captivity by or under the heathen, as that of Babylon *or* Antiochus, &c. *This Pſalm was made; wherein the Pſalmiſt by an argument of conceſſion, taking their deliverance for granted, firſt makes his onſet upon God, and then by interrogation enforced from the heathen blaſphemy, and his peoples fidelity in him, and ſcorn of all Gods beſides him, and God-makers: Then comes*

to

to exhort Israel though low brought, to trust firmly in God for better, which he enforceth by an argument of Gods unchangeableness to his Church; and the absolute necessity thereof, for if his Church perish, his praise perish to, and then all things come to nothing.

Psalm cxv.

1 Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truths sake.

1 O Lord, when thou shalt (as we know thou wilt) have delivered us out of this miserable condition, we promise before hand, we will not rob thee of thy glory, it shall be no merit nor motive out of thy self that shall cause it, thy power and goodness, thy mercy and faithfulness must be it must do it, and when it is done they alone shall wear it, we will acknowledge and ascribe it to nothing else but thee, our great and gracious redeemer.

2 Wherefore should the heathen say, where is now their God?

2 What ever our demerits are, yet be more mindfull of thine own honour than (by our destruction and captivation, that declaratively are thy people above all the world, and so taken notice of by the heathen) to expose thy self to their scorn and obloquy, and to give them thereby occasion to insult blasphemously over thy power and faithfulness, our trust and confidence, as if our profession and thy promises were mere delusions; and that thou canst not help us, or hast quite rejected us.

3 But our God is in the heavens, he hath done whatsoever he pleased.

3 This, Lord, as to them will be the issue, though neither their Blasphemy nor our misery shall abate of our faith and acknowledgement of thee, both to be our God in covenant and adoption, and the sole God that in heaven art glorious, and from thence rulest all things, and orderest

all

all dispensations here on earth, so that nothing befalls us thy people by any humane power that thou couldst not have hindered if thou wouldest, it is thou that hast set them on work thus to do by us in justice for our sinns, else a hair of our heads could not have perished by them.

4 It is not their Gods, but our own God that is able to do us harm, for they are but Idols at the best, made of Gold and Silver, nor are they so much as their own makers, but have their being from men, that have their being from thee, they make them that made not themselves, and therefore must they needs be goodly Gods :

4 Their Idols are silver and gold, the work of mens hands.

5 That are utterly liveless, bare Statues and resemblances, for mans workmanship can go no further, he cannot give life, and consequently neither sence nor motion, and therefore though they have the fashion of a mouth, yet are they speechless, having neither Soul nor Organs to animate and inable them, and so they have the fashion of eyes as well as man can imitate, but are as blind as Beetles.

5 They have mouths but they speak not : eyes have they but they see not.

6 Likewise they have the similitude of ears, but are as deafe as doore-nails, and of noses, but smell neither sweet nor sour.

6 They have ears but they hear not : noses have they but they smell not.

7 They have very artificiall hands, but can do nothing with them, and fashionable feet, but can neither go nor stand, but as they are otherwayes upheld, and their neck serves meerly to hold their heads on their shoulders, but is of no Organicall use at all for speech, *&c.*

7 They have hands but they handle not : feet have they but they walk not, neither speak they through their throat.

8 And they that make them are as void of true understanding, as they of sence, that can so against the

8 They that make them are like unto them : so is every one that trusteth in them.

the light of reason think such things fit to be worshipped which they make, and which made not them, and that when they are made are but inanimate statues, short of all living creatures even the meanest, and what must they then be that put confidence of good or evil in such, but irrationall senceless people, and as little able to do good or hurt as they, saving thou the onely living God orders and appoints them.

9 O Israel, trust thou in the Lord: he is thy help and thy shield.

9 O ye sonns of Israel your fathers, with whom and his seed God made an everlasting covenant, whatever befall you, let not an evil heart of unbelief to depart from the living God, to dumb and deaf Idols, possess you, as he hath peculiarly chosen and adopted you for his people from out all the world, so do you him for your God, from all other Gods, trust in him, relie upon him for your sole helper and defendour against these Idols and Idol worshippers, which can do you just so much hurt as he for your sinns permits them, and no more.

10 O house of Aaron, trust in the Lord, he is their help and their shield.

10 O ye Preists and Levites that are the successours and assistants of faithfull Aaron in that high office of Preist-hood, and more immediate worshippers of the high God within his holy Temple, do you exemplarily declare your faith of and in the Lord alone that hath so highly honoured you above your brethren, that he is of power al-sufficient, and faithfull of his word and promise to protect and restore his people, and you, to their places and your imployments.

11 Ye that fear the Lord, trust in the Lord: he is their help and their shield.

11 But chiefly you that are nearer and dearer to God than any externall adoption or office can make men, you that are Israelites indeed, spirituall Priests and

and Levites, the adopted and called of the Lord, that have the ſpirit of reverence and godly fear in you, do you, as I hope you will not fail to do, truſt aſſuredly in God, for he is your help and ſhield againſt worſe enemies than theſe that can but deſtroy the body, and that do but ſerve to typifie the power that our ghoſtly enemies have over us by ſinne, as theſe for ſinne, and Gods greater power to deliver us from them, as from theſe, which he will certainly do.

12 No doubt is to be made of it, but that as God hath done, ſo he will do, exerciſe mercy in deliverance, as well as juſtice in afflicting us, if we ſeek to him, and that he ſee us mindfull of him, he will be ſo of us, as ever heretofore in like caſe, to ours now he was wont to be, Iſrael and the Prieſt-hood is ſtill dear to him for old love to our forefathers and the covenant he made with them, and for Aaron his ſervants ſake that Preiſtly type of our powerfull Mediatour, and therefore will he certainly bleſs us with joyfull deliverance and reſtauration.

12 The Lord hath been mindfull of us, he will bleſs us, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 Yea, for his covenant ſake he will bleſs Iſrael and Aaron according to the letter, but thank them for it that amongſt you are ſo in the ſpirit, with whom properly and principally that covenant is made, theſe, of what outward condition ſoever, high or low are dear to God, whom he will certainly bleſs and the reſt for their ſakes.

13 He will bleſs them that fear the Lord, both ſmall and great.

14 You are the men that have the promiſe of this life and of a better, as you are the bleſſed ſeed of bleſſed Abraham, in whom his name

14 The Lord ſhall increaſe you more and more, you and your children.

is

is upheld, because his faith is inherited by you, so shall the Lord raise you up faithfull successours, a more numerous off-spring than ever yet his Church produced, from generation to generation shall the faithfull, your heirs and successours, flourish and multiply.

15 You are blessed of the Lord, which made heaven and earth.

15 As you are the promised seed, so are you heirs of the blessed promise. He that by his Almighty power made the heavens and the earth, is your God, and for your sakes made he them, and with both heavenly and earthly blessings will he bless you.

16 The heaven, even the heavens are the Lords: but the earth hath he given to the children of men.

16 The Lord made both and governs both, but so that heaven, the heaven of heavens which is superlative to all the rest, is the more immediate place of his glorious residence and inhabitancy, and the earth of mans, which he hath bountifully furnished with all needfull things for his sustentation and existence there.

17 The dead praise not the Lord, neither any that go down into silence.

17 And why hath the Lord done so, lent men life and livelihood here below, but that they should imploy their time and improve those blessings to the praises of him in the highest, for its true, that God made the earth and all things in it for man, but he made man for himself for his praise and glory, who yet praise him not, but serve other Gods, all the world but we, so that if we should perish that are his onely Church on earth, the praises of the Lord would cease upon it, which must not be; whilest it is to have a being, he is to have a people that shall glorifie him.

18 But we will bless the Lord, from this time forth and for evermore; Praise the Lord.

18 Therefore O Israel, O house of Aaron, and especially ye that fear the Lord, trust in the Lord that he will be your help and shield, for the Lord will not unchurch himself, no nor us neither,

neither, we are the people (though unworthy) that his name is and ſhall be named upon, choſen out of all the earth, ſo that how ever we are at the graves mouth, yet deliverance will come, and we ſhall be reſtored, elſe nature muſt be diſſolved, which cannot be, conſidering what promiſes are yet to be fulfilled. Therefore be confident in hope, and in the faith hereof ingage our ſelves for future, when God ſhall ſo bleſs us, that we will anſwerably bleſs and praiſe him, yea, in full aſſurance let us begin at preſent, and be doing in that dutie now aſwel as hereafter, that the Lord may ſee the uſeful exiſtence of a Church for ever on earth, for that they alwayes, and they onely praiſe him. What ever your condition be then, though it were worſe than it is, which at preſent is bad enough, be ſure to praiſe the Lord, for which you live, and have your Beings, and in you all the world, which elſe ſhould ceaſe.

The cxvi. Psalm.

David *being poſſeſſed of the Kingdom according to promiſe, looks behind him to ſee the difficulties God carried him through, to mind himſelf of his mercies, and his own ingagements for them. And in the firſt place offers the Lord his affections, promiſeth him his faith for future, becauſe of what is paſt, and therefore excites his ſoul to comfortable confidence and peaceable acquieſcence, together with a gratuitous walking with God, recalling his offs and ons, he is in an extaſie, how to return to God that brought him out of them, and reſolves to celebrate his praiſes in the moſt publick and ſolemn manner according to the preſcript of the Law. Aſſuring all Gods people from his example, that in their greateſt danger, God hath the greateſt care. Magnifies the Lord that hath made him his ſervant and freeman, for which he will publickly praiſe him.*

1 I Cannot expreſs how much the Lord is endeared to me for the grace he hath vouchſafed me, my

1 I Love the Lord, becauſe he hath heard my voice, and my ſupplications.

heart is glued to him in affection, such love hath he shewed to me, and such care over me in all mine extremities, whensoever I minded him of me and craved his help, that I am bound to love him as long as I live, and from my very heart I do so.

2 Because he hath enclined his ear unto me, therefore will I call upon him as long as I live.

2 The Lord hath got my custom, I have had such faithful and good dealing from him, as if my condition were never so bad, I would seek no where else, for allwayes when necessitie wrung me I cried, and when ever I cried the Lord heard and helped; and this course I am resolved still to take, whensoever I have occasion, and doubt not of the same success.

3 The sorrows of death compassed me, and the pains of hell-gate hold upon me, I found trouble and sorrow.

3 I cannot but recount my by-gone difficulties, how that many a time I gave my self unavoidably for a dead man, so near have I been to mine end in mine own apprehension, that I made full account of my grave, the very pangs of death have seized on my soul, and it was seldom other with me.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my Soul.

4 Yet though my danger and fear was never so great, so that in all humane probability and visibilitie of means I was as good as gone, yet my faith would still have a saying to God, pray I must, and did, and I no sooner gave the word but God took the Alarm, if I but named my *Soul*, it was enough, and oft-times my surprises were so sudden, and danger so emergent, that I had scarce time to do that, which though they made my prayer short, yet sharp, they helped to put an edge upon mine affections, and when I prayed for my soul, it was with my soul, which in an ejaculation was quickly in heaven, and had as quick dispatch there.

5 For

5 For there had I the attributes of God presently to speak for me, his grace, justice, and mercie, and had an answer accordingly: Let others be incouraged by mine example to trust in the Lord, and seek to him, for they shall find as I did, that God is freely good, and free of his goodness, faithful of his promise, yea, though objections lie in the way, thy sins and his judgements flash in thy face, yet be not daunted if thou beest one of us, belongest to God; for he is merciful to pardon and pitie thee, and in an instant will break through all to do the good.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 Those that suffer being innocent, although they be shiftless and have not worldly wisdom to do withall like other men, yet if with honest hearts they bequeath themselves to God, and unfainedly trust in him, he will find wayes to befool their enemies, and make good their confidence, I am sure none can be in greater danger, nor have less hope of help (but from him) than I a poor innocent man, and more than once or twice, and he alone served my turn, I never miscarried, but was ever delivered though many times strangely, yea, miraculously from time to time, till he brought me to this I am come to.

6 The Lord preserveth the simple: I was brought low and he helped me.

7 Be thou therefore at peace within thy self, and recumbent upon God, O my soul, that hath by his means gone through so many difficulties, and through him thy benefactour art arrived at so great happiness, out of all the storm that have blown over thee.

7 Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

8 For the Lord hath as it were raised me out of the grave, so near death was I many a time when thou delivered me, and hath now made me a livesman again, in the full accomplishment of thy

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

promiſe, whereby I am comforted beyond all my fore-paſt ſorrows, which are as it were forgotten, and ſet me free from all thoſe deadly traps and gins that were laid for me, by my mortal enemies.

9 I will walk before the Lord in the land of the living.

9 Now that God by his power and mercie hath raiſed me to this eſtate, and brought me through thoſe many perplexities to poſſeſs his promiſe, I doubt not of his further favour and protection, but in confidence thereof, I will comfortably and conſcionably labour to diſcharge my place & high office, as in the preſence, and to the well-pleaſing of the Lord that hath ſet me over his people, compared to whom, all the world is in darkneſs and ſhadow of death.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſt, All men are liars.

10, 11 O the ſeveral frames of heart and tempers of ſoul that I have paſſed through in my trials, ſometimes chearing up my ſelf with the faith of Gods promiſes, that they ſhould certainly be fulfilled, and then could I hopefully addreſs my ſelf to God, and comfortably beſpeak and incourage my ſoul to wait upon the Lord, at another time I have been as much dejected and caſt down, and upon a ſurprize when my fear hath been great, becauſe my danger was imminent, I have not ſtuck in that perplexitie of mind to think and ſay within my ſelf, all that the Prophets had foretold concerning my ſucceſſion to the Kingdom was a meer deluſion, and that I muſt needs periſh before that day could come, that they and their predictions would certainly deceive me and come to nought, and that they ſpeak not of God, but of themſelves.

12 What ſhall I render unto the Lord for all his benefits towards me?

12 Now when I look back and conſider what a world of dangers, nay, deaths I have paſt, what diſmal apprehenſions and perplexities of mind I have waded through, what admirable deliverances the Lord hath wrought,

wrought, and how oft and how ſtrangely I have been preſerved, and now what an abſolute complement he hath given to all thoſe promiſes which I thought never to have ſeen fulfilled, and concluſion to my miſeries, which many a time I thought would have made an end of me, before I ſhould thus have ſeen an end of them. I am at a ſtand, and in an extaſie, how, and what to return to this good God, I am now in perplexitie by a plenitude of happineſs, for the Lord hath ſo loaden me with benefits that I know not what to ſay, nor do, to, or for him in any proportion to them.

13, 14 I may fancie many wayes, and things to my ſelf to gratifie God with all, and when I have done I am never the near, for imaginarie retributions and will-worſhip he will not accept. Therefore I will content my ſelf to do what he hath bid me, (for when I have all done I muſt live and die his debtor,) I will therefore make a feaſt to all Iſrael, (*which he did at the bringing up of the Ark*,) and then and there offer my peace-offerings, and in the ſight and hearing of all the Lords people, with the cup of bleſſing and gratulation in mine hand, will joyfully and thankfully publiſh the praiſes of my God, and make open acknowledgement of the manifold benefits and deliverances from firſt to laſt that I have been partaker of; The mercies I gained by prayers and vows in mine extremitie, I will wear them by praiſe and ſacrifice now in my proſperitie, all Iſrael ſhall be witneſs.

13 I will take the cup of ſalvation, and call upon the name of the Lord.
14 I will pay my vows unto the Lord, now in the preſence of all his people.

15 I have found it by experience, and ſpeak it knowingly for the comfortable ſupport of other of Gods people in affliction, that however they may

15 Precious in the ſight of the Lord is the death of his ſaints.

unadviſedly misjudge themſelves, as expoſed of God in a regardleſs manner to the malice and furie of their enemies, when their lives are indangered, yet its far otherwayes. The Lord makes more account of the lives of his holy ones, which he will ſuffer no man nor men on earth to have the command and diſpoſe of, but onely himſelf, they are too precious to be ſet ſo light by, and therefore be confident ſuch cannot miſcarrie by any policie, power, or malice of men whatſoever, but by ſpecial commiſſion from God, for ſpecial purpoſes, and when they do miſcarrie by his ordination, they ſtill remain dear to him aſwel dead as alive.

16 Oh Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds.

16 Bleſſed Lord, I now well perceive thoſe words true which ſometime I thought to be falſe, how that thou haſt indeed ordained me to the honour to be thy ſervant, and that in an eminent manner, which truly is my higheſt title, and preferment to be thy ſervant, and the ſon of thy ſpouſe and handmaid the Church, viſible and inviſible; and thus to be delivered by thee from a ſtate of thraldom and miſerie, to a condition free to ſerve thee, is infinite goodneſs.

17 I will offer to thee the ſacrifice of thankſ-giving, & will call upon the name of the Lord.

17 For which I will magnifie thee, and with publick praiſes and peace-offerings will make my thankful acknowledgements of thy power and goodneſs to me-ward.

18 I will pay my vows unto the Lord, now in the preſence of all his people.

18 And what I vowed in my miſerie, when I prayed for mercie, I will accordingly perform it, now that thou haſt ſet me free to do it, all Iſrael being witneſs.

19 In the courts of the Lords houſe, in the middeſt of thee, O

19 Openly, in the publick convention of all thy people at thy ſanctuarie in Jeruſalem, the place appointed

pointed for thy solemn sacrifice-worship, there upon thine Altar will I offer my sacrifice of thanks-giving in the view of all Israel, and in their hearing, praise thee; with me praise ye the Lord all his people.

Jerusalem, praise ye the Lord.

The cxvii. Psalm.

The Psalmist in Prophecie of the calling of the Gentiles, and uniting all in one Church through the head Christ, exhorts all to praise the Lord for so great goodness, and rich mercie so freely extended.

Psalm cxvii.

1 O All ye nations and people throughout the world, Gentiles as wel as Jews, praise the Lord, praise him every where without exception.

1 O Praise the Lord, all ye nations: praise him, all ye people.

2 For his saving grace and mercie by the redemption of Christ is extended unto both, in him we are made one Church that were a divided people, and an undeserving, the one as well as the other, his grace alike free and his goodness great to both of us: For, for his promise sake once delivered, and never to be reversed, hath he done this for us, and as well all other promises as this will he perform to the end, for and concerning his Church, his faithfulness cannot fail, though our sins deserves it should. Therefore in the faith of his faithfulness and love of his goodness that hath made all partake of Christ, let all men praise the Lord.

2 For his merciful kindness is great towards us: and the truth of the Lord endureth for ever: praise ye the Lord.

The cxviii. Psalm.

David seated in the throne quickens up the people and Priests of the Lord unto thanks-giving for his endless mercies to his Church, as himself in the behalf thereof, which he personated had experimented, whereby his faith was raised to an holy insultation over his enemies for the future. Further shews the happiness that God hath brought to his Church by the change of him for Saul, *and the glorie he hath got to himself, which for his part he ingageth himself to celebrate solemnly in his sanctuarie, which upon this occasion both he and the rest of the righteous will, now they may, frequent. There he will praise him for making him as in humiliation so in exaltation the type of Christ. Prayes for the Churches happiness upon this wonderful change, pronounceth certaintie of blessing to himself and Christ, in the office and errand God sets them in, and sends them about. Concludes with the manifold hearty praises of God both from himself and the people, whom he exhorts allwayes to be praise-ful as God is gratiously faithful.*

Psalm cxviii.

1 O Give thanks unto the Lord, for he is good: because his mercie endureth for ever.

1 LEt us be mindful of the goodness of God to be thankful for it, whose mercie to his Church and faithful people never failed, nor never shall.

2 Let Israel now say, that his mercie endureth for ever.

2 Let his adopted people, now in this their flourishing condition, give him the glorie of those many mercies which ever since they were known by, the name of Israel they have successively in all ages partaked of.

3 Let the house of Aaron now say, that his mercie endureth for ever.

3 Let the Priests, and Levites their adjutants, that occupie Aarons place and office in the sanctuarie, now that they are reduced into such a form and model as never before of worshipping the Lord, acknowledge his mercie, and the succession of it to them according to promise from their first progenitors.

4 Let them now that fear the Lord say, that his mercy endureth for ever.

4 Yea, let those that are Gods Priests and people indeed, that believe and obey him, say now if God be

not

not as good as his word in shewing mercie to his Church; those I mean that fear his name.

5 I have had my share of sufferings in which I personate the Church, and yet I can say, and do, that his mercie endureth for ever, and so shall she in all ages, for when ever the Lord put me to it, and that I was distressed, I put him to it, in humble wise I minded him of his promise, and this was my constant custom, and so it was his, ever when I did so to deliver me all along, till now that he hath set me quite at libertie from my troubles, & enlarged my happiness as you see.

5 I called upon the Lord in distress: the Lord answered me, and set me in a large place.

6 I have had such experience of the Lords being for me against mine enemies, that however I look never to be without, yet that shall not trouble me, neither their power nor their plots, for he that could deliver me then, can and will much more protect and prosper me, now that he hath brought me to this estate.

6 The Lord is on my side, I will not fear: what can man do unto me?

7 I have ever found it, and doubt not but I ever shall, that God blesseth me and those that side with me, many or few, with good success, which makes me confident that as I have had, so I shall ever have the better of mine enemies, what, or how many soever they be, and in stead of ruining me, I shall ruine them.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8,9 I have found it better, and so shall who ever tries it, to put confidence in God than men, of what number or degree soever, and mine enemies have found the contrarie, for by that means I a despicable lone man am preserved and exalted, and they for all their honour, and power above me are destroyed by his Allmighty hand so much above them.

8 It is better to trust in the Lord, than to put confidence in man.

9 It is better to trust in the Lord, than to put confidence in Princes.

10,11,12 I have been as the Church allwayes shall be, the mark that all men have shot at, I had all the

10 All nations compassed me about: but in the name of the

world

Lord will I destroy them.

11 They compassed me about, yea, they compassed me about: but in the name of the Lord I will destroy them.

12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

world against me, and none for me but God, his power was, is, and ever shall be my sole trust and confidence, O with what deadly hatred from time to time have I been hunted, and how many times hath my life been endangered that I could see no way to escape, and yet I have escaped, God hath alwayes preserved me, and in stead of mine enemies destroying me, he hath destroyed them, & I am confident I must, and shall ever do so, God inabling me as he hath done, I have been as hard beset as a man that hath a swarm of bees about his ears, not knowing 'ith world how to avoid them, ready to fall upon me on every hand with deadly devouring hatred, which though it was very terrible for the time, yet the Lord put an end to it, made their malice to me the destruction of themselves like thorns consumed in their own flame, and so shall he ever inable me against all mine enemies I am confident, and that they shall never have better success.

13 Thou hast thrust sore at me, that I might fall: but the Lord helped me.

13 Mine utter ruin, as an obstruction to this preferment hath been strongly endeavoured by him that had no small power in his hands, nor no small malice towards me, but God hath both preserved me, and advanced me, maugre all that Saul could do and all his complices.

14 The Lord is my strength and song: and is become my salvation.

14 The Lord alone was my defence, and the ruiner of mine enemies, who else had ruined me a thousand times over, the glorie and praise belongs to him, and he shall have it, who hath perfected his promise, given me final deliverance from all those troubles, and seated me above the reach of those mine enemies.

15 The voyce of rejoycing and salvation is in the Tabernacles of the righteous: the right hand of the Lord doth valiantly.

15 What cause of rejoycing hath God given to the families in Israel that fear the Lord? how glad are they to see this day, and such a change of things? I and

they

they so preserved and delivered from the malice of those, that hated and sought the ruin of goodness and good-men, and now to see them conquered and quite subdued, and that by so apparent providence and Almighty power, must needs rejoyce them greatly.

16 It is he that deserves, and I hope shall accordingly have the honour of it, who by his sole power and victorious providence hath mightily effected it.

16 The right hand of the Lord is exalted: the right hand of the Lord doth valiantly.

17 As near as I have been to destruction many and many a time, and as hopeful as mine enemies were of it, so that both they and I my self have given me for a gone man, yet God hath purposed otherwayes, die I must not, and therefore die I did not, but am alive at this day, and in a good condition, preserved purposely of God, by example and acknowledgement to manifest and magnifie what he hath done for me, and what he can and will do for his Church, whose person I bare, and represented in all my troubles and enfranchisements.

17 I shall not die but live, and declare the works of the Lord.

18 The Lord gave mine enemies much power over me, so that I under-went sore trials, and sad chastisements to teach me to know my self and sin, but though he gave them liberty to afflict me, yet not to destroy me, as they hoped to have done, but maugre their malice hath preserved my life, though often endangered.

18 The Lord hath chastened me sore: but he hath not given me over unto death.

19 O ye that are the porters and door-keepers of the Lords holy sanctuarie, a place of late years disfrequented and sequestred from good and righteous men, that properly have onely right and title to it; Now by Gods good providence the case is well altered, I and other such as I am, that with upright hearts desire to serve the Lord, have liberty and opportunity to do it, therefore set the doors of the courts of

19 Open to me the gates of righteousness: I will go in to them; & I will praise the Lord.

of the Tabernacle wide open for us, that I and they may comfortably come and worſhip the righteous Lord, there ſpecially preſent, and give him the due praiſes of all his faithful performances, of thoſe his gracious promiſes touching me, and his Church in my time.

20 This gate of the Lord, into which the righteous ſhall enter.

20 I mean I ſay the gate of the Lords own Tabernacle, where he is ſo peculiarly reſident, and will therefore there be eſpecially worſhipped, ſet that open for me and all my fellow-ſaints and ſervants of God, who as of right they ought, ſo now I have power they ſhall have free acceſs unto it, having been too long ſecluded.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

21 Lord my heart is full, and there I am purpoſed to empty it upon thee in moſt affectionate thanks and praiſes, for thine often audiences, gracious and effectual anſwers, and principally for this complement of all thy promiſes, in ſaving me from mine enemies, and advancing me to the Kingdom ſo far above their power to hurt me.

22 The ſtone which the builders refuſed, is become the head ſtone of the corner.

22 Inſomuch as now I, who heretofore was, by Saul and his *Grandees*, thoſe great *Artificers* of State, hatefully perſecuted and diſdainfully rejected, as unworthy and unfit for this preferment, like a refuſe ſtone that is broken and caſt out of the way by maſter-workmen, as altogether uſeleſs and unſerviceable for building, and as the Meſſiah (whom I prefigure) ſhall be by Cajaphas with his confederates the chief Prieſts and Scribes, thoſe ringleaders of the Jews who ſhall deſpightfully uſe him and cruelly crucifie him. I ſay, I, that was thus refuſed am advanced from this my deſpicable condition, to ſit in the throne and wield the Scepter of Iſrael,

upon

upon whom under God, the Government and wellfare of Church and Common-wealth principally depends, even as it shall be with Christ, (whom both in weal and woe I typifie) he shall rise again from the dead, and be gloriously advanced even in his humane nature, so much contemned and hardly used, to be Saviour, Mediatour, and King of and over the Church, consisting then of Jews and Gentiles united in him, and supported by him, maugre her enemies, as the sides and weight of a building are by a principal binding corner stone, against all blasts.

23 This strange transversion of a persecuted abject to become a King, and a contemned, condemned, crucified man to be the sole Saviour and Monarch of the world, is by the holy and wise ordination and effectual operation of God brought to pass, both which are worth our wonder and admiration, to see persecution produce dignitie, and death life and glorie.

23 This is the Lords doing, and it is marvellous in our eyes.

24 This day of mine inthronization resembling that of Christs resurrection, and glorious exaltation at his fathers right hand, is the time and means whereby God hath and will make good all his promises of grace and happiness to his Church, who lives therefore that hath the faith and acknowledge of these things, and joyes not that he hath lived to so happie an hour, as to see them thus fulfilled?

24 This is the day which the Lord hath made, we will rejoyce and be glad in it.

25 O Lord, its a day indeed, that thy Church hath cause to be glad of, and so she is, and prayes thee to add to her joyes, and that now from henceforth all those blessed promises of happiness to thy King and people may be effectual, and they prosperous.

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee send now prosperitie.

26 As Christ himself who is the Messiah, and sent of God for the good and salvation of his people is blessed,

26 Blessed be he that cometh in the name of the Lord:

we have blessed you out of the house of the Lord.

blessed, and diffuseth blessings to his people, whom they again that are his Priests, and the living Temples of the living God do gratifie with the return of blessings in behalf of his Kingdom, praying the increase and consummation of it, and offering the sacrifice of praise to him, that by Gods gracious emission came to offer himself in sacrifice for them. So let David the anointed of the Lord, for the good and well-fare of his Church, and to be a type of Christ, be blessed in his own person, and a means of much blessing unto Israel, and blessed of them again with a prayer and praise to God for him and his Government. Yea, let the Priests of the Lord that wait upon the Altar, whose office by the Lords special appointment it is to bless his people, discharge their sacred function in performance of that holy action, from out that sacred place (where they immediatly attend the Lords service) upon David and his people the figure of Christ and his Church, and let him and them be blessed accordingly, both of Priests and people that worship within or without, in the Courts of the sanctuarie of the Lord.

27 God is the Lord, which hath shewed us light, bind the sacrifice with cords, even unto the horns of the Altar.

27 God hath approved himself to be the Lord omnipotent, for that he hath brought us out of a miserable estate, void of temporal, but especially spiritual felicitie, having of late nothing but confusion amongst us in Church and Kingdom, and reduced us to a comfortable condition in both, principally in the enjoyment of the Doctrine and ordinances of his saving truth and holy worship, which by David and Christ that blessed type and Antytipe are made to shine forth upon the Church and people of God, after the dark times of Sauls reign and Gentilism, like as the sun comforts and lightens all creatures, when the darkness

is

is past, for which unspeakable and unvaluable mercie, let us therefore bring those offerings and sacrifices the Law appointeth, accompanied with sincere and hearty praise and thanks-givings before him, and tie them with cords ready for their oblation, and that in abundance, answerable to his benefits, and for the larger expression of our praises, in proportion to those *Holocausts* of Hallelujahs that shall be offered under Christs regiment. Let the people by their frank and liberal offerings find the Priests store of work in their sacrificing imployment at the Altar.

28 For my part I am resolved to lead the way by mine example, unto thy praising and magnifying, and I confess cause I have to do so, if I consider how much thou hast done for me, and how thou hast made choice of me to this place, and office of honour and service.

28 Thou art my God and I will praise thee: thou art my God, I will exalt thee.

29 As I begun, so I conclude with hearty advice and instigation, to be mindful of, and thankful for the goodness of God, whose mercie to his Church and faithful people never failed, nor never shall.

29 O give thanks unto the Lord, for he is good: for his mercie endureth for ever.

The cxix. Psalm.

This Psalm by the Author of it (which some say, and by many circumstances probably was David, *in his flight and exile) is divided into 22 parts, according to the number and order of letters in the* Hebrew Alphabet, *each part containing eight verses, and the first word of every verse in each part beginning with the same letter that is prefixet to the part it self, as it is in order and succession in the Hebrew* A. B. C. *which its conceived was done for help of memorie. The Psalm is without title, and for the matter of it, drives on no one particular subject, but partly by the Psalmists own example, and partly by rule is represented what is requisit to enter a man into, and carrie him through a holy life, specially in an afflicted state; which*

which are promiscuously scattered throughout the Psalm, promises, precepts, documents, prayers being variously intermingled, and to be taken notice of accordingly by the Reader as they happen in his way, as also the Authors exalting Gods grace *and decrying* self *in his own person, a president for all, and a confutation of all self-opinionists or justiciaries, whether Papists, Armenians, in judgement, or practise, men morally righteous, or carnally confident, Israelitish Christians which worship God, but not in the spirit, and rejoyce but not in Christ Jesus, having confidence in the flesh, contrarie to Paul* Phil.3.3. *and* David *throughout this Psalm.*

Aleph. *Aleph.* Is the first letter of the Hebrew Alphabet, and is therefore here according to order prefixed to the first part of this Psalm, to signifie that it is so, and so do all the rest of the Letters in their ranck and order, as they are prefixed to each part, signifie alike numerarie orderly succession of the rest of the parts of this Psalm, for instance, The second letter *Beth* signifies that to be the second part, and the third letter the third part, and so of the rest.

1 Blessed are the undefiled in the way, who walk in the Law of the Lord.

1 ALl men would be blessed, but certainly happie, and onely happie is, here, and shall be hereafter, that man, that seeks not after a sensual sinful felicitie as most do, but on the contrarie throughout the whole course and trade of his life, approves himself as one that walks towards heaven in heavens way, in conscience to God, avoiding the spots and stains of every sin in heart and life, that may render him unpleasing or unsightly with God, and strives to walk exactly in holy obedience to all his commandments to his well-pleasing,

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

2 Yea, they onely do and shall partake of true happiness (peace of conscience and favour with God) which deviate not into by-wayes of their own fancying, but keep constant to an obediential walking with him, according to the rules he in his word hath prescribed

ſcribed and commanded, and that ſet ſo high a rate upon his grace and favour, as to over-value it to all other happineſs, and therefore pray for it as their chiefeſt good, and ſtrive to walk worthy of it in all well-pleaſing, with ſincere and entire obedience.

3 Nor dare they tranſgreſs or willingly contract the leaſt guilt of any known ſinne upon themſelves, out of a filiall fear of diſpleaſing God, and forfeiting his favour, but carefully tread his paths, which onely lead to life and true happineſs, and bring with them ſweet peace of conſcience and ſeals of ſincerity.

3 They alſo do no iniquity: they walk in his wayes.

4 And if it be asked what is the cauſe of the bleſſed mans exact walking, and not taking the liberty that others do to ſinne, it is becauſe he prefers Gods will before his own, becauſe the holy God ſtrictly commandeth holineſs, therefore is he ſtrict in obſervance to do thereafter, to keep all, and break none of his commandments.

4 Thou haſt commanded us to keep thy precepts diligently.

5 Lord, let other men take other courſes, my prayer is and ever ſhall be, that I may be ſo happy as to be enabled by thee to walk in well-pleaſing to thee all my dayes, and in all my wayes, according to the rule of righteouſneſs.

5 O that my wayes were directed to keep thy ſtatutes.

6 Others think ſhame of holineſs, but I count it my glory, yea, the more holineſs the leſs ſhame, to come ſhort of duty and ſincerity is onely ſhame-worthy; make me therefore in ſincerity of heart, and integrity of life, to do thy whole will with my whole heart, and then (and never but then) am I as I would be, becauſe then and onely then I am as I ought to be, able to look God and man in the face, free from an evil conſcience.

6 Then ſhall I not be aſhamed, when I have reſpect to all thy commandments.

7 Truly, Lord, if I know mine own heart, and I

7 I will praiſe thee with uprightneſs of

which are promiscuously scattered throughout the Psalm, promises, precepts, documents, prayers being variously intermingled, and to be taken notice of accordingly by the Reader as they happen in his way, as also the Authors exalting Gods grace *and decrying* self *in his own person, a president for all, and a confutation of all self-opinionists or justiciaries, whether Papists, Armenians, in judgement, or practise, men morally righteous, or carnally confident, Israelitish Christians which worship God, but not in the spirit, and rejoyce but not in Christ Jesus, having confidence in the flesh, contrarie to Paul* Phil.3.3. *and* David *throughout this Psalm.*

Aleph. *Aleph.* Is the first letter of the Hebrew Alphabet, and is therefore here according to order prefixed to the first part of this Psalm, to signifie that it is so, and so do all the rest of the Letters in their ranck and order, as they are prefixed to each part, signifie alike numerarie orderly succession of the rest of the parts of this Psalm, for instance, The second letter *Beth* signifies that to be the second part, and the third letter the third part, and so of the rest.

1 Blessed are the undefiled in the way, who walk in the Law of the Lord.

1 ALl men would be blessed, but certainly happie, and onely happie is, here, and shall be hereafter, that man, that seeks not after a sensual sinful felicitie as most do, but on the contrarie throughout the whole course and trade of his life, approves himself as one that walks towards heaven in heavens way, in conscience to God, avoiding the spots and stains of every sin in heart and life, that may render him unpleasing or unsightly with God, and strives to walk exactly in holy obedience to all his commandments to his well-pleasing,

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

2 Yea, they onely do and shall partake of true happiness (peace of conscience and favour with God) which deviate not into by-wayes of their own fancying, but keep constant to an obediential walking with him, according to the rules he in his word hath prescribed

ſcribed and commanded, and that ſet ſo high a rate upon his grace and favour, as to over-value it to all other happineſs, and therefore pray for it as their chiefeſt good, and ſtrive to walk worthy of it in all well-pleaſing, with ſincere and entire obedience.

3 Nor dare they tranſgreſs or willingly contract the leaſt guilt of any known ſinne upon themſelves, out of a filiall fear of diſpleaſing God, and forfeiting his favour, but carefully tread his paths, which onely lead to life and true happineſs, and bring with them ſweet peace of conſcience and ſeals of ſincerity.

3 They alſo do no iniquity: they walk in his wayes.

4 And if it be asked what is the cauſe of the bleſſed mans exact walking, and not taking the liberty that others do to ſinne, it is becauſe he prefers Gods will before his own, becauſe the holy God ſtrictly commandeth holineſs, therefore is he ſtrict in obſervance to do thereafter, to keep all, and break none of his commandments.

4 Thou haſt commanded us to keep thy precepts diligently.

5 Lord, let other men take other courſes, my prayer is and ever ſhall be, that I may be ſo happy as to be enabled by thee to walk in well-pleaſing to thee all my dayes, and in all my wayes, according to the rule of righteouſneſs.

5 O that my wayes were directed to keep thy ſtatutes.

6 Others think ſhame of holineſs, but I count it my glory, yea, the more holineſs the leſs ſhame, to come ſhort of duty and ſincerity is onely ſhame-worthy; make me therefore in ſincerity of heart, and integrity of life, to do thy whole will with my whole heart, and then (and never but then) am I as I would be, becauſe then and onely then I am as I ought to be, able to look God and man in the face, free from an evil conſcience.

6 Then ſhall I not be aſhamed, when I have reſpect to all thy commandments.

7 Truly, Lord, if I know mine own heart, and I

7 I will praiſe thee with uprightneſs of

heart, when I shall have learned thy righteous judgements.

take it to be upright towards thee, there is nothing that thou canst give me or do for me, shall better please me, and more oblige me to praise and thank thee with an honest gratuitous heart and conversation, than thy teaching of me by thy word and spirit, to know and do thy commandments, the onely righteous rule of faith and manners.

8 I will keep thy statutes; O forsake me not utterly.

8 O Lord, my purpose of heart is to keep thy commandments, and to walk exactly, in faith, love, and obedience, as thou enjoynest, but alas, I know mine own imbecillity, and the necessity of thy continuall inablement hereunto by thy spirit and grace, which if withdrawn, I am at a loss, therefore, Lord, in pitie of my weakness, and in prosecution of the good work begun in me, that desire to fear thy name, leave me not to my self, nor lead me not into temptation, to buckle with it in mine own strength; let no sinne cause separation, though correction, but remember mercy, and renew in me a right spirit when I do go wrong, as who doth not.

Beth.

Beth. The second letter of the Hebrew Alphabet, signifying the second part.

9 Wherewithall shall a young man cleanse his way? by taking heed thereto according to thy word

9 Young men are apteſt to go astray, and therefore had need to be inquisitive and circumspect of themselves, and their wayes, how to avoid the pollutions of mind and manners, whereunto their age prompts them, with a more than ordinary aptitude, and doubtless, (I speak it knowingly) the onely remedy for such distemperature, is, for them to be conversant in thy word, and thence to observe with a childlike dispositon, what pleaseth and displeaseth thee, their

their heavenly father, and in conſcience thereunto, carefully to regulate their inward and outward man accordingly, by believing and obeying.

10 O Lord, thou knoweſt my heart to be perfect with thee, (for thou haſt made it ſo) how that I have neither been partiall nor unſincere in mine obedience, but entirely endeavoured alwayes in all things to pleaſe thee, as deſirous above all things of thy grace and favour, fearing to forfeit it, which, good Lord, grant I may never do by going aſtray from thy precepts, therefore I beſeech thee watch over me, that no temptation miſlead me on the right or left hand out of the way of thy commandments, in which I deſire to walk from one end of my life to the other without deviating.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 I have, Lord, ſtored up thy word in mind and memory, eſpecially ſuch, and ſo much of it as I knew was of preſent and practicall concernment to me in my condition, with full purpoſe of heart to keep cloſe thereunto, and not ſinfully to ſuffer my ſelf to be ſeduced there-from, what ever happened.

11 Thy word have I hid in my heart, that I might not ſinne againſt thee.

12 Thou, Lord, art onely bleſſed, in, and of thy ſelf, from whom as from a fountain flowes forth all derived bleſſedneſs unto thy creature, which thou art wont to confer moſt upon them that pleaſe thee beſt, as a gracious remuneration of their love and ſervice, Lord, therefore teach me to know, and enable me to do thy will revealed in thy word, that I may partake thy bleſſedneſs, be ſharer in thy holineſs and happineſs, here and hereafter.

12 Bleſſed art thou, O Lord: teach me thy ſtatutes.

13 As I have found thy law uſefull to me, by my knowledge of it, and framing my courſe of life according

13 With my lips have I declared all the judgements of thy mouth.

cording to it, so have I endeavoured to make it to be to others, and therefore have I according to my measure of light, and the duty of my place and office, taught it publickly and privately, not concealing any truth I knew might make for thy glory and their edifying: when I had oportunity of time and occasion.

14 I have rejoyced in the way of thy testimonies, as much as in all riches.

14 My delight and care (I bless thee for giving me such an heart) hath been more to hear, understand, and practise those things which in thy word are testified to be thy will, and more sweet peace and consolation have I had, when I have been so happy, as to attain the knowing and doing of them, than they that set their hearts to heap up riches, when they have their desire of *opulency* and affluence.

15 I will meditate in thy precepts, and have respect unto thy wayes.

15 Therefore, whereas worldlings cast in their minds, and occupy their thoughts how to enhance their earthly store, because their delight is there, my meditations shall be otherwayes imploied, my care and thoughts shall be how to know more and practise better thy will revealed, for therein is my delight, and thereto will I bend my mind, studying how best to please thee.

16 I will delight my self in thy statutes I will not forget thy word.

16 To know and do what pleaseth thee, shall be a pleasure unto me, yea, nothing shall more delight me, and therefore am I fully purposed to make thy word the subject of my meditation day and night, and the rule of mine obedience in weal and wo.

Gimel.

Gimel. The third letter of the Hebrew Alphabet, signifying the third part.

17 Deal bountifully with thy servant, that I may live and keep thy word.

17 Lord, thy promises to thy people are comprehensive of all good things; as thou hast made them, so fulfill them; Let me thy servant reap the blessed fruits

fruits of thy grace and bounty according to them, touching life temporall and ſpirituall, grant me both, and what conduces unto both, as a faithfull creatour and gracious redeemer, that by grace I may live both the life of grace and nature.

18 Lord, thou knoweſt what great impediments there are that hinder our knowledge and acquaintance with thee, even in thoſe things thou haſt revealed, of which yet we are ignorant, and ſeeing, we ſee not, there being a two-fold vail that interpoſeth betwixt a right underſtanding and them, the one over our hearts, blindly miſtaking the mind and meaning of the ſpirit, and ſtumbling at the ſtumbling ſtone *the letter*. The other over thy law and covenant it ſelf, expreſt in dark and typicall umbrages and diſpenſations, full of wonderous divine excellency in their ſignification and *antitypicall* meaning, but impoſſible to be underſtood, but by thy more than litterall revelation. Therefore diſpenſe thy ſpirit, who onely knows the mind of God, and can onely make it known unto thy ſervant, draw aſide thy curtaines of my blindneſs, and thy laws darkneſs, that in thy light I may ſee light, and be made able to behold the myſticall and ſpirituall tenderneſs of thy whole law and covenant, both in the morall & typicall diſpenſation of it, which unfolded to a ſpirituall eye, are admirable and raviſhing, portraying as in a table the divine hiſtory and miſtery of mans redemption and ſalvation, with all that heavenly wiſdome, free-grace, and Almighty power that ſhines therein.

18 Open thou mine eyes, that I may behold wonderous things out of thy law.

19 I am thine, and properly belong to another world, onely here I muſt for a time lead a tranſient life, becauſe it is thy will more than mine, who though

19 I am a ſtranger in the earth, hide not thy commandments from me.

I am in the world, yet not of the world, but in mind and heart eſtranged from it, therefore ſeeing it is thy pleaſure that I muſt live mine appointed time to ſerve thee on earth, take it into conſideration, what divine light and guidance is requiſite ſo to do, and vouchſafe me it proportionably, leaſt I wander out of thy way, the world and fleſh with which I here converſe being ſtrangers, and eſtranged thereunto, and apt to miſlead me, if thy word and ſpirit be not alwayes a light and guide unto me.

20 My ſoul breaketh for the longing it hath to thy judgement at all times.

20 Lord, my ſoul is as the broken and chawned earth in time of drought, labouring alwayes in unſatiable deſire after the ſoul-nouriſhing and refreſhing knowledge of the divine excellencies, comprehended in thy righteous precepts and covenant-diſpenſations, as it doth inceſſantly after rain, that ſo I may alwayes live the life of faith, and fear, love, and obedience.

21 Thou haſt rebuked the proud that are curſed, which do erre from thy commandments.

21 Thats my deſire to underſtand the fear of the Lord, that I may walk humbly with my God, for the proud diſobedient gain-ſayers of his will, that have taken curſed and diſpleaſing curſes, the Lord hath ſooner or later met with them, as they are hatefull to him, ſo he hath made it appear upon them by heavy judgements.

22 Remove from me reproach and contempt, for I have kept thy teſtimonies.

22 Which I am confident ſhall ſtill be their portion, even the portion of my proud diſdainfull enemies, who think ſcorn of me, and baſely aſperſe me, becauſe of my faith in, and obedience unto God, but, Lord, I hope that both I, and they are accepted at thine hands, and that thou takeſt notice of mine Iſmaelitiſh perſecution by mine arrogant foes, and wilt find a time to quit me of them, who thou knoweſt hath not been aſhamed of thee, nor deſerted either my faith or fear of thee, for fear of men.

23 I

23 I have been the by-word of high and low, those that should have been by their places men of more integrity and good example, yet did not they stick to abuse their authority, and me, by casting scorn upon me in the audience of others, but I patiently bear it, and my thoughts the while were upon thy word and my duty, in such cases, that so I might approve my self to thee, not caring to be judged by mans day.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 And though I had cause enough of sorrow and trouble, yet my comfort is they made me not break covenant, nor falsifie my faith, but still I kept a good conscience, and followed my rule, and had the comfort of it in mine own spirit, not consulting with flesh and bloud, what to do at such times when temptations were sore upon me, but with thy word, which I knew was the will and wisdom of God, the mighty Counsellour and Prince of Princes.

24 Thy testimonies also are my delight, and my counsellours.

Daleth. The fourth letter of the Hebrew Alphabet, signifying the fourth part.

Daleth.

25 I am exceeding low brought by thine afflicting hand, my discomfitures make my life a very death, oh, do thou raise me, restore comfort, and thereby life unto me, according as thou hast graciously promised.

25 My soul cleaveth unto the dust: quicken thou me, according to thy word.

26 For I have not hid mine offences, but confessed and declared them to thee, as I have done every thing else in the whole course of my life. I have alwayes acquainted thee how it was with me, in my temptations and troubles, and I have ever found thee gracious, and so doubt not still to do; speak peace and holiness therefore now to my soul, that I may sinne no more, but learn to love and serve thee.

26 I have declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wonderous works.

27 Lord, instruct me, and over-power my naturall pravity and corrupt disposition, to walk holily and steadily in the fear of thy name, and obedience of thy commandments, by thy renewing of my joyes, and strengthening of my graces, so shall I magnifie thy power in my weakness, and animate the faith of others.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

28 The sense of my sinne and thy displeasure for it, lies so heavy upon my spirit, that I sensibly decay and wast under it, speak reconciliation and absolution to me, that may revive and restore me, according to thy promise of grace and mercy to poor penitents and suppliants, such as I am.

29 Remove from me the way of lying: and grant me thy law graciously.

29 The sinne that hath brought me into this distemper is my want of faith to carry me through, and my making now and then in extremity of temptation lies my refuge, which repents me that ever I did so, the Lord forgive it, and remove that spirit of fear and diffidence that caused it, that I may no more tread in such by-paths; of thine own free goodness, grant me the mercy and grace promised in thy word, and exhibited in the typicall ordinances of thy law.

30 I have chosen the way of truth; thy judgements have I laid before me.

30 Lord, how ever I have slipt through frailty, yet thou knowest the bent and bias of my heart is to love truth and not falshood, it is the way I have chosen to walk in, and have used the means that might aw me to it, and direct me in it, by serious pondering thy righteous commandments, penally inhibiting such sinfull aversations, though, my grace being weak, my endeavours through temptation have sometimes been ineffectuall.

31 I have stuck unto thy testimonies: O Lord, put me not to shame.

31 I have not ordinarily, no nor willingly at any time given the reins to my corruption, though otherwhiles

whiles they have been too ſtrong for me, but have carefully and conſcionably in the main and courſe of my life, though troublous and temptatious, walked exactly, and kept me cloſely to thy will, teſtified in thy word, O Lord, therefore compaſſionate me in this my ſinne, and trouble for it, and ſo order my wayes, that I ſinne no more, to provoke thee againſt me, to the loſs of thy favour, and the forfeiting my ſelf to mine enemies.

32 I have been faithfull though with ſome failings, which if thou wilt but pleaſe to paſs by, and renew thy favour to me, and grace in me, whereby my heart may again be comforted, and conſequently enlarged, and enabled, (for thy joy is my ſtrength) then do I promiſe for my ſelf, being confident in the power of thy grace, to yield univerſall and chearfull obedience to thy commandments, maugre impediments.

32 I will run the wayes of thy commandments when thou ſhalt enlarge my heart.

He. The fifth letter of the Hebrew Alphabet, ſignifying the fifth part.

He.

33 I know my whole life throughout is to be expended in thy ſervice, but how to perſevere with unwearied and unvaried conſtancy I ſee not, but by thy ſpeciall and ſpirituall guidance, who canſt either order mine affaires to be free from temptation, or teach and enable me to wade through them, without warping from the rule and way of thy commandments: pitie therefore my weakneſs and humane frailty, and by thy ſpirit ſupply and prompt me continually, ſo ſhall I do what elſe I cannot, avoid ſinne, and perſevere in holineſs

33 Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it unto the end.

holineſs all my life, in all the various alterations of it.

34 Give me underſtanding and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart.

34 How many are befooled with worldly wiſdom and carnall reaſon, Lord, thou knoweſt, and truly ſo ſhall I amongſt the reſt, if thou beeſt not more mercifull unto me, to teach me better, yea, contrary to ſuch things as thoſe principles dictate; even the wholeſome rudiments of thy law and covenant diſpenſation, which if thou wilt of thy good grace vouchſafe to do, I ſhall gladlier ſerve thee than ſinne; yea, if thou wilt effectually lead me, I will gladly and cordially follow and obey thee in whatſoever thou commandeſt, for to will is preſent with me, but how elſe to perform I ſee not.

35 Make me to go in the path of thy commandments: for therein do I delight.

35 Both the will and the deed is thine and of thee, now therefore as thou haſt enabled me in the one, for through thy grace my heart is byaſſed to obedience, ſo that my deſire is to it, and my delight is in it, ſo do thou no leſs graciouſly and powerfully enable me in the other, let me through thine aſſiſtance be as able as willing to do thy will, alwayes, in all things.

36 Encline my heart unto thy teſtimonies, and not to covetouſneſs.

36 I know, O Lord, naturally I have the ſame corrupt and inordinate affections in me as others have, as ready upon temptation to warp world-ward as another man, but I know thou haſt my heart in thy hands, and though I cannot rule it, thou canſt, ſo that I pray thee have an eye to it, and keep an hand over it, to diſpoſe and bend it the way of thy will, and from the worlds allurements of pleaſure or profit, let grace ſuperſead me from corruption, ſpecially of covetouſneſs the root of all evil.

37 Turn away mine eyes from beholding

37 Let not my outward ſences be caught, and ſinfully

fully transported with the baits of the flesh, or of the world, but give me a sanctified understanding to believe truly, and not seemingly of sublunary things, and to know them to be as in their own natures they are, vain and transitory, that can convey no permanent nor substantiall good or content to a man, but delude him with the shews thereof by a false *medium*, carnall concupiscence, and that serves to steal the heart from God, but, Lord, avert both eyes and heart from them, give me such active graces, and lively affections, that may have continuall influence into all the parts of body and soul, and so dispose them in love to thee, and desire of heavenly things, that as dead to the world, they may comparatively be indisposed to all things else.

vanity : and quicken thou me in thy way.

38 Lord, fulfill those promises of grace and goodness, wherein thou standest engaged unto thy servant. Thou that art Jehovah in thy Being, be so in thy word by giving it a being in all those gracious promises it comprehends and exhibits, and wherein thou hast caused me to trust, in confidence whereof I have wholly cast my self upon thy grace and providence, minding alwayes to serve thee, more than how to provide and shift for my self, as men of the world do.

38 Stablish thy word unto thy servant: who is devoted to thy fear.

39 Let not thy servant sinne against thee, thereby to provoke thee against him to the loss of thy favour, the forfeiting of thy protection, and the exposing me to mine enemies scorn and insultation, which I exceedingly fear, as well for thy sake who art so deeply concerned in me, as for mine own. If at any time I do fall, Lord, let not that be my punishment,

39 Turn away my reproach which I fear: for thy judgements are good.

punishment, be thou and not they my Judge, for that thy judgements are like thy self, righteous and good, but theirs are like themselves, mercileſs and wicked.

40 Behold I have longed after thy precepts: quicken me in thy righteouſneſs.

40 Thou knoweſt my heart is perfect towards thee, take notice of it, O Lord, how my deſires and affections are upright and ſincere to the knowing and doing of thy will according to thy word, give me a ſpirit of power and enablement, as well as of will and deſire, according to thy righteous, as well as gracious engagements, for thou art as juſt to fulfill promiſes, as to inflict puniſhments.

Vau.

Vau. The ſixth letter of the Hebrew Alphabet, ſignifying the ſixth part.

41 Let thy mercies come alſo unto me, O Lord: even thy ſalvation according to thy word.

41 And as I deſire that thou wilt enable me with a ſpirit of holineſs to walk uprightly in the way, ſo alſo that in mercy thou wilt remember me concerning the promiſed end, that it may effect that for me, even my preſervation in, and my deliverance out of my ſad condition and many dangers, as thou haſt engaged thy ſelf to do.

42 So ſhall I have wherewith to anſwer him that reproacheth me; for I truſt in thy word.

42 By this means I that now onely live by promiſes, unpoſſeſſed of the thing promiſed, and therefore cannot at preſent effectually convince men of carnall underſtandings and void of faith; ſhall then be able demonſtratively to ſtop their mouthes, that now flout me for mine improbable hopes and forreign expectations, and becauſe I bear my ſelf upon thy word which they think will never be fulfilled, but I am otherwiſe perſwaded; therefore, O Lord, let not my truſt be deceived and they in their preſumptuous impiety confirmed.

43 And

43 And let me never ſo ſinne againſt thee, as thereby to have mine own mouth ſtopped, and deſpoil my ſelf of what thou haſt promiſed me, whereof, in faith of thy truth and goodneſs, I have openly declared my confidence according to thy word, which, Lord, let me never have cauſe to retract, nor to ſpeak leſs in praiſe of thy faithfulneſs, but more, by thy turning promiſes into performances, according to the hope I have had in thy juſt fullfilling what thou haſt promiſed me, and threatened mine enemies.

43 And take not the word of truth utterly out of my mouth, for I have hoped in thy judgements.

44 So ſhalt thou oblige me, when I am delivered out of theſe heavy preſſures which lie upon me, as ſo many clogs and hinderances, (which I ſhall never forget) without making bawks in mine obedience, (which through temptation I have been forced to do, and fear I ſhall ſtill do without thy powerfull prevention) in love and thankfulneſs to ſerve and pleaſe thee, the utmoſt hour of my life, if ſet at liberty.

44 So ſhall I keep thy law continually: for ever and ever.

45 Yea, when thou haſt enfranchized me out of theſe incumbrances of fear and care, and made me a man of liberty and authority in Iſrael, I will as thy free-man and ſervant carry and demean my ſelf, in all manner well-pleaſing, walking in the way of thy ſervice, and keeping all thy commandments, which never ſhall be a burden or bondage to me, for to be at liberty, and to have ability, and opportunity to learn and do thy will according to thy word, is that I beg above any thing, and which I ſhould eſteem as my greateſt felicity.

5 And I will walk at liberty: for I ſeek thy precepts.

46 When thou haſt advanced me, I alſo will advance thee, and execute the office of a Prophet, as well as of a King, and think it no ſhame to do ſo, by

46 I will ſpeak of thy teſtimonies alſo before Kings, and will not be aſhamed.

by declaring to others as occasion is offered, what thy will and word is, even to Kings and mighty men of the earth, with whom I shall then be of equall levell, and so have opportunity in that condition to converse more with them, than now I have, and I promise to improve it when I have it.

47 And I will delight my self in thy commandments, which I have loved.

47 And then will I as a man set at liberty from restraint, run the wayes of thy commandments, by dayly and frequent doing them, my delight shall be to be conversant in thine ordinances, which I have longed for, and heartily loved, and desired to be an actour in, but hitherto have been an exile from them, which hath set a vehement edge upon mine appetite, which then I will satiate.

48 My hands also will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes.

48 For then both heart and hand shall act for thee, my whole man, with my whole might, shall be set on work to know and do thy whole will in thy law revealed, which I have dearly loved and longed to do, and will perform them in spirit as well as in letter, for when my mind is free from these distractions, it shall move in a higher sphear, and be active in and about the Gospel-ince of thy laws and ordinances.

Zain. *Zain.* The seventh letter of the Hebrew Alphabet, signifying the seventh part.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

49 Be mindfull of thy word of promise, and voluntary ingagements made to me thy chosen, though unworthy servant, touching grace, preservation, and deliverance, upon which as thou hast commanded me, so also hast thou effectually over-power ed, & enabled me by thy spirit, to rest in assured hope of thy faithfulness, and my happiness thereby.

50 Throughout

50 Throughout all my long and tedious triall where with thou afflictedst me, I have nothing to bear up upon but this, and I blesse thee for it, this serves the turn to do it, thy promise through faith doth comfort and *cordialize* my heart, and hath done many a time, when to sence and reason I have been a dead man.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 My faith, and I for my faiths sake, have been exceedingly slighted and scorned by mine enemies, men of proud and carnall minds, yet have I neither been afraid nor ashamed of my cause or confidence, but haue stuck to thy promises in faith and obedience, waiting the fulfilling of them.

51 The proud have had me greatly in derision: yet have I not declined from thy law.

52 I was ever confident that as mine enemies had their time, so thou wouldest have thine, and that I should see thee as just in reward and punishment as heretofore, when by miracle thou savedst thy people, and destroyedst thine and their adversaries, the consideration hereof, knowing thee to be the same unchangeable God in omnipotency and faithfulness, hath alwayes born up my heart comfortably in hope of no worse success.

52 I remembred thy judgements of old, O Lord, and have comforted my self.

53 And were it not for thy word of promise, and works of power and providence, that the faith of these are a stay to me, I were of all men most miserable, for the horrid insolencies, & unjust violences of my wicked and graceless enemies, that have no fear of God before their eyes, but reject both thee and thy precepts, it makes me tremble to think of it, and the heavy judgements that will befall them for it, so, at present I feel the evil effects thereof, being driven to extream straits and perplexities both of body and mind, by these impious lawless wretches.

53 Horrour hath taken hold upon me: because of the wicked that forsake thy law.

54 For,

by declaring to others as occasion is offered, what thy will and word is, even to Kings and mighty men of the earth, with whom I shall then be of equall levell, and so have opportunity in that condition to converse more with them, than now I have, and I promise to improve it when I have it.

47 And I will delight my self in thy commandments, which I have loved.

47 And then will I as a man set at liberty from restraint, run the wayes of thy commandments, by dayly and frequent doing them, my delight shall be to be conversant in thine ordinances, which I have longed for, and heartily loved, and desired to be an actour in, but hitherto have been an exile from them, which hath set a vehement edge upon mine appetite, which then I will satiate.

48 My hands also will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes.

48 For then both heart and hand shall act for thee, my whole man, with my whole might, shall be set on work to know and do thy whole will in thy law revealed, which I have dearly loved and longed to do, and will perform them in spirit as well as in letter, for when my mind is free from these distractions, it shall move in a higher sphear, and be active in and about the Gospel-ince of thy laws and ordinances.

Zain.

Zain. The seventh letter of the Hebrew Alphabet, signifying the seventh part.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

49 Be mindfull of thy word of promise, and voluntary ingagements made to me thy chosen, though unworthy servant, touching grace, preservation, and deliverance, upon which as thou hast commanded me, so also hast thou effectually over-power ed, & enabled me by thy spirit, to rest in assured hope of thy faithfulness, and my happiness thereby.

50 Throughout

50 Throughout all my long and tedious triall where with thou afflictedst me, I have nothing to bear up upon but this, and I bless thee for it, this serves the turn to do it, thy promise through faith doth comfort and *cordialize* my heart, and hath done many a time, when to sence and reason I have been a dead man.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 My faith, and I for my faiths sake, have been exceedingly slighted and scorned by mine enemies, men of proud and carnall minds, yet have I neither been afraid nor ashamed of my cause or confidence, but haue stuck to thy promises in faith and obedience, waiting the fulfilling of them.

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53 Horrour hath taken hold upon me: because of the wicked that forsake thy law.

54 For,

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

54 For my life is no better to me by their perſecution and proſecution of me from place to place, than a perpetuall pilgrimage, ſo that my dwelling is no dwelling, for I am in a continuall peregrination, reſtleſly changing my ſtation, ſometimes in caves, ſometimes in deſarts, and ſometimes in exile and baniſhment, yet every where and at all times the memory and meditation of thine engagements and promiſes concerning me, which bind thee by grace, as laws do us by duty, and are thy ſtatutes, as well as are thy commandments, have cheared up my heart, and were, as my ſongs, and inſtruments of muſick heretofore were wont to be unto me, at leaſurable times in mine own houſe.

55 I have remembred thy name, O Lord, in the night, and have kept thy law.

55 I have made it my imployment, and ſet my ſeriouſeſt thoughts on work upon the minding and meditating thy faithfulneſs, power, and juſtice, when others have been refreſhing their bodies with reſt in the night ſeaſon, then have I been refreſhing my weary and carefull mind, with pondering thee in thine excellencies, O Lord: and have been ſo ſetled in mind thereby, as I have taken up a reſolution by carnall and ſinfull ſhifts, never to prevaricate what ever come of me, but to perſiſt in faith and holineſs to the end.

56 This I had: becauſe I kept thy precepts.

56 Theſe ſoul ſupportations, renewed graces, and heart comfortings, the Lord vouchſafed me in the meditations of him, his promiſes, and properties, becauſe I was conſcionable and carefull to walk alwayes in all things to his well-pleaſing, therefore did he reward and ſuſtain me with theſe divine cordialls, and comforts, in the time of my comfortleſs peregrination.

Cheth.

Cheth. The eighth letter of the Hebrew Alphabet, signifying the eighth part. *Cheth.*

57 The comforts and confidences of worldly men, are in worldly things, there portion is here below in things (I bleſs my God) too low for me, who have no happineſs, contentment, or confidence ſhort of God, who is all in all to me, and as, *Lord*, thou art mine, ſo I have fully purpoſed to be thine, and to yield thee faithful and fruitful obedience in dependencie on thy promiſes, and conformitie to thy precepts.

57 Thou art my portion, O Lord, I have ſaid, that I would keep thy words.

58 Lord, thou knoweſt what value I have alwayes ſet on thy favour, how above all bleſſings I have lain at thee for that, as more to me than all beſides, ſo that before and above all, have I preferred and ſought it as my choiceſt and chiefeſt happineſs, and therefore beg of thee that I may ever be bleſſed with thy grace, mercie, and truth, vouchſafed and fulfilled according to promiſe.

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

59 Fearful was I to offend, and forfeit that thy favour I ſet ſo much by, and therefore was alwayes ſolicitous and thought-ful of the ſteps I took, whether they tended to thy pleaſing or diſpleaſing, and if at any time by temptation or frailty I began to be miſbiaſſed, or that actually I deviated before I was awar, I quickly (through thy grace) recollected my ſelf, and faced about.

59 I thought on my wayes, and turned my feet into thy teſtimonies.

60 When I found mine errour I ſoon quit it, no reaſonings of fleſh and bloud prevailed to make me perſiſt, but by the power of thy grace, I broke through all impediments to ſerve and pleaſe thee.

60 I made haſt, and delayed not to keep thy commandments.

61 Wicked men by wicked wayes have proſpered and thriven, and by combination have turned me out

61 The bands of the wicked have robbed me: but I have not forgot thy Law.

of all, and enriched themselves with my spoils, but for all that I have stuck to my tackling, held close to faith and a good conscience in believing, and doing as I was appointed, and left their punishment and my vindication unto thee.

62 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

62 And it no whit repents me, but exceedingly rejoyceth me of that thy gracious supportation of my faith, yea, such peace of conscience it brings with it, and such a seal of special favour it is unto me, according to thy righteous ingagements to be thus inabled to walk holily, as that the thoughts thereof are more sweet and refreshing to my mind, than sleep to my nature, and make me suspend the one, even in the season thereof, to feed upon the other, and make thankful repayment of my debts and endearments contracted thereby.

63 I am a companion of all them that fear thee: and of them that keep thy precepts.

63 Thy wayes, and they that walk in them, are my delight, I fear thee my self, so I love all those that do so, I have no pleasure, as not in wickedness, so nor in wicked men, but the out-casts of the world, such as I my self am, that fear to offend thee, and desire to please and serve thee, these have my heart, and with such will I stand and fall, live and die.

64 The earth, O Lord; is full of thy mercie: teach me thy statutes.

64 As a faithful Creator thou hast plentifully provided for man and beast, nature is well stored with varieties of created conveniencies for all kinds of Beings upon earth, which also are mercifully continued, though long since forfeited by the fall. But, O Lord, there is one thing necessarie, and a mercie more worth than all these, and that is to be able to see and seek a happiness that is above nature, and that grows in no earthly soil, to have a frameable and teachable heart, Lord, grant me that, write thy Law in it, and let both thy

thy precepts and promises be believed, and obeyed by me, That is my desire.

Teth. The ninth letter of the Hebrew Alphabet, signifying the ninth part. *Teth.*

65 I have not found thy grace or truth to fail me, but as I have endeavoured to approve my self a good servant, so, O Lord, have I found thee a good master, true of thy promise, and as good as thy word.

65. Thou hast dealt well with thy servant, O Lord, according unto thy word.

66 Lord, give me a right understanding of things that differ, let me not mistake falshood for truth, nor evil for good, but teach me to know the thing that good is, and dispose mine heart and affections practically thereunto, for so far as I have been taught by thy spirit, I have gladly imbraced and conscionably obeyed, and not refused either belief or subjection to any thy commandments.

66 Teach me good judgement, and knowledge: for I have believed thy commandments.

67 My very afflictions through thy grace and faithfulness, are become wholsom physick and good documents to me, for I was apt to wander out of thy way, until I smarted for my folly, but now I have learned another lesson, and have ever since run another course, kept close to thy will revealed in thy word without hearkening to the dictates of corrupt reason, tending to self-pleasing or self-saving, which before were too prevailing.

67 Before I was afflicted, I went astray: but now have I kept thy word.

68 Goodness of all kinds, O Lord, is natural to thee, so it is not to us in any kind, for there is none good but God, and flows plentifully from thee, as all creatures but man especially can witness, of whose bountie they have their beings, and those beings their subsistencies all the world over, but Lord it is thy saving goodness that I pray to partake of, my soul is more to me than my bodie,

68 Thou art good, and doest good, teach me thy statutes.

and grace than nature, therefore do I beg ſpecial and ſupernatural grace and wiſdom to know and do thy will, which I prefer before common and natural benefits, the pleaſing of thee before either profit or pleaſure to my ſelf, of thy goodneſs grant me this, which is part of the divine nature, and onely makes man like to God in being and doing good, which I would both be and do.

69 The proud have forged a lie againſt me: but I will keep thy precepts with my whole heart.

69 My proud diſdainful enemies that fear not God, nor care not what wickedneſs they commit in word or deed to diſcredit me, have falſly aſperſed me for a traiterous conſpiratour, and that it is my ambition, not thy determination that puts me upon expectancie of the Kingdom, but I am reſolved, this ſlaunder ſhall not ſtagger me, but in confidence of thy truth and mine own integritie, I will perſiſt to ſerve thee in ſinceritie of heart, who I know wilt vindicate mine innocencie, and make appear their forgerie.

70 Their heart is as fat as greaſe, but I delight in thy Law.

70 Their worldly pomp and plentie hath made their hearts ſo groſs and carnal, as that their conſciences are benummed and ſenſleſs, and their minds puft up with pride and arrogance, they ſin without reſtraint, and ſcoffe at pietie as puſillanimitie, but thy Law is my delight, though not theirs, I am troubled when I break it, and glad at heart when I do and can keep it through thy gracious enablement.

71 It is good for me that I have been afflicted: that I might learn thy ſtatutes.

71 Yea, ſuch is my love to holineſs, that I never think it a dear purchaſe whatſoever it coſt me, and therefore value mine afflictions, which in mercie thou ſenteſt to beget in me a teachable and tractable heart to thy commandments, above their proſperitie that hardeneth their hearts in ignorance and carnallitie.

72 The Law of thy mouth is better unto

72 Thy word and Law written in my heart, effectually

ctually taught and wrought there by thy ſpirit, however it is counter to my corruptions, yet becauſe as it is thine, (ſo pliable haſt thou made my will to thy will) even therefore do I praiſe it, and apprehend my ſelf more enriched with my knowledge of it and love to it, than if I had the wealth the world ſo dotes on in never ſo great abundance.

me, than thouſands of gold and ſilver.

Jod. The tenth letter of the Hebrew Alphabet, ſignifying the tenth part.

Jod.

73 Thou, Lord, that madeſt me was pleaſed to difference me from other creatures, by endowing me with natural capacities above them, ſo that though I have loſt my created perfections of righteouſneſs and holineſs, yet not my created and paſſive capacities of thy renewing them again in me, my ſoul hath the ſame faculties, and my bodie the ſame parts and Organs thou gaveſt me at the firſt, in, and upon which thou art able to re-imprint thine image; vouchſafe me I pray thee thy renewing grace more and more, powerfully enlighten my dark underſtanding, encline my whole man, O Lord, to the loving and obeying of thy whole will, I am ſtill thy creature, renew thy likeneſs.

73 Thy hands have made me, and faſhioned me; give me underſtanding, that I may learn thy commandments.

74 If Lord thou wilt ſtrengthen thy graces in me, and enable me to hold out ſtedfaſt in faith and holy obedience to the end, and then reward thine own graces in me with a happie iſſue and cloſe of things, how will it rejoyce the hearts of thy ſervants that fear thee, and hope in thee? when they ſhall ſee me have overcome all my miſeries, and be poſſeſſed of my hopes and thy promiſes, becauſe of thy gracious enabling me to hold out in affiance of thy word, it will affect them greatly.

74 They that fear thee will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O Lord, that thy judgements are right: and that thou in faithfulnes hast afflicted me.

75 I know, O Lord, that thou art righteous in what thou sayest, and doest, thy word and thy works are *consentaneous*, thy faithfulnes is fulfilled in my very afflictions though seemingly otherwayes thy judgements and mercies, and shall conduce to bring about thy promises made to me.

76 Let, I pray thee, thy merciful kindnes be for my comfort; according to thy word unto thy servant.

76 Let, I pray thee thy mercie of favour and grace long since promised me, be in the faith of it a continual comfort to me, yea, Lord, comfort me thy servant chosen and called, with the accomplishment of it, according to thy word.

77 Let thy tender mercies come unto me, that I may live: for thy Law is my delight.

77 Make me inwardly sensible of those tender affections which thou beareſt me, that they may help to revive me in this comfortles condition whilest it lasts, and expres them also in outward manifestations, let me see thy pitie and compassion in a comfortable deliverance and conclusion, that I may live free from these troubles which makes my life a very death, for how ever by frailtie I have and cannot but offend thee, yet thou knoweſt thou hast mine heart and good will in all things to serve and obey thee, that is my desire, and in that I delight.

78 Let the proud be ashamed, for they dealt perversly with me without a cause: but I will meditate in thy precepts.

78 Let not me therefore miscarrie by the hands of proud men and evil doers, that are lawles and scorn subjection, Lord, let them miscarrie in their designs and evil purposes, for thou knoweſt how contrarie to their consciences they have persecuted me as nocent, when as they know me to be an innocent person, but their dealing shall not make me forget my dutie, I will keep mine eye still fixed upon that, and walk stedfastly in the way of thy precepts, in confidence of my reward and their punishment.

79 Give me such remarkable deliverance and so change the *scene*, that those of thy people that truly fear thee, and have been savingly enlightened by thee, whom my afflictions have staggered, or that have been misled by delusions and false reports, may see convincing signs of thy special favour to me, and purposes concerning me, and thereby be encouraged and invited in the faith of thy promises, and my innocent cause to take part and joyn with me, against mine enemies.

79 Let those that fear thee, turn unto me, and those that have known thy testimonies.

80 Let me be enabled by thy gracious assistance to keep faith and a good conscience stedfast to the end, that I lose not the prize by falling short of the goal, fainting either in faith or dutie, and so render my self and cause a laughing-stock to mine enemies, which is it they would have.

80 Let my heart be sound in thy statutes; that I be not ashamed.

Caph. The eleventh letter of the Hebrew Alphabet, signifying the eleventh part.

Caph.

81 Lord, I have waded through many and grievous troubles, and with much long-suffering have a long time eagerly longed and looked for thy promised deliverance, almost to the exhausting of my soul and spirit in sighs and groans after it, but yet it comes not, nevertheless I am still sustained in faith, and am resolved to live and die in expectation of thy promise, no length of time, nor trouble, shall null my hopes, nor, I am confident the thing I hope for.

81 My soul fainteth for thy salvation: but I hope in thy word.

82 I have waited long & dreely looked for the accomplishment of thy promise, even to the weakening of my

82 Mine eyes fail for thy word, saying, when wilt thou comfort me?

ſight & impairing my ſenſes, every foot thinking within my ſelf, as my mind gave me and occaſion was offered, that ſure *this* is the time, and *that* the opportunitie, that I ſhall be delivered, but ſtill I am prolonged and put off, ſighing out my hopes, with, If not now Lord, when then will the time be, and what the means that muſt fulfil thy word, and my deſire?

83 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

83 The ſcorching ſun of adverſitie hath allmoſt quite exhauſted my radical moiſture, my ſpirits which ſhould animate my members, and extrinfical parts are ſpent with continual grief by reaſon of afflictions, and diſappointments of my longing expectations, which lingringly conſume and waſt me into leanneſs and deformitie, like a bladder or a skin-bottel hung up in a chimney, that in tract of time will parch, and crack and ſhrink up into wrinckles not like it ſelf, and ſo am I become, yet though nature thus decayes, grace does not, by thy goodneſs to me I am, for all that, upheld in care and conſcience to do thy will, and believe thy word.

84 How many are the dayes of thy ſervant; when wilt thou execute judgement on them that perſecute me?

84 Lord, how long too, is the end of my miſeries? conſider how much of my life is allready ſpent and waſted in them, even of mine, who am appointed and deſigned by thee for great and ſpecial ſervices in thy Church, therefore conſider me who would fain be imployed, to ſhorten theſe dayes; when ſhall they that unjuſtly would cut me off, be themſelves juſtly ſo ſerved? and I ſet free to ſerve thee.

85 The proud have digged pits for me, which are not after thy Law.

85 Mine enemies that ſcorn thy commands, and me thy ſervant, have not onely perſecuted me with open violence, but with cunning craft and diſſimulation ſought my life, for their will is their Law, and not thy word, to which they yield no manner of obedience,

nor

nor bear no regard, but practice what them list though never so wicked and unjust, so it serves their turns.

86 But, Lord, I have another estimate of thy commandments, I set not so light by them, for I am sure they come from a faithful God, who may suffer the wicked for a time to sin against them, but the punishment due to those that break them, shall befal them, and so shall the reward promised to them that keep them; in the faith whereof I do and will innocently persevere, and pray thee to make it good, in my help and deliverance from, and upon, these treacherous and unjust persecutours.

86 All thy commandments are faithful, they persecute me wrongfully, help thou me.

87 Mine enemies, men of the world, that take all wayes and advantages upon earth against me, had what one way and other by their continual vexations and my griefs allmost brought me down to the grave, and got the better of me, hadst not thou been above them, and heaven more my friend than earth, where I had no help, but when I was at lowest, hopeless and helpless, as to outward appearance, I still kept faith and a good conscience, hoping in thee.

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Lord, give me to enjoy that happie condition which of thy free grace and loving beneficence thou hast promised me, which will be as a resurrection to life from death, after so many sorrows as I have undergone, so shalt thou both ingage and enable me, when I am set free from these hinderances to do thy whole will and walk in thy Law, which bears the stamp of Divine and royal authoritie upon it, and therefore is worthy of reverend and solemn observance and obedience, which then I will be sure to pay to it, but now I cannot.

88 Quicken me after thy loving kindness, so shall I keep the testimonie of thy mouth.

Lamed.

Lamed. *Lamed.* The twelfth letter of the Hebrew Alphabet, signifying the twelfth part.

89 For ever, O Lord, thy word is setled in heaven.

89 Thy word and decree, O Lord, is as firm as thy self, no chances nor changes here below can make void what thou above hast determined shall be, nor can time it self wear out, what thou that art eternal before all time hast appointed.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

90 Our faith may bear it self boldly upon thy faithfulness, which according to thy word of truth and promise is allwayes the same, how ever matters frame or seem to be out of frame, therefore it is that the world is not long since dissolved, because thou hast decreed and promised the continuance of it, therefore, and for no natural cause doth the earth thus long subsist in nature and order.

91 They continue this day according to thine ordinances: for all are thy servants.

91 All created Beings according to their several natures, stations, and operations, are as at the beginning, thou in wisdom determinedst them, which else of themselves would run into confusion and destruction, what Laws thou gavest them they keep, and thereby are themselves kept and preserved, for all the elements and elemental creatures as they are made by thee, so they are made for thee, to be at thy ordering and dispose, and so they are, and not at their own, and it is well for us and them, they are so.

92 Unless thy Law had been my delights: I should then have perished in mine affliction.

92 And surely, Lord, I hold by the self-same tenure the creation does, as it had been long since dissolved and annihilated, but for the Law of orderly existence thou laidst upon it, whereby ever since it retains a beautiful being, notwithstanding the contradictions that are in those primarie principles the elements,

ments, as also the strange concussions and alterations that time and sin hath brought forth; So unless I also had thy righteous word to stay my heart upon, and to chear up my soul with, which I knew would not fail me in those various providences and strange agitations which I have undergone, I could never have lasted thus long, but had long ere this been in my grave, by the outward pressures and inward griefs I underwent.

93 I have cause all the dayes of my life thankfully to remember and bear in mind, and I hope I shall, thy faithfulness, according to what thou hast ordeined in thy word for me to trust in, and yield obedience to, many a time in mine extremitie when my spirit was readie to sink and die within me, thou hast therewith comfortably revived and cheered me, and set me upon my feet.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 Let me to the end have experience of thee to be the self-same God in truth and goodness, preserve me in, and deliver me out of this my sad condition, let nothing fail me that thou hast spoken, who am related in a nearer proprietie to thee than that of creation, I am thy son and servant, not passively but actively, by a gratuitous intrinsical principle, as thou hast chosen me, so I have chosen thee for my Lord and Master, and thy Laws for the rule of my faith and manners, and allwayes consult them to that purpose.

94 I am thine, save me: for I have sought thy precepts.

95 I have been in a many a sore temptation and imminent peril of my life by sinister plots and practises of my ungodly adversaries, and still am, yet will I not deviate by sinful shifts, but studie to keep faith and a good conscience, for so art thou ingaged to my securitie by thy word the testimonie of thy truth.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

96 There

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

96 There is but a finite and transitorie good in the very best things that are, their natures are too narrow to give either full content to a mans mind, or stay to a mans heart, being subject to alter or end, as I have found by experience, and know by reason, but thy word is all-sufficient, nothing pertaining to holiness or happiness, stay or contentment, is wanting in thy Law or Divine dispensation, nor shall be to him that believes and obeyes it, for the dimensions of it are as large as thy self, in truth and goodness infinite, and permanent, superabundantly soul-satisfying.

Mem. *Mem.* The thirteenth letter of the Hebrew Alphabet, signifying the thirteenth part.

97 O how love I thy Law? it is my meditation all the day.

97 I for my part see so much goodness, and find so much settlement in and by thy word, that the love of it far transcends the love of all things else, I cannot express the affections I bear it, they are so ardent towards it that they set my mind on work continually upon it, my thoughts and meditations are day and night taken up with the consideration and application of the blessed soul-affecting Divine truths and benefits, contained and exhibited in that Law and word of thine.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

98 By thine instructing and enabling me to walk according to the rule of faith and righteousness commanded in thy word, thou hast thereby prospered me above mine enemies, and made this mine holy simplicitie to be too hard for their subtilitie and craft, which hath never yet taken effect against me, but come to naught and ever will, whilest by thy grace I abandon the wisdom of the flesh, and walk in the

wisdom

wisdom of thy spirit and word, which I am careful to do allwayes in all things, and prosper by it.

99 I have had the benefit of education, and humane helps, as to the affairs and literature of the world, and converſed with men of understanding, and seen the wayes that they have gone in the managing of their transactions, and when I sum up all the wisdom that ever I have learned and known, I both count it and find it to be but fooliſhneſs compared, with the studie and practiſe of thoſe holy and righteous rudiments thy word dictates, wherein I bleſs thee, I have through thy grace, being taught of God, out-stript all humane teaching and teachers, by delightning to know, and do thy will revealed for my direction and supportation.

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

100 Yea, I find by experience though young, that godlineſs is greater wisdom and better succeeds a mans affairs, by the bleſſing of God according to his promiſes thereupon, than the advice and counsel of the grave senatours and sages of the world, who pretend and juſtly to great wisdom by advantage of years and experience, yet with reverence to thoſe hoary heads, I like my wisdom which is thine, better than theirs, and find sincerity the beſt policie, and that the beſt wisdom is to do thy will, which accordingly I endeavour.

100 I understand more than the ancients: becauſe I keep thy testimonies.

101 I have I bleſs thee, ever since thou taughteſt it me been of that mind, and my practiſe hath been answerable, for my care was still at no rate to sin, but in every thing to tread the steps thy word hath chalk'd me out, and leave the reſt to thee.

101 I have refrained my feet from every evil way: that I may keep thy word.

102 I have not suffered my self to be miſled, and seduced by mine own or other mens counsels from keep-

102 I have not departed from thy judgements: for thou haſt taught me.

keeping thy commandments, which I am ſure muſt judge me and all men elſe, for I bleſs thee thou haſt taught me better by thy word, and over-powered me by thy ſpirit to yield to thoſe thy teachings, which therefore have been too ſtrong for my temptations, which elſe had been too ſtrong for me.

103 How ſweet are thy words unto my taſt! yea, ſweeter than honey to my mouth.

103 I cannot expreſs for any to underſtand, but my ſelf that feel it, what pleaſure and contentment thy covenant of grace and adoption with its concomitant promiſes, and precepts of holineſs and happineſs believed and applied, brings to my ſoul and conſcience, beyond all earthly compariſons, hony to my pallate is not comparable.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

104 I make thy precepts my ſtudie and meditation, whereby I get, by thine aſſiſting grace, good underſtanding and enablement to avoid by-wayes of ſin and errour, tending to thy diſpleaſing, whereunto I am tempted, but make conſtant reſiſtance, and from my heart deteſt deviation, as knowing holineſs onely leads to happineſs, and hath the promiſes both of this life, and of that to come.

Nun.

Nun. The fourteenth letter of the Hebrew Alphabet, ſignifying the fourteenth part.

105 Thy word is a lamp unto my feet, and a light unto my path.

105 Lord, throughout this untrodden path of mine where there are ſo many ways to miſcarrie, & the right way ſo hard to hit, the world and Satan without, fleſh and corruption within, counſelling this & that to make me ſtumble and fall: my manner is to ſilence them all, & conſult thy word the Divine light whereof guids me out of, and diſpels thoſe miſts and fogs that carnal reaſon, taking advantage of my preſent temptation, caſts before mine eyes, and ſets me into and leads me on in the path of thy well-pleaſing, which I chooſe to walk.

106 As

106 As Lord thou haſt been pleaſed to enter covenant with me, of pardon, acceptance, and grace, ſo alſo have I ſtipulated with thy Majeſty, and bound my ſelf by ſolemn vow for ever to be thine obedient and faithful ſervant and ſubject, and by thy gracious aſſiſtance I am accordingly purpoſed to walk in conformitie to thy Law, the righteous rule of thee my righteous Judge.

106 I have ſworn, and I will perform it, that I will keep thy righteous judgements.

107 My affliction and grief is very great, remember Lord it is for thy ſake, and by thy providence befallen me, therefore grant me what thou haſt promiſed me, comfort in, and deliverance out of my calamities.

107 I am afflicted very much: quicken me, O Lord, according unto thy word.

108 Thou knoweſt, O Lord, I am debarred from ſacrificing to thee, as elſe I would, but that which is the ſubſtance of thoſe ceremonies, the free-will-offerings of praiſe and thankſ-giving, thoſe I can and do offer, which I pray thee accept, and ſhall give me cauſe ſo to do by teaching me to know, and do thy righteous precepts in all my difficult caſes, and great temptations.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgements.

109 I am in perpetual peril of my life, imminent danger and deſtruction is ever at hand, yet through faith in thee they do not diſtract or affright me from my dutie to thee, and thy commandments, but I call them to counſel, and have them in mind at every turn.

109 My ſoul is continually in my hand: yet do I not forget thy Law.

110 I have been attempted upon and my life laid for by wicked diſſemblers that rather than their lives would have had mine, and cared not how nor which way, yet I have not revenged my ſelf, nor taken indirect wayes againſt them, as they do againſt me, but have committed my cauſe to thee and kept thy commandments.

110 The wicked have laid a ſnare for me, yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever; for they are the rejoycing of my heart.

111 I have abandoned all confidence and contentment in every thing, ſaving thy precious promiſes, and covenant-ingagements, the teſtimonies of thy love, wherewith alone I am ſufficiently enriched, and as well by voluntarie election, as outward neceſſitie have choſen thy free grace teſtified in thy word, as my chief and onely portion to be happie by for ever; for my heart can take felitie in nothing elſe, comparatively to them, they rejoyce me above my ſorrows.

112 I have enclined mine heart to perform thy ſtatutes alway, even unto the end.

112 And as I have choſen thy free grace for ever to be happie by, ſo in like ſort have I given my ſelf a free-will-offering unto thee again, for ever to be thine, in love, and thankful obedience to thy commandments.

Samech.

Samech. The fifteenth letter of the Hebrew Alphabet, ſignifying the fifteenth part.

113 I hate vain thoughts: but thy Law do I love.

113 Temptations have wrought upon my corruptions and ſuggeſted this thing and that to me, tending to misbelieving and miſdoing, but though I could not hinder my mind from entertaining the thoughts of them, yet I allwayes ſet my will on work to diſmiſs and oppoſe them, they had no room in my heart, though they intruded into my head, for there thy Law kept them out, which hath anticipated mine affections, and ſequeſtred them to it ſelf from all *Heteredox* ſuggeſtions to the contrarie.

114 Thou art my hiding place and my ſhield: I hope in thy word.

114 I abhor all ſinful ſhifts and carnal ſecurities, thou onely art my ſecuritie and defence what ever my danger be. Thy word of truth and goodneſs do I flie to, and confide in, and in no earthly refuge whatſoever.

115 Depart from me ye evil doers; for I

115 This is the full and final purpoſe of mine heart, there-

therefore all that are not thus minded, I renounce them as no friends nor counſellours of mine, they that do evil and would have me do ſo, *avant*, for I am reſolved what ever others think, ſay, or do, to ſtick to my principles and to my God, to be ſaved in the way of faith and Godlineſs, or to periſh.

will keep the commandments of my God.

116 This is my purpoſe, but, Lord, the power of performance is from thee, and truly therefore do I purpoſe it, becauſe thou haſt promiſed it, thou haſt ſaid I ſhall, and therefore is it that I ſay I will, fail me not then I beſeech thee neither of grace nor protection, but grant me both, that neither by my ſin, nor thy deſertion I periſh, but may live holily and hopefully to thy glorie and my comfort, and never have cauſe by my miſcarriage either in ſin or ſucceſs, to be aſhamed of my confidence, or fruſtrated of my expectation.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Do thou, Lord, ſupport and preſerve me, and then I am ſure not to fall (as on the other hand if thou do not uphold me, I am ſure not to ſtand,) whereby I ſhall be confirmed in well-doing, for thy grace can onely eſtabliſh me, and thy gracious performances will ſtrengthen and ingage me more and more in faith and obedience to the end.

117 Hold thou me up and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt made examples good ſtore in ſeveral ages of the world of thy diſlike of wicked workers, worldly wiſe, and carnal confident men, by executing vengeance, and bringing fierce deſtruction upon them, and made it appear plain enough, how vain and deceiveable ſuch wayes and confidences are, which thy word doth not warrant, and that truth and ſafety are onely there to be had.

118 Thou haſt troden down all them that erre from thy ſtatutes: for their deceit is falſhood.

119 I well know of what value and eſteem wicked men, how ever the world thinks of them, are of with

119 Thou putteſt away all the wicked of the earth like

dross: therefore I love thy testimonies.

thee, and what ends they make compared to the godly, they are to thee as refuse dross to refined silver, and so shall be differenced and distinguished by thee, in thy wrath they shall be consumed with all their earthly confidences, and go out like a snuff, whilest those that serve thee, and were as dross in the worlds eye, are notwithstanding highly esteemed of thee, and safely preserved by thee, both living and dead they are precious to thee, therefore do I stick to what thy word warrants and testifies to be thy will, that I obey, love, and delight in, spite of the wicked of the world, their hatred and contempt of me and it.

120 My flesh trembleth for fear of thee, and I am afraid of thy judgements.

120 I see such effects of sin and so well know the doom of sinners, that I fear more to offend thee and incurre thy displeasure, than any evil that can else befal me, from which I chiefly pray to be delivered.

Ain. *Ain.* The sixteenth letter of the Hebrew Alphabet, signifying the sixteenth part.

121 I have done judgement and justice: leave me not to mine oppressours.

121 Thou, Lord, knowest mine innocencie and the uprightnes of mine heart and conversation to my very enemies in this very cause, wherein I am so wrongfully and injuriously prosecuted and persecuted, neither thinking nor doing them evil, no not evil for evil, therefore in thy righteousnes take part with the righteous, and leave me not to the mercie, or rather expose me not to the crueltie of mine oppressours that seek my life.

122 Be surety for thy servant for good: let not the proud oppress me.

122 Do thou in grace and faithfulnes own thy servant and his innocent cause for thine; to protect him and it, from the violence of his clamorous bloud-thirsty

thirsty adversaries, let them not by their potencie, which makes them proud, wrongfully ruin me as they desire to do.

123 I have waited long and dreely looked even to the weakning of my sight, and impairing of my senses, for thee to deliver me, and fulfil the word of grace, thy promise of salvation, which thou the righteous God hast made unto me, and will undoubtedly fulfil in righteousness.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Lord, thou knowest the hardship I undergo, the temptations wherewith my faith and holiness is assaulted and endangered. Good Lord, have compassion upon me, that am and desire to be thy faithful and obedient servant, and in tender mercie deal gently with me, lead me not into temptation, but deliver me from evil, I know my frailty, therefore in self-diffidence I pray thee, at every turn stand by me to instruct and inable me what to do, that I erre not.

124 Deal with thy servant according unto thy mercie, & teach me thy statutes.

125 Thou hast honoured me to be thy servant both by effectual calling, and special designment to extraordinarie imployment in thy Church, therefore furnish me with such a measure of illumination and sanctification, that I may walk worthy my high calling, and evermore to the end approve my self that which I am by a proportionable measure of grace, enabling and assisting me to know, and do thy will constantly.

125 I am thy servant, give me understanding: that I may know thy testimonies.

126 It is high time, O Lord, for thee to shew thy self in some remarkeable manner against my proud enemies, and to execute judgement upon them, nor so much for my sake as thine own, for such is their presumption that they care as little for thee as me, slighting thy Law and scorning obedience to it, as if it were a thing of nought, to no purpose and of no authority.

126 It is time for thee, Lord, to work: for they have made void thy Law.

127 Therefore I love thy commandments above gold, yea, above fine gold.

127 And surely, Lord, so ill do I like their manners, that I love thy commandments the better for it, because they are so contrarie to them, the less they set by them, and the more they value the wealth of the world, the more I value them, and the less I set by it, for swine know not the worth of pearls, no treasure under heaven is so precious and profitable in mine eye, nor indeed in it self, or to the possessour, as thy Law and Commandments are to the sincere professour and practiser of them, the holy dictates of a holy God making both holy and happie them that know and do them which I desire, and good, Lord, grant me to do, above all things, as alone sufficient, to make me both rich and happie to my hearts content.

128 Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way.

128 As black sets forth white, and a crooked line a streight one, so doth mine enemies wayes thy commandments in their puritie and rectitude, their deformed and crooked courses of impietie and iniquitie makes the line of thy precepts much more streight and right in mine eyes, yea, those that carnal sence and corrupt reason can worst approve of, to me through thy grace they are most precious and desireable, as tending to neareſt perfection and likeness with thy self, and on the contrarie, as I love thy Law which they hate and make void, so do I hate what they love, sinful deviations and prevarications.

Pe.

Pe. The seventeenth letter of the Hebrew Alphabet, signifying the seventeenth part.

129 Thy testimonies are wonderful, therefore doth my soul keep them.

129 Mans reason and understanding is both contrarie to, and infinitly short of comprehending the holy and high mysteries of salvation and Godliness revealed in thy word, which nature could never have known nor taught us, had they not been supernaturally revealed,

revealed, being the hidden uncreated wisdom of God, taught and wrought in the souls of thy servants by extraordinarie illumination, and of special grace and favour, therefore for their Divine nature and worths sake, which in mercie thou hast opened mine eyes to see, though others do not, do I love and delight in them, meditate and obey them, even lay out my whole strength upon them.

130 In whomsoever, and at what time soever, thy word by the efficatious working of thy spirit first takes saving and sanctifying impression, there, and then, and never till then, the sun of righteousnes rises with light and healing, to the expulsion and dispersion of that deadly darkness that naturally benighteth every soul; man though otherwise never so worldly wise, is but a very fool, vain, and ignorant both of truth and goodness, till thou write thy Law in his heart, that and onely that is true wisdom, and they and onely they have true understanding though otherwise never so fooliſh.

130 The enterance of thy words giveth light: it giveth understanding unto the simple.

131 I for my part never longed more after meat and drink in my greatest extremitie of hunger and thirst, nor any creature living, than I did for the incomming of thy word with power into my soul, when it was under the guilt and dominion of sin, O the sighs and groans that I incessantly breathed forth, after my transforming, and thine inabling grace to believe and obey.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Thou, Lord, knowest how I longed and still do to serve thee out of a sincere and hearty love to thee; Let therefore thine eye of grace and compassion be upon me, mercifully to keep me from falling into sin, or by sin into thy displeasure, as thou hast promised, and in thy goodness art accustomed to do to such as

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

thou knoweſt I am a lover of, and hoper in thy grace, truth, and mercie.

133 Order my ſteps in thy word, and let not any iniquitie have dominion over me.

133 Let my whole converſation & courſe of life by thy ſpirit, according to thy word, the rule of holineſs and righteouſneſs, be powerfully over-ruled & ordered in all things, and let not my innate pravity by force or ſubtility of temptation in no caſe overmaſter thy grace, and make me ſin againſt thee, whom I deſire to ſerve.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

134 My greateſt temptation and fear is the unjuſt violence and cruel perſecution of mine enemies, thou that art the Almighty and gracious Lord God, ſet me free and deliver me from the injuries of proud malicious minded men, ſo ſhall I be ingaged and inabled when ſet at liberty, thankfully and chearfully to ſerve and pleaſe thee.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

135 Bring me out of this comfortleſs darkſom condition threatening thy diſpleaſure, whereby I have nothing but troubles without, and ſorrows within, let me by deliverance ſee the skie clear up upon me, let thy favourable aſpect break forth from under this cloud, and Lord, it is as well the light of grace as comfort, of ſanctification as deliverance, that I beg of thee, the one without the other will but little profit nor pleaſe me.

136 Rivers of waters run down mine eyes: becauſe they keep not thy Law.

136 So deeply am I affected with the opprobries and contempt that thou undergoeſt by the wicked of the world, ſpecially mine enemies who turn grace into wantonneſs, and make thy impunity their immunity to ſin, that it is a greater trouble and grief of heart to me than any I undergo in mine own behalf, and coſts me as many ſighs and tears the injuring of thee in thine honour, as my ſelf in my peace and innocencie, which I ſhould be as glad were vindicated, and they puniſhed as I delivered.

Tsaddi. The eighteenth letter of the Hebrew Alphabet, signifying the eighteenth part. *Tsaddi.*

137 Righteous art thou, O Lord, and upright are thy judgements.

137 Let other men that love to live in sin think as contemptuously as they will of thee and thy Laws, yet art thou, and they righteous, and so they shall find when according to those Laws thou passest a just and righteous sentence upon them for their wicked disobedience.

138 Thy testimonies that thou hast commanded, are righteous, and very faithful.

138 What thou hast testified to be thy will in thy word, by commanding it to be done, is just and righteous in it self, and tends to make men so if rightly performed, yea, happie also, thy commands having their rewards, which to the faithful shall be faithfully performed.

139 My zeal hath consumed me: because mine enemies have forgotten thy words.

139 I sustain no small grief by my persecutours in mine own person, but if I know mine own heart, it is far short of what I undergo for thy sake, the contemptuous neglect and slight esteem, which my proud enemies have of thy commandments, making a trade of sinning, hath so affected mé, to see thee thus dishonoured, and thy Law unregarded, that mine ardent apprehension of it, in fervour and affection to thee, and holy impatience against them, hath meagred and impaired me much.

140 Thy word is very pure: therefore thy servant loveth it.

140 That for which others dislike and refuse thy word is, because it is in its own nature pure, and tends to the refining their natures and corrupt manners, which wicked worldlings cannot abide. And for this very reason sake do I love it, and delight in it, because it is such, and hath that gracious operation with it, for that I am thy servant and do long more and more to be so in all

manner of holineſs and righteouſneſs, whereof it is the perfect rule and pattern.

141 I am ſmall and deſpiſed: yet do I not forget thy precepts.

141 I have temptations of poverty, perſecution, ſcorn, and what not, that put me to it, yet I ſwerve not, nor caſt not off thy yoak, though in the condition I am in, I draw hardly in it through very rough and un-even wayes; I am not mercenary, earthly felicitie is not it that moves me to, nor ſhall infelicitie remove me from my dutie, and allegiance to thy precepts.

142 Thy righteouſneſs is an everlaſting righteouſneſs, and thy Law is the truth.

142 No Lord, it is the perfection of thy righteous will in thy word that draws me to it, ſo that nothing can ſeperate me from it, becauſe it is, ever was, and ſhall be, the onely unchangeable certain ſtandard for holineſs and happineſs, life and ſalvation, and of that abſolute truth and infallibility is thy Law and the rudiments thereof, that all elſe are living deſtructive vanities, that differ from it, and conform not to it.

143 Trouble and anguiſh have taken hold on me; yet thy commandments are my delights.

143 I am under arreſt, never at libertie, but a perpetual priſoner to outward trouble, and inward grief, and yet faith and a good conſcience comfort me, for I am ſure if I be faithful to thee in obedience, thou wilt be ſo to me in gracious recompence, thy word is my warrant

144 The righteouſneſs of thy teſtimonies is everlaſting: give me underſtanding, and I ſhall live.

144 The righteouſneſs which thou preſcribeſt in thy Law to be obſerved and obeyed, is the onely abſolutely unchangeable infallible rule to be holy and happie by, teach me and guide me in the knowledge and practiſe of it, and I doubt not the conſequence, becauſe of thy faithfulneſs, preſervation temporal and ſalvation eternal, how deadly and deſperate ſoever my condition ſeem, will certainly be the iſſue.

Koph. The nineteenth letter of the Hebrew Alphabet, signifying the nineteenth part. *Koph.*

145 Thou, Lord, knowest the faithful and affectionate addresses I have made to thee in this my distress, not as men naturally do by instinct of fear and grief, but of faith and hope, Lord, therefore hear me praying in spirit, and grant my groans, and what thou hast or shalt command me I will gratuitously observe, and by thy grace make good my word. 145 I cried with my whole heart, hear me, O Lord; I will keep thy statutes.

146 It was thou alone that I put my confidence and hope in, in this my need, do not therefore deceive thy servant, nor frustrate my expectations, but according to thy promise and my dependance, preserve, and deliver me into a free and comfortable condition, wherein I may be able as well as willing to do those things which are held forth in thy word to be thy will and pleasure. 146 I cried unto thee, save me: and I shall keep thy testimonies.

147 Night nor day have I ceased to solicit thee, my first thoughts are upon thee, I no sooner wake but my heart fals to work, and before I can see I am bespeaking thee in prayer, for delay does not abate but sharpen the edge of my hope in thy promise and faithfulness. 147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Yea, early and late do I give my self to meditation and faithful consideration of thy word, for to strengthen and direct me, consulting it at all times about all things to be ruled by it. 148 Mine eyes prevent the night watches, that I might meditate in thy word.

149 Let me prevail, not, Lord, for my merits, but for thy grace sake, which I have ever in mine eye, both as thy word specifies it, and thy works have allwayes manifested it to the faithful. Let my soul be evermore upheld in lively hope and expectation, by the faith 149 Hear my voyce according unto thy loving kindness: O Lord, quicken me according to thy judgement.

of

of thy respective righteousness of justice and mercie to me and mine enemies, and let me effectually be delivered by it.

150 They draw nigh that follow after mischief: they are far from thy Law.

150 I am sharply assaulted and sorely pursued by mischievous minded men, void of all conscience, to mine exceeding great hazard, such as greedily covet to do evil, but are far from the thoughts or care of well-doing, diametrically opposite in their wayes to thy word, have no fear of God before their eyes.

151 Thou art near O Lord: and all thy commandments are truth.

151 Blessed be thy name, though they persecute me, and seemingly indanger me, yet art thou as near to help, as they to hurt, and thou wouldest not have commanded me & thy faithful people so often in thy word to believe in thee, wait for thee, and not to turn aside from thee to false refuges, and unjustifiable courses, but that in faithfulness thou wilt protect and preserve them that do so, & not let them be disappointed by so doing.

152 Concerning thy testimonies I have known of old, that thou hast founded them for ever.

152 For thine injunctions of that nature, they are as true and stable, & may as firmly be believed in, as thou thy self, & have been in all ages experimentally approved so to thy Church, & are so to be to thy people for ever; grace & salvation shall allwayes be their portion.

Resh. *Resh.* The 20 letter of the Hebrew Alphabet, signifying the 20 part.

153 Consider mine affliction, and deliver me; for I do not forget thy Law.

153 Lord, consider mine affliction according to the nature and pressure of it, which thou knowest is grievous, and let it move thee in compassion and mercie to deliver me out of it, as thou hast promised: For, for all my distemperature I carefully and conscionably bear in mind both for my supportation and direction, what thy word the rule of my life and foundation of my faith exhibites, to walk thereafter, not fearing God the less for fear of men.

154 Thou

154 Thou knoweſt the goodneſs of my cauſe, mine innocencie, and the ſolitarie helpleſneſs of my condition, how all is againſt me, and none for me, doing me all manner of wrong in word and deed, ſo that I have none to flie but thee, and accordingly do I make mine humble addreſs to thy juſtice and mercie, to undertake and ingage for me againſt mine enemies, maintain, defend, and deliver me, and it from my wrong doers, chear up my heart in thy promiſes concerning it, and ſet me free from this impendent death and deſtruction, as thou haſt promiſed.

154 Plead my cauſe, and deliver me: quicken me according to thy word.

155 I know thee too righteous to patronize mine enemies, and their cauſe againſt me or mine; thou wilt not let me periſh and them proſper, but contrarily I know and am confident ſuch wicked wretches are ſo far from being ſaved and preſerved by thee as that they ſhall be deſtroyed, for they are under no promiſe, judgement belongs to them who neither care to know nor do what thou haſt commanded.

155 Salvation is far from the wicked: for they ſeek not thy ſtatutes.

156 Though mine afflictions be great and ſorrows manifold, yet thy mercies are ſo too, wherewith thou tenderly compaſſionates thy people under wrongful ſufferance, O Lord, therefore chear up my heart in the hopeful expectation of thy righteous power and goodneſs, and faithfully fulfil it in my actual deliverance

156 Great are thy tender mercies, O Lord: quicken me according to thy judgements.

157 I have had aſmuch provocation to ſin, and temptation to diffidence, as can well be imagined, conſidering my manifold dangers by open and ſecret enemies, and my wrongful injurious uſages by word and deed of my many ſlanderous bloudy-minded perſecutours; Yet do I keep faith and

157 Many are my perſecutours, & mine enemies: yet do I not decline from thy teſtimonies.

and a good conſcience, obey thy word, and will for all that.

158 I beheld the tranſgreſſours, and was grieved: becauſe they kept not thy word.

158 Mine enemies and wrong-doers did not onely trouble me, as to my ſelf, but it ſadded me exceedingly for thee, to ſee thee ſo contemned, and thy word which ſhould be a Law to them, ſo deſpiſed by them, walking quite contrarie.

159 Conſider how I love thy precepts; quicken me, O Lord, according to thy loving kindneſs.

159 Hereby thou mayeſt perceive the dear affection I bear to thy word and will revealed in it, I beſeech thee take notice of it in way of gracious remuneration, and Lord, encourage me to hope, and do thou fulfill all that in thy loving kindneſs and grace, thou haſt promiſed to thoſe that do ſo.

160 Thy word is true from the beginning, and every one of thy righteous judgements endureth for ever.

160 Thy promiſes have loſt nothing of their virtue and vigour by their long ſtanding, but are, as thou thy ſelf art in goodneſs and faithfulneſs to thy people, the ſame that ever they were, and ſo ſhall all thy righteous ingagements be to the end, no one word ſhall fall to the ground that thou haſt ſpoken in way of promiſe to be believed in, or of reward to be hoped for, but ſhall certainly be fulfilled to thy people and Church in one age as well as another, hereafter as heretofore, and now as well as either.

Schin.

Schin. The 21 letter of the Hebrew Alphabet, ſignifying the 21 part.

161 Princes have perſecuted me without a cauſe: but mine heart ſtandeth in aw of thy word.

161 Mine enemies, as they have not been few, ſo nor mean, for the chief have been chiefly againſt me, men of might and greatneſs that ſhould yield protection and right to the innocent and oppreſſed, contrarily they have turned their power upon me to oppreſs & wrong me, to whom I never gave cauſe of offence, but I am, I bles thee for it, not ſo tranſported with the fear of man,

as

as to forget God, thy word, the dutie and reverence I ow to it, hath taken such rooting in my heart, that no earthly powers can extirpate it.

162 Whensoever I have been hard beset by temptation, and thy word through grace hath seasonably minded me of my faith and dutie, it hath joyed mine heart beyond expression, no victor hath joyed more in the unexpected spoils of a conquered enemy.

162 I rejoyce at thy word, as one that findeth great spoil.

163 All false wayes and refuges are an abomination to me, my mind and affections can entertain no treatie nor agreement with them, they are utterly against the hair with me, but thy Law is as consentaneous and connatural, as they are contrarie and heterogenial, I love it at my heart.

163 I hate and abhor lying: but thy Law do I love.

164 Continually does my heart ejaculate thy praises, every foot am I lifting up my soul in way of thankful acknowledgement of thy grace vouchsafed me, in seasonable and effectual revealing thy righteous truths unto me, for my support and guidance, dayly as I have need, which draws forth praises proportionably.

164 Seven times a day do I praise thee: because of thy righteous judgements.

165 What outward troubles soever happen unto thy people, yet in the sincere filial affection they bear to thy word and will, to live up and walk according to it, herein do they enjoy transcendent peace and happiness surmounting all miserie, for so they know they please thee, and are accepted of thee, and having God and a good conscience on their side, what can trouble them?

165 Great peace have they which love thy Law: and nothing shall offend them.

166 And for my part what thy Law requires, that have I constantly and diligently endeavoured to perform, both by firm believing and exact walking. Thou Lord, knowest my hope of salvation has been in thee and

166 Lord, I have hoped for thy salvation, and done thy commandments.

and thee onely in all my troubles; and my wayes and works have been ordered by thy precepts, not by mine own corrupt ſuggeſtions.

167 My ſoul hath kept thy teſtimonies: and I love them exceedingly.

167 Nor have I ſerved thee either formally or hypocritically, with outward ſhews, or for baſe ends in the wayes and works of obedience, but with an honeſt ſincere heart have I done thy commandments in love to thy righteous will teſtified in thy word, which hath my heart above all things.

168 I have kept thy precepts and thy teſtimonies: for all my wayes are before thee.

168 Thy whole covenant and diſpenſation of thy will as well in one thing as another, have I in faith and obedience carefully obſerved, without willfull ſwerving. Thou knoweſt what I ſay to be true, who from heaven haſt beheld me every ſtep I have gone in this my troubleſome pilgrimage of perſecution, and as thine eye hath been upon me, ſo hath mine eye been upon thee all the while, as upon an all-ſeeing righteous judge and gracious rewarder, to aw and incourage me.

Tau. *Tau.* The 22 letter of the Hebrew Alphabet, ſignifying the 22 part.

169 Let my cry come near before thee: O Lord, give me underſtanding according to thy word.

169 Lord, let me find favour in thine eyes, and my earneſt prayer have audience at thy throne of grace, in a thing ſo reaſonable and conſonant to thy mind, as is this my requeſt, to wit, that thou wouldeſt give me a good and perfect underſtanding of thy will effectually to be taught me by thy ſpirit at all times, and in all things as occaſion requires and thy word dictates, and which is no more than thy word promiſes.

170 Let my ſupplication come before thee: deliver me according to thy word.

170 And as I pray to be heard concerning a good underſtanding to guid me in the way, ſo alſo that I may

may have a gracious audience, and comfortable answer concerning the end and determination of these my troubles, Lord, deliver me from them, as well as order me in them, for so also is thy promise.

171 If thou wilt be the guid of my life, and powerfully instruct me how to walk well-pleasingly all along this hour of temptation, and time of trial in the end thereof, when thou shalt have done so, I will pour forth praise to thee in solemn wise at thy sanctuarie.

171 My lips shall utter praise; when thou hast taught me thy statutes.

172 Then will I magnifie the faithfulness and righteousness of thy word, and teach others to trust in it and walk by it, for that they shall be sure to find in the end, as I have done, that all it sayes is yea, and Amen, certain and infallible, materially righteous it is in it self, and effectually so to all that keep and observe it.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Lord, take my part who have taken thine, strengthen me against and deliver me from mine enemies, and out of this my perillous state, fight for me, for I fight for thee against the world and the flesh, and have chosen to imbrace thy precepts before their allurements, and preferred thy will in all things before their suggestions to the contrarie.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have not sinfully shifted as I have been tempted to do, but have persevered in a faithful expectation and hopeful longing still for thy promised salvation and deliverance, for, O Lord, thou knowest mine heart is fixed upon nothing with contentment and confidence, but thy covenant-dispensation for my welfare and happiness.

174 I have longed for thy salvation, O Lord: and thy Law is my delight.

175 Do thou therefore tender me accordingly, let it not be in the power of mine enemies to deprive me

175 Let my soul live, and it shall praise thee: & let thy judgements help me.

me of my ſoul, by taking away my life, but preſerve it, (as thou haſt redeemed it) from deſtruction, that I may live by thy mercie and not periſh by their cruelty that ſeek my death, ſo ſhall I lay out and ſpend the life thou giveſt me, in faithful affectionate praiſes of thee all my dayes. Lord, let thy righteouſneſs be imployed for me in my defence and preſervation againſt mine enemies, their cruelty and oppreſſion, according as thy word holds forth for me to truſt in and rely on.

176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

176 In this wilderneſs of troubles that I am in, driven up and down from thy preſence and people like a ſheep wandred from the flock, and out of the Shepheards ken, I have, I humbly confeſs loſt my way, and ſtept aſide out of the direct and ſtreight path I ſhould have trod, by infirmitie and frailtie. O thou that art my Lord, and God, the ſhepheard of my ſoul, whoſe I am, and whom I deſire to ſerve, bring me back again into the un-erring path of thy precepts, and enjoyment of ſweet communion with thee & thy people, by freedom from theſe my troubles and temptations, for I have not caſt off thy Law, though through ſtrength of temptation I have warped, but recollect my ſelf and remember thy commandments, approving and juſtifying, as holy and deſireable, to conform thereunto.

The cxx. Psalm.

David *grounding his hopes upon former experience of mercie, praies to be delivered from that ſad diſaſter which Doegs ſlanderous miſre-preſentation of him to* Saul *had brought him into. Prophetically he delivers his doom for it, and ſadly laments his own baniſhment by it, whereof he ſhews the neceſſitie, and pleads his own integrity.*

A ſong of degrees.

Why theſe Pſalms are called ſongs of degrees is unreſolved amongſt expoſitors, nor is the thing much

much material to be known, but it is concluded moſt probably for one of thoſe two reaſons. Either from the aſcending of the voice by a gradual riſing in the tune, or elſe, becauſe the Levites or Prieſts did ſing them in the aſcent of the ſtairs to the Temple, or elſe ſtanding upon the tops of the ſtairs, or on ſome high place above the people, where either they ſung them alone, or begun them to the people, the better to be ſeen and heard.

Pſalm cxx.

1 IN my diſtreſs I cried unto the Lord, and he heard me.

1 I Have had experience of Gods good grace to me, for heretofore when I have been in jeopardie, I put up my earneſt prayer to him, and truly I was heard in what I prayed for, had deliverance and preſervation out of my danger.

2 Deliver my Soul, O Lord, from lying lips, and from a deceitful tongue.

2 And this incourageth me ſtill to apply my ſelf to him when ever I have need, or that any thing aileth me; Good Lord, look upon my wronged innocencie, the cauſe of my cruel perſecution, and deliver me from the miſchievous falſe reports ſuggeſted againſt me by Doeg to Saul, that fawning ſycophant and lying informer, for which I run hazard to loſe my life if God preſerve it not.

3 What ſhall be given unto thee? or what ſhall be done unto thee thou falſe tongue?

3 Thou art in hope to get favour and preferment for this thy wicked officiouſneſs, whereas thy reward ſhall be of a far other nature, I doubt not but God will requite thee, he will give thee thy deſert, and pay thee thy wages for ſuch ſervice done againſt his choſen, thy falſe and ſlanderous tongue ſhall have its recompence.

4 Sharp arrows of the mightie, with coals of juniper.

4 Even the miſchief that by falſhood it brings upon me, exaſperating the diſpleaſure and implacably inkindling the anger of Saul againſt me to deſtroy me,

shall justly by a mightier hand be retorted upon thy self, for God shall one day let thy conscience loose upon thee, which shall be as so many pointed arrows in thy bosom shot from an Almighty arm, yea, the unutterable torments, and unquenchable fire of hell it self shall be thy portion.

5 Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.

5 Wo is me that by thy pernicious lies I am persecuted and driven into exile from the enjoyment of Gods ordinances, and Communion of his people in the land of the living, to wander in strange places, and cohabit amongst Gentiles void of the knowledge and fear of God, and common humanity, as bad to me as if I were in the barbarous and savage countrey and confines of Arabia, being forced out of the pale of the Church to shift for my life.

6 My soul hath long dwelt with him that hateth peace.

6 My life hath been in a great deal of danger along time, and sundry wayes in the land of Canaan where I inhabited as long as possibly I could, being loth to leave it till I must needs, labouring by all means possible to be in peace with Saul, that I might be quiet, but nothing would do to gain his good opinion, or perswade with him, such deadly hatred does he and his partie bear me, and so irreconcileable are they to me.

7 I am for peace: but when I speak, they are for war.

7 Lord, thou knowest how I have laboured for atonement, and how much I desire peace contrarie to what is falsly suggested against me, as if by rebellion I sought to get the Kingdom, nor can I be heard speak for my self to acquit mine innocencie, but am condemned and proscribed, nothing will serve them but my bloud, that they are resolved to have, and with hostile rage proclaim it.

The

The cxxi. Psalm.

The Psalmist abasing all false and earthly subterfuges, advanceth God onely in his valuation, and recommends him for sole protectour to the whole Church and every member of it, to trust in and relie upon, promising to such in his name safety against all annoyances and direction and success in their affairs and enterprises.

Psalm cxxi.

See the title of the 120 Psalm.

A song of degrees.

1 MAny men have many refuges and different confidences, whereunto in time of danger they flie, and wherein they trust, but for my part I put more confidence in faithful prayer addressed towards the sanctuarie of God, that pledge of his presence scituate upon those hills Moriah and Sion in Jerusalem, than in the highest mountain or strongest Fort on earth, thence is my help and hope, and from thence will I seek and expect it in greatest danger (like as the faithful shall from heaven, where shall be their confidence, and whither the Churches prayers shall be addressed in all emergencies.)

1 I Will lift up mine eyes unto the hills from whence cometh my help.

2 Because the Lord God is there as in heaven, especially resident for mine aid and assistance, no Idol God do I mean, such as the heathen worship and expect aid from, but the onely true God, that by his Allmighty power made heaven and earth, from him and onely him, who both can and will bestead me and all the faithful, it is that I hope for help, and so shall they.

2 My help cometh from the Lord, which made heaven & earth.

3 Be thou confident of it for thy self, and let others for themselves be so too that are his, and trust faithfully in him, that he will protect and have a care of such, that they shall not miscarry by any power or malice on earth, no accident or emergencie can befal thee, that he is not privy to, whose eie is never off his church & every

3 He will not suffer thy foot to be moved, he that keepeth thee will not slumber.

member of it, yea, upon every member of that member, from head to foot

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

4 Take it for a truth infallible, That God, that by his covenant of grace hath taken upon him the guidance and guardianship of his faithful Church and people will never break his word, his protection is not as mans is, subject to miscarriage, and who himself had need be protected, but he is omniscient as well as omnipotent, he sees and knows all things allwayes, so that nothing at no time acts without him, nor can act against him to the prejudice of his people.

5 The Lord is thy keeper, the Lord is thy shade upon thy right hand.

5 And what he is to all his whole Church, that he is to every one, each member may apply the covenant and promises to it self that are made to the bodie, touching grace and protection, that God is particularly his undoubted helper and preserver, yea, that allwayes at all times in all perils he is at hand to shelter and shield him.

6 The sun shall not smite thee by day; nor the moon by night.

6 Night and day will God protect thee from whatsoever would annoy thee, no created Being whatsoever of it self hath or shall have power to offend thee: The creatures above thee in the heavens, sun, moon and stars, whose influences and operations thou of thy self canst not avoid by any humane wisdom or power, are yet subject to God & under him, & shall have no more power to hurt thee through his gracious providence and protection over thee, than a worm under thy feet.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

7 Fear neither less nor more, great nor small, for God shall certainly protect thee as well from one evil as another, especially thy soul, whether respecting life temporal or eternal, shall have a special guard, fear that least, because as it is most of worth in it self, so also in Gods esteem and valuation.

8 God

8 God is every where in all places at all times; thou needeſt not put caſes of fear and doubt to thy ſelf of *this* though not *that* may befal me, and *then* though not *now*, for whatſoever thou doeſt, and whither ever thou goeſt, God is with thee and it, and will ever be ſo to keep thee from evil, and bleſs thee with good, and to proſper thee in all thy wayes of well-doing, believe it ſtedfaſtly, and live comfortably in the faith thereof.

8 The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.

The cxxii. Psalm.

David overjoyed to ſee the univerſal concord and conformitie in his people for the bringing the Ark to Jeruſalem, and worſhipping the Lord there, as God had appointed; the more to ſharpen them to it, and ingratiate it to them, highly commends the prerogative of that place and that people by reaſon of it: and therefore exhorts them not to degenerate, but in love and zeal ſtill to labour and pray for the happineſs of it, promiſing happineſs to thoſe that do ſo, and ſo does he himſelf, and ſhews the reaſons why.

Pſalm cxxii.

See the title of the 120 Pſalm, the Authors name ſuperadded here.

A ſong of degrees of David.

1 HOw infinitly did it rejoyce me to hear and ſee ſuch an univerſal unanimity in my people Iſrael to ſubmit to, and approve of the tranſportation and fixing the Ark and ſanctuarie in Jeruſalem where God had appointed it, with deſire and forwardneſs to worſhip God there, without the leaſt ſcruple or queſtion.

1 I Was glad when they ſaid unto me, let us go into the houſe of the Lord.

2 Saying, amongſt themſelves with rejoycing, now is the time, and Jeruſalem is the place that God will fulfil his promiſe by giving his Ark a ſettled condition, which hitherto hath moved and removed

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

from place to place, and together with his Ark his Church and people Israel, who have been both for worship and Government in an unsetled and various state, but now shall there be an happie establishment, as both Christ and the Church by Christ shall have at his glorifying.

2 Jerusalem is builded as a Citie, that is compact together.

3 And indeed a blessed and desireable place Jerusalem is, exceeding lovely, for uniformitie of structure, order in Government and harmonie of hearts and affections in the inhabitants towards the true worship of the onely true God, stately and strong both in men, and materials, sweetly composed and well compact, a Citie specially blessed of God to represent the happie condition of his Church both under Christ on earth, united by faith in him their head, and with Christ in heaven.

4 Whither the tribes go up, the tribes of the Lord, unto the testimonie of Israel, to give thanks unto the name of the Lord.

4 It is the most beautiful place of the world, and enriched with the most singular and Divine priviledges of any on earth, being a resemblance of heaven it self and the Church both there and here, for as thither the twelve tribes of Israel, a chosen generation out of the whole world do congregate and ascend to the mount of God, solemnly to worship him before the Ark the testimonie of his covenant and presence with his people, so shall his elect the Church of the first born all the world over be gathered to Jesus, and ascend into the heavenly Jerusalem, evermore to praise him in that general assembly the celestial Quire of innumerable Angels, and spirits of just men made perfect, Yea, by spirit and faith they shall meet in one bodie mystical on earth, and with raised affections worship one God in Christ, that blessed *Emmanuel* the mediatour of the new testament upon mount

mount Sion in ſpiritual Jeruſalem, the Church, that Citie of the living God.

5 And as Chriſts Prieſtly office is eſtabliſhed and clearly held forth in the ſanctuarie-worſhip in Jeruſalem, ſo alſo is his Kingly in thoſe thrones of honour and juſtice civil and eccleſiaſtical, erected and perpetuated there in the royal line of David & his poſterity, Kings of Judah, the figure and progenitours of Chriſt according to the fleſh as is his tribunal in heaven, where he hath dominion over his Church and the whole world, and from whence he ſhall come to judge all fleſh at the latter day.

5 For there are ſet thrones of judgement: the thrones of the houſe of David.

6 Many are the enemies of this flouriſhing Citie Jeruſalem, as ſhall be to the Church, yea, all the world is againſt it, and the worſhip and Government that is in it, but yet we need not fear, for God is for it, able to preſerve it in peace and proſperitie maugre all its adverſaries, if our ſins and carnal preſumption do not indiſpoſe him to it. Therefore all ye Iſraelites, ſpecially ye that with a ſpiritual underſtanding are inlightned to know the worth and excellencie of the place, which is in the world as the ſun is in the firmament, myſtically comprehending all that Divine light and life, that the ſun of righteouſneſs the Meſſiah ſhall illuminate the world withall when he comes to ſave his Church as Gods High-prieſt, and take poſſeſſion of his Kingdom, as King of Kings and Lord of Lords; do you ſerve the Lord and ſeek to him for the continuation of his grace and favour to it, and his bleſſing upon it, that it may be evermore happie with his love and preſence, and as a conſequent thereof, have reſt and quiet from its enemies. And of this be confident, that they that thus for Chriſt and religion ſake, under that notion and relation, ſincerely love, pray for,

6 Pray for the peace of Jeruſalem, they ſhall proſper that love thee.

and endeavour the happineſs of it; ſhall, how ever it may ſuffer by other mens ſins, and formal hypocriſies, within the pale, or without by external violence of Gentile enemies, be themſelves happie and bleſſedly rewarded of God, with grace, peace, and protection in their own particulars.

7 Peace be within thy walls, and proſperitie within thy palaces.

7 It is and ſhall be my heartie prayer, that the Lord will preſerve thee as from outward forrain enemies, ſo alſo from inteſtine civil broils and diſunions, in peace, unanimity and concord within thy ſelf, as the Church ſhall be in heaven, and ought to be on earth; as one, ſo at one, under their one and onely head the Lord Chriſt. And that the throne of David, his royal ſeed, & ſucceſſours over his people Iſrael here in Jeruſalem may ſucceſſively flouriſh in peace and proſperitie and by the bleſſing and favour of God be eſtabliſhed in judgement and righteouſneſs there adminiſtred in honourable equipage, as ſhall the Prince of peace, Chriſt Jeſus the righteous his throne and dominion over his Church be for ever in heaven.

8 For my brethren and companions ſake, I will now ſay, Peace be with thee.

8 Nor am I a ſelf-ſeeker in my well-wiſhes to this place, no, the Lord can witneſs for me that I deſire the good and happineſs of all the faithful, yea, of all Iſrael, as mine own, who to me are as dear as my neareſt kindred and acquaintance, by that relation natural and civil that God hath given me to them, knowing right well that in the peace and proſperitie of it, the Government and worſhip in it, conſiſts the happineſs and tranquillitie of all Iſrael, chiefly the Iſrael of God, whoſe heaven upon earth Jeruſalem is, where they worſhip and ſerve the God of Iſrael, ſeek his face and enjoy his preſence, therefore pray I for her proſperitie and well-fare, that they may be bleſſed with her

and

and by her, who are intereſſed and concerned equally in her felicitie with my ſelf, I as the head, and they as the bodie.

9 It is the zeal I have to the Church and glorie of God that makes me pray thus, and for which I will ſpend and be ſpent, therefore will I lay out mine uttermoſt endeavours to compaſs the good and well-fare of Jeruſalem, that that ſingular happineſs and priviledge of the ſanctuarie, and ſanctuarie-worſhip of the Lord God of Iſrael, who there is preſent with us his people, and from thence hears our prayers, and to which appertains ſo many excellent promiſes, and by it to us redounds ſo many precious priviledges and benefits, and where is performed the onely true honour and ſervice to the onely true God in all the world. Therefore for theſe reaſons do I, will I, evermore pray, and faithfully endeavour the good of this place, and ſo let all others do that are good, together with me, as members of the Church & bodie myſtical, typified in this reſemblance.

9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

The cxxiii. Psalm.

The Church and people of Iſrael being at preſent either under Babylons captivitie or Antiochus his crueltie, ſome Prophet or holy man of God beſpake the Lord in this pathetical ſhort pſalm in her behalf, uttering much of the ſpirit in few words; for afflictions commonly ſwell the heart too big for the mouth, which makes him here to pray rather by ſigns than words, with his eies rather than his tongue, yea, with both he preſſeth hard upon God for free grace to ſhew them mercie in their unſpeakable miſerie, profeſſing their patient waiting till then.

Pſalm cxxiii.

A ſong of degrees.

See the title of the 120 Pſalm.

1 WHat the preſent diſtreſs and calamities of thy poor Church and people Iſrael are, thou Lord knoweſt right well, utterly helpleſs and hopeleſs, forlorn and diſconſolate, none on earth favouring

1 UNto thee lift I up mine eyes, O thou that dwelleſt in the heavens.

ing us, shewing any mercie or compassion to us, but exercise all manner of trueltie and scorn towards us; yet, Lord, in thy Churches and mine own behalf I am an humble suitor to thee in the agonie of my heart, who, I dare not, can not, believe, hast quite forgotten to be gracious, though thou seemest so as things frame here below, but, O thou that inhabitest the heavens, and hast thy reserves of good will and pleasure there known to thy self, unknown to us, but hoped in by us, and power to bring them to pass, though to us impossible, as much above all *sublunarie* powers as heaven is above earth, to thee there, with groans and sighs lift we up our eyes, speechless with grief, for thee graciously to look down upon us here in this our calamitie.

2 Beho'd, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God, until that he have mercie upon us.

2 Look how bond-men and bond-women, who by their condition are (as we) exposed to hard and uncourteous usage, depend upon the free grace and beneficence of their masters and mistesses, can chalenge nothing, no wages, nor reward, but wait with patience till pitie and compassion move them to extend their hand of favour and good will to them; so do we under this just deserved punishment of long and grievous thraldom by cruel task-masters, humbly and patiently wait till thine own mercie move thee towards us a sinful undeserving people, yet thy people, and thou our God by grace and election, which hold us in hope.

3 Have mercie upon us, O Lord, have mercie upon us; for we are exceedingly filled with contempt.

3 Good Lord, take our case into consideration and commiseration, to pitie us at last, and to shew mercie to us, a people that are made the very scum and scorn of our proud imperious enemies, who for thy sake, whose name we bear and whose we are, do

Lord

Lord it over us with disdain, which imbitters our sorrows and breaks our hearts.

4 Yea, Lord, it is not to be spoken how afflictive the reprochful vilifications of our insolent enemies are to us, who judging by events, because of our calamities scoff and scorn us as a vain besotted people, that believe in we know not what, and worship we know not whom, and boast themselves unmeasurably over us, our God, and religion, to our unutterable grief, because of their superioritie and present felicitie, which puffs them up with pride and contempt, even to blasphemie.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

The cxxiv. Psalm.

David *mindes Israel in their prosperitie of their adversitie, to make them mindful of God, praiseful to God, and evermore dependent on God, as his Church and people ought ever to be, in their transmutations of estates and fortunes.*

Psalm cxxiv.

See the title of the 120 Psalm, the Authors name superadded here.

A song of degrees of David.

1, 2, 3 NOw that the Lord hath been pleased to bring us to the happie condition we are in, we should do well to look back, we the Israel and and Church of God, and consider from the beginning to this day, ever since we were a people chosen of the Lord out of the world to name his name upon, what a world of enemies we have had, and perils we have waded through before and since we came into this land, where we have been a continual eye-sore not onely to the natives remaining in it, but to all the mightie nations and Gentile people bordering round about it, who

1 IF it had not been the Lord who was on our side; now may Israel say:
2 If it had not been the Lord who was on our side, when men rose up against us:
3 Then they had swallowed us up quick, when their wrath was kindled against us.

who ſeverally and joyntly by combination of great men and Potentates, have ſundry times and wayes ſubtilly projected, and violently attempted our utter abolition, which to ſpeak humanely was inavoidable, had not the Lord our good God miraculouſly from time to time delivered us from their furie, and preſerved us a people to this day, maugre all they could do (as he ſhall his Church ſpite of the wicked world its power and malice) who elſe long ere this had been no people, nor nation, but deſtroyed again and again, by thoſe many mightie barbarous enemies of ours that on all hands from all quarters have aſſailed us, with moſt mortal and bloudie purpoſes greedy to prey upon us; and with that odds of ſtrength, that they were able to have devoured us, and as it were ſwallowed us alive, as eaſily as the great fiſh does the little ones, or the ſavage and ravenous beaſt tears his prey in pieces, if God had not overpowered them, and been for us againſt them when we were altogether unable to make reſiſtance, which now we ſhould do well to weigh ſeriouſly, and in all humilitie to acknowledge thankfully to his praiſe and glorie.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.
5 Then the proud waters had gone over our ſoul.

4, 5 Yea, to conſider that when all mankind was as it were againſt us, and we were like ſheep in the midſt of Wolves and Bears, that with mightie power and rage have broken in upon us like an unreſiſtable torrent, able to over-run the whole land and deſtroy man, woman, and child, as eaſily as the ſea, or ſome mightie river drowns the countrey when it breaketh the banks, and with pride and confident diſdain made ſure to do it, and no doubt had done it long ere this, but that God would not let them,

but

but ſtill preſerved and wonderfully delivered us from being ſwept away with a total deſtruction as was intended, and eaſie elſe to have been effected by them.

6 O let us lay it ſeriouſly to heart, and heartily bleſs and praiſe the Lord our God, for ſo long preſerving, and ſo many ſundry times delivering us by no leſs than miraculous power from the crueltie, and outrage of ſuch barbarous bloudie enemies, and that hath not been provoked by our ſinful ingratitude, himſelf to give us for a prey to their deſtructive malice, as in juſtice he might.

6 Bleſſed be the Lord: who hath not given us, as a prey to their teeth.

7 But hath brought us notwithſtanding all their power, malice, and treacherie, wherewith we have been long inſnared and indangered on all hands into a ſtate of libertie and freedom, not onely given us our lives for a prey, but a libertie from them, yea, a ſuperioritie above them, inſomuch as now we are aſmuch too ſtrong for them, as they were wont to be too ſtrong for us, and have them aſmuch at an under as they had us, their ſtrength is become weakneſs, and by his goodneſs our weakneſs is become ſtrength, too ſtrong for them

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 Let the power and goodneſs of God have the praiſe and glorie of what is done and wrought for us, both as to our preſervation and exaltation, and as in time paſt we have found him, ſo for time to come let us believe in him, as ought the Church and people of God to do in all ages of the world: Let us and they magnifie his power and goodneſs in all eſtates and times, not deſpairing in adverſitie, nor preſuming in proſperitie, but in the one hopefully, and in the other humbly believe in him as our all-ſufficient and onely deliverer and preſerver, not fearing, nor Idolizing an arm

8 Our help is in the name of the Lord, who made heaven and earth.

arm of flesh or second causes, but rely on, and seek to the onely true God that made all things, and disposeth all things, and is able to help above all power to hurt, if we believe; and to hurt above all power to help, if we presume.

The cxxv. Psalm.

For the encouragement of the faithful and sincere hearted, the Psalmist tells them, as what they must meet with, so what they may trust to, firm protection in their sorest affliction. And addeth praier to promise. But bids the hypocrites, hands off, tells them their doom, that are in, but not of the Church, to whom onely blessednes belongs.

Psalm cxxv.

A song of degrees.

See the title of the 120 Psalm.

1 They that trust in the Lord shall be as mount Sion, which cannot be removed, but abideth for ever.

1 BElieve firmly in the Lord, and you shall be established, every such an one is as dear to God as mount Sion it self, where is his Temple, Ark, and all his sanctuarie-worship, every faithful servant of God, being spiritually all these, a living Temple, Priest, and sacrifice, a very heaven on earth, in whom God is really, more than typically present, and to whom belongs all the promises made to the Church in general, so that though he may be externally assaulted, and seemingly indangered with ghostly enemies, and manifold temptations and trials, as Jerusalem by the Gentile nations round about, yet shall the same invincible guard and protection be upon him, and them that so believe, as upon it, so that the gates of hell shall never prevail against them to un-establish or disinterest them, as to the rock whereon they, and the whole Church of God are built unmoveably by faith, Christ Jesus.

2 As the mountains are round about Jeru-

2 See you the hills that compass this Citie Jerusalem,

salem, hence let your faith, helped by setting your imagination on work, raise a suitable *Idea* of Gods encompassing his faithful Church and people, yea, every such one, by his Almighty power and guard of Angels for their sure defence, and preservation against all assaults of the world and divel, who also surround them, and this is as everlasting as those mountains; an infallible truth for all and every faithful servant of the Lord in all ages, and places of the world now and ever to trust unto.

salem, so the Lord is round about his people from henceforth even for ever.

3 Not that the godly are in this world exempt from oppression and temptation, no, for they are the great eye-sore of Satan the Prince of the world, and all his malignant instruments, and natural Subjects, the men of the world, which with their utmost malice and power shall labour to afflict the faithful, as the Gentile nations do Israel, and, partly for their sins, partly for their trial and exercise of their graces, which God sets much by, they may be permitted to sit sore upon their skirts, and put them to it, but this be sure of, that the siedge shall be raised before the Town be taken, no afflictions, nor afflictors by what ever wicked practises, shall any longer be permitted to oppress the righteous than they have grace to sustain them under it; God allwayes gages one by the other, afflictions to the faithful are often less, never more, tempted they may be and sint, hey may by their frailtie and strength of temptation, but fall away by sinning they never shall, for God is faithful, who will not suffer them to be tempted above that they are able, but will with the temptation make a way to escape, that they may be able to bear it.

3 For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquitie.

4 This is thy promise which as in faithfulness it is made,

4 Do good, O Lord, unto those that be

good, and to them that are upright in their hearts.

made, so as faithfully shall it be performed to those that are faithful and holy, but thou wilt be sought unto by them and for them, for thy promise and its performance is of grace not of debt, even to the righteous themselves; O Lord, therefore be intreated in the name and for the sake of all thy people, to be ever mindful of it to do according to it in time of need; Let mercie and protection be extended seasonably and effectually to those that themselves are good, and suffer in a cause that is good by those that are evil. Yea, bless with all manner of blessings those that in sinceritie of heart believe in thee, and are careful to please thee with integritie of soul, and universalitie of obedience active and passive.

5 As for such as turn aside unto their crooked wayes, the Lord shall lead them forth with the workers of iniquitie: but peace shall be upon Israel.

5 But as for those linsy-woolsy professours, Israelites after the flesh, that have a room in the Church, but no firm rooting in religion, that serve the Lord in shew, and not in substance, neither know him perfectly, believe in him firmly, nor serve him sincerely, either with a right heart, or by a right rule, but are divided in their faith and affections, trusting and obeying by halves, deviating into by-wayes and carnal confidences of their own to their own self-pleasing; such hypocrites. counterfeits in pietie, however commixed with the Godly, partakers of their outward priviledges and formal worshippers of the same God in the self-same ordinances, yet the all-seeing and heart-searching eye of God knows them, notes them, and esteems them, as bad as the very Gentiles who worship Idols, these making an Idol of the true God when they worship him, and their reward and portion shall be alike, judgement shall be pronounced against them both, and they cast out, the vile from the precious, which here are

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undistinguished, into the place of execution & torment together. But blessed are they that are Israelites indeed, that worship God in spirit and in truth, who onely are the Israel and Church of God; grace and peace from God their Father, through Christ their Saviour, shall be their portion, interessed in their consciences, to their unspeakable consolation here, with assurance of glory hereafter.

The cxxvi. Psalm.

This Psalm shews the excess of joy the Jews, specially the Godly, had at Gods wonderfull infranchising them after their long captivitie in Babylon, which the heathen themselves admired God for, but much more his people, who pray for accomplishment of those happy beginnings, and promise out of their own experience and faith, that all Gods people that undergo afflictions patiently, shall have them end happily.

See the title of the cxx. Psalm.

Psalm cxxvi.
A song of degrees.

1 AFter we had endured a long and grievous captivitie in Babylon, (the figure of Satan and Antichrist) exiled out of our own countrey, and from the priviledges we there enjoyed of worshiping God in Jerusalem, at last when the set time was come, prefixed long before by Jeremiah's propheſie, and that according thereunto, the Lord so miraculously moved the heart of Cyrus, a heathen Potentate, to proclaim our libertie with so much unexpected favour and accommodation for our journey, and entertainment at our journeys end when we came into Canaan, with leave there to dwell, and to rebuild Jerusalem and the Temple, and there to worship God as formerly. It was so great a mercy after so long a miserie, so unexpected and improbable, considering the disproportion

1 WHen the Lord turned again the captivitie of Sion; we were like them that dream.;

of our abject condition, and Cyrus his greatneſs, not worth his taking notice of, and ſo ſtrange to come of himſelf, an Infidel and Pagan, together with the ſuddenneſs of it, and the over-joy we conceived at it, that we know not whether we apprehended it ſleeping or waking; we could ſcarce believe our own ears, what we heard of it, or our own hearts what we thought of it to be real, fearing the certainty, and yet hoping the truth.

2 Then was our mouth filled with laughter, & our tõgue with ſinging: then ſaid they among the heathen, the Lord hath done great things for them.

2 But when we had over-come our amazement, and were come to our ſelves, and had digeſted the certainty and wonderfulneſs of the thing; O the unexpreſſable joy that we were in, like men beſides our ſelves, not knowing how to vent our paſſions, ſometimes congratulating it amongſt our ſelves, with inarticulate laughter, and hands lifted up to heaven in ſtupified admiration, other-ſometimes, more ſoberly reſolving our joy into articulate expreſſions of thanks and praiſes, expreſſed in Pſalms and Hymns. And as God over-powered the King to grant it, ſo he convinced the very heathens in their kind to magnifie him for it; thoſe with whom we were captive, could not but ſee and admire the finger of God in this their own very act of our deliverance, ſo much againſt their nature and intereſt, and to acknowledge both the tranſcendencie of the King, and of the power that wrought it to the glory of our God, whom they were forced to magnifie in our behalfs, that formerly had contemned both him and us.

3 The Lord hath done great things for us: whereof we are glad.

3 Surely we can ſay no leſs of it, than they; that the Lord hath wrought wonders for us; yea, let us at leaſt go one ſtep beyond them, as we have cauſe: If they

they that are blind Idolaters, and bare ſpectatours, are yet ſo far enlightened by it, as to have the ſight of God in it, and to magnifie (though not gratifie) him for it; let us do more, every way indear it, that are the immediate ſubjects of ſo rich mercie, not onely ſee his power and greatneſs, (as they do) but admire his love and goodneſs, thank him for it as a benefit ineſtimable, as well as praiſe him for it as a miracle, and with a holy avarice take the praiſes out of their mouthes that are no ſharers in it, and appropriate both him and it wholly to our ſelves, by a joyfull welcom of God again amongſt us in his declarative goodneſs, and thankfull acknowledgement of his favour.

4 Turn again our captivity, O Lord, as the ſtreams in the ſouth.

4. O Lord, go on to ſhew thine omnipotencie, as in begetting and beginning, ſo in the progreſſion, and perfecting this great work of our return from captivitie, and re-eſtabliſhment in Canaan, that as the ſun in its ſeaſon, makes ſtreams like rivers to run in the droughtie deſarts of ſouthern countries, where naturally there are none to the refreſhing of the thirſtie traveller, by diſſolving ſnow and ice from high hils, and remote parts; ſo, O Lord, let thy favour, now it is returned upon us, go on to move and melt the heatheniſh hearts of Cyrus, his Princes and people on our behalfs, & to our infinite rejoycing, to forward us homeward to Judah out of this our Babyloniſh captivity under them, which with ſo much hardſhip we have long endured, as alſo the frozen and carnal hearts of thine own very Iſrael, to accept this opportunity, and offer themſelves willingly (as thy people ſhall do in the day of thy power, and Goſpel-jubilee,) in one joynt compleat bodie, univerſally, and unanimouſly to

return (as rivers by instinct run towards the sea from whence they came) to repossess and replenish our desolate countrey, that as a wilderness is uninhabited, except by barbarous and savage people, without form or beautie of Church or Common-wealth, and neither for fear or sloth, in respect of difficulties, or dangers in the journey or at the journeys end, faithlesly draw back, chuse to stay and refuse to go, as carnal Christians will the tender of grace, imbracing rather this present world.

5 They that sow in tears, shall reap in joy.

5 The Lord will never quite forsake his people, we are a perfect emblem of his faithfulness to the faithful, that submit to him and wait upon him; O the sad hearts that we left our countrey withall at the command of God, by his prophet Jeremiah, to put our necks into this long Babylonish yoak, but our sins and Gods decree had so destined it, either so or worse, therefore though with great renitencie, as the needie husbandman in time of dearth, casts his corn which should stustain him, for seed into the ground, in hope of future gain by present loss, so we with a willing willingness, for obedience sake, put our selves into thraldom, loth to displease, and as loth to leave our libertie and countrey, in hope and expectation of a joyfull return and deliverance as the Church and people of God shall ever have out of their sufferings) from out this bondage, as now it is made good unto us, our joy surpassing our sorrow a hundred fold.

6 He that goeth forth and weepeth, bearing pretious seed, shall doubtless come again with rejoycing, bringing his sheaves with him.

6 We are set for the incouragement of the Church in whole, and in every part, for what is true in the generall, is applicable to each particular, the members singly sharing the promise among them that is made to the bodie joyntly, therefore may all and every one that

that is godly, be confident that what precious faith and patience in obedience to God they ſow in affliction, they ſhall at laſt reap it again in reward and conſolation: God will wipe all tears from their eyes, let them not fear it how improbable ſoever, as he hath done from us; Jeremiahs good ſighs that went out of Canaan ſubmittingly, carrying along with us the faithfull hope and expectation of Gods engagement, though loth to depart from that good land which God had given us to worſhip him in, but yet did put our ſelves upon adventure, and have out-lived our ſorrows, and at laſt enjoy thoſe promiſes in their accompliſhment, though after ſo many years, in all which time God hath preſerved us, and his promiſe ſuſtained us in hope, and now at the appointed period, delivered us by an Almighty hand, and ſtrange providence, to our admiration, and joy unſpeakable, and ſhould encourage us to take the opportunity God hath now put into our hands, not conſulting with fleſh and bloud to break through all difficulties, and diſcommodities, either in the journey, or at the journeys end, which fear and faithleſneſs may repreſent to deter us, in confidence, that as they that obedientially came, do live to go, ſo they that in this imperfect condition adventures upon God, obey his call, and rely upon his grace, ſhall in like ſort be enabled to undergo, and ſurvive all imaginable evils, and have their faith and patience abundantly rewarded with grace and peace, and themſelves at laſt eſtabliſhed again in quiet in the holy Land and Citie.

The cxxvii. Psalm.

This Psalm is conceived to be penned rather by Solomon himself, than by David for him, and to be a compendium of his Ecclesiastes: *the stile and matter owns him, the subject it treats being politicks, government civil, and domestick, the part apppointed him by* God *more especially to act both in scripture, and in practise, which he handleth not as a meer moralist or Philosopher, but as a divine, instructing in all civil and natural affairs, to eye* God *by faith, and to make him the efficient and final cause in all publick transactions, and private business or blessing, else we take course to set* God *against us, and so to loose all our labour in all we do, and in all we hope and desire. And sheweth what is the best, and most desirable blessing under heaven, that brings most happiness to a mans self, and makes him most usefull to the publick; to wit, a numerous and godly off-spring.*

Psalm cxxvii.

A Song of degrees for (or as in the margin, of) Solomon.

See the Title of the 120. Psalm, the Authours name super-added here.

1 Except the Lord build the house, they labour in vain that build it: except the Lord keep the citie, the watchman waketh but in vain.

1 MOst men act upon their own principles, in their own affairs and callings, without any eye to God, or faith in God for direction, or success, apprehending issues naturally to ensue upon use of means, as they project and design; whereas it is far otherwaies, for the Lord is all in all, nothing can prosper without him; it is not enough towards the building of an house, (whether materially, or civilly considered,) to have the persons and things that conduce thereunto; the art of Artificers, and the wisdom of a *Pater-familias* will not serve to erect, or order and well govern it, or raise and enrich posterity without the blessing of God; he can, and doth therefore often times blast their endeavours, and befool their skil, because he is not made the first cause, and the last end; not sought to for a blessing, nor intended to be blessed for the success, when second causes are set up above him, and a man

a man is his own Idol, and kiſſeth his own hands. And as in government domeſtick, ſo in that which is civil and popular, there is the ſame errour committed: men of place, States-men, and politicians ſtand on their heads (like children) and ſhake their heels at heaven; but let ſuch learn from me that know it, and by the bleſſing of God have as much wiſdom, if not more, than other men, that it is neither wiſe for ſight and advice, nor vigilancie and diligence, nor power and ſtrength; it is indeed nothing either in a militarie, or civil way that can order, or ſecure any countrey, place, or people, from forreign, or inteſtine evils, but the gracious, provident, and watchfull eye, and ruling hand of God; none can prevent accidents, over-rule hearts, fruſtrate deſigns, bleſs endeavours, but the Lord alone, infinite unexpected occurrences will, nay, ſhall purpoſely fall out, to endanger and deceive them that are carnally confident in an arm of fleſhly wiſdom, ſtrength, or diligence, if not to ruin them. Therefore uſe the means, but ſubſerviently, truſt in the Lord onely, ſeek him, and ſeek to him faithfully and ſelf-denyingly, elſe look not to ſucceed or proſper, or not to be bleſſed but curſed in proſpering, either in the one or other.

2 How do men moil and toil in the world, ſome to compaſs riches, others, other deſigns, their heads and hands in continual action, ſcarce allowing themſelves time to cheriſh, and ſuſtain nature by ſleep or food, which very repaſts are alſo imbittered by inordinate carefulneſs through diffidence and vnacquaintance with God, not conſidering that all they do is fruitleſs and labour loſt, if God pronounce not a *Fiat*, and ſay not Amen, to

2 It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrow: for ſo he giveth his beloved ſleep.

what they design and sollicit, though never so eagerly, which yet is certainly true, if they did believe it, and knew to live by faith, how would it moderate and quiet their thoughts, make their lives much more comfortable, and enjoy themselves, and the blessings God gives them with contentment; for so do all they that inwardly feed upon the sweet sense and assurance of Gods love, and are happier in that, than the cares of the world can make them; and whose hearts by believing are staied on the Lord for this, he recompenceth it into their bosoms with recumbancy of spirit, so that they enjoy him, themselves, and the blessings less or more he bestows upon them, free from perplexities, with abundant soul-satisfaction, and continual quiet, which carking wordly-minded men loose, and their labour besides.

3 Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

3 And as some mens ambition and contentment, is in honour and riches, and such like earthly felicities, whereto they bend themselves with might and main, and think to compass them by wit and industrie, but are deceived: so others desire to be rich in children, and a good desire it is, if moderated by submission, and mixed with faith, but in this also do men and women miscarrie, having their expectation more upon natural causes, in natural production, than upon Gods supernatural agencie. Whereas, it is nor strength nor pregnancie of nature in either sex that can assure posterity; but the power and free-gift of God, that can onely make parents happy with a happy issue, which he dispenseth of grace to whom he pleases.

4 As arrows are in the hands of a mighty man: so are children of the youth.

4 A numerous and virtuous off-spring is an unspeakable blessing of God, he that hath them is fitted by them for all assaies, as a strong and valiant man skilful

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in martial affairs, and plentifully provided of ammunition, darts, and arrows, can with honour and advantage to himself, & them that imploy him, for offence, and defence discharge them hither and thither; so a father blessed with an hopefull and plentifull issue in the flower of his age, is himself blessed by it, and of God made to be a blessing to the common-wealth where he lives, being thereby more than ordinarily usefull, fitted to do God and it service in any kind, sacred, civil, and military, as God disposeth and adapts, so he hath them to dispose of, for publick weal in Church or State.

5 There are diversitie of imaginarie happiness, but certainly of all earthly ones, this is really the best, and that man the happiest that hath his house and family well filled with such living riches, that no money can purchase, for they are (if good, and got by prayers, & faith) the immediate gift, and extraordinarie favour of God to him that hath them, who thereby is strengthened against the wrongs and oppressions that men in a solitarie condition are subject unto, and able to stand the common-wealth in stead in opposing open enemies, or suppressing civil injuries.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

The cxxviii. Psalm.

The Psalmist to undeceive the world, shews who, and who onely is a blessed man, he that fears and obeys God, and shews every such an one the favours he is in with God, both as to his own particular, his family and post rite, the Church, whereof he is a member, and the common-wealth, whereof he is a part, all these shall fare the better for him, whom God will bless both in his person, and in all his relations.

See the Title of the 120. Psalm.

Psalm cxxviii.

A Song of degrees.

1 ALl men would be blessed men, but few take a right course for it, nor indeed do they either judge that to be blessedness which is so, or that to be

1 Blessed is every one that feareth the Lord, that walketh in his waies.

the

the way to it, which onely is so; for as to the favour of God they see no such matter in it, as that it should make them happy or blessed, conceiving of spiritual things with carnal apprehensions, knowing no felicity but what is earthly and sensual, & for the fear of God that leads to his favour, & obedience to his commandements, which he rewards with blessednes: these they skill not, it is against the hair, and loth they are to purchase God, by being good. But let deluded worldlings think how they please: The God of truth tels thee, who ever thou art, that if thou wilt be blessed of him, (and otherwaies thou canst not) thou must with a reverential filial fear in the faith of him thy God and Father, do his will, and not thine own, please him, not thy self, and so doing, thou and every such one shall be as surely blessed, as God is faithfull.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

2 For God whose thou art, will also be thine, not onely in the grace of salvation, but also in the grace of providence and protection, if in his fear and faith thou usest the means soberly, he will bless them successfully to thy contentment, so that though he give not to surfet thee, yet to suffice thee he will, thy labour shall not be in vain in the Lord, nor cursed of the Lord, as others are, but though thou work for thy living, yet thou shalt be able to live by thy work, which shall maintain thee and thine, and that happily and contentedly (which many that have much, do not;) for thou shalt have the favour of God to thee, and the blessing of God upon thee, in what thou dost and hast,

3 Thy wife shall be as a fruitfull vine, by the sides of thine house: thy children like olive plants, round about thy table.

3 Within doors and without shall God bless thee, with what ever blessings he knows convenient for thee; if thou beest in a married condition, whilest others that are so, either have no children, or have them taken

ken from them when they have them, or are curſed to them, if not taken from them. Thou that feareſt God he will provide better for thee, thy wife and thou ſhall with conjugal comfort behold the bleſſing of the Lord upon your marriage bed, in her fruitfull womb, and thy hopefull iſſue; children wherein thou maiſt have comfort, and not a few, nor ſhort-lived, which ſhall delight thee to look on them, and ſee God in them enriching thee by his gift, with what rich men cannot purchaſe by their wealth, and with them will give thee ſuſtenance for them; if he ſend thee mouths, he will alſo ſend the meat.

4 O that men would effectually believe this, and take out this leſſon, that they that in conſcience to God fear to ſin, and do good, are the bleſſed of the Lord in their own perſons, and ſhall be bleſſed of the Lord in what is theirs, & find all true that I have ſaid.

4 Behold, that thus ſhall the man be bleſſed, that feareth the Lord.

5 The God of Iſrael ſhall upon thy prayers made at, or towards the place of his preſence and pledge of his Covenant, the Ark and Mercie-Seat in his Sanctuarie upon Sion (the type of Chriſt in heaven,) hear thee and bleſs thee, as he hath promiſed to do, and thou ſhalt be a means not onely to procure bleſſing to thy ſelf, but to the whole Iſrael and Church of God, typified in Jeruſalem, which ſhall fare the better for thy ſake and ſuch as thou art, and thou and they for its ſake reciprocally as parts, and whole, as ſhall the Church and members mutually in all ages.

5 The Lord ſhall bleſs thee out of Sion, and thou ſhalt ſee the good of Jeruſalem, all the days of thy life.

6 Yea, thy pietie ſhall preſerve thee in grace and favour with God, and make thee both bleſſed in thy ſelf, and a bleſſing to many others, yea, to the whole Iſrael of God; thou ſhalt thy ſelf be bleſſed with long life, and

7 Yea, thou ſhalt ſee thy children's children and peace upon Iſrael.

the way to it, which onely is ſo; for as to the favour of God they ſee no ſuch matter in it, as that it ſhould make them happy or bleſſed, conceiving of ſpiritual things with carnal apprehenſions, knowing no felicity but what is earthly and ſenſual, & for the fear of God that leads to his favour, & obedience to his commandements, which he rewards with bleſſedneſs: theſe they skill not, it is againſt the hair, and loth they are to purchaſe God, by being good. But let deluded worldlings think how they pleaſe: The God of truth tels thee, who ever thou art, that if thou wilt be bleſſed of him, (and otherwaies thou canſt not) thou muſt with a reverential filial fear in the faith of him thy God and Father, do his will, and not thine own, pleaſe him, not thy ſelf, and ſo doing, thou and every ſuch one ſhall be as ſurely bleſſed, as God is faithfull.

2 For thou ſhalt eat the labour of thine hands: happy ſhalt thou be, and it ſhall be well with thee.

2 For God whoſe thou art, will alſo be thine, not onely in the grace of ſalvation, but alſo in the grace of providence and protection, if in his fear and faith thou uſeſt the means ſoberly, he will bleſs them ſucceſsfully to thy contentment, ſo that though he give not to ſurfet thee, yet to ſuffice thee he will, thy labour ſhall not be in vain in the Lord, nor curſed of the Lord, as others are, but though thou work for thy living, yet thou ſhalt be able to live by thy work, which ſhall maintain thee and thine, and that happily and contentedly (which many that have much, do not;) for thou ſhalt have the favour of God to thee, and the bleſſing of God upon thee, in what thou doſt and haſt,

3 Thy wife ſhall be as a fruitfull vine, by the ſides of thine houſe: thy children like olive plants, round about thy table.

3 Within doors and without ſhall God bleſs thee, with what ever bleſſings he knows convenient for thee; if thou beeſt in a married condition, whileſt others that are ſo, either have no children, or have them taken

ken from them when they have them, or are curſed to them, if not taken from them. Thou that feareſt God he will provide better for thee, thy wife and thou ſhall with conjugal comfort behold the bleſſing of the Lord upon your marriage bed, in her fruitfull womb, and thy hopefull iſſue; children wherein thou maiſt have comfort, and not a few, nor ſhort-lived, which ſhall delight thee to look on them, and ſee God in them enriching thee by his gift, with what rich men cannot purchaſe by their wealth, and with them will give thee ſuſtenance for them; if he ſend thee mouths, he will alſo ſend the meat.

4 O that men would effectually believe this, and take out this leſſon, that they that in conſcience to God fear to ſin, and do good, are the bleſſed of the Lord in their own perſons, and ſhall be bleſſed of the Lord in what is theirs, & find all true that I have ſaid.

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6 Yea, thy pietie ſhall preſerve thee in grace and favour with God, and make thee both bleſſed in thy ſelf, and a bleſſing to many others, yea, to the whole Iſrael of God; thou ſhalt thy ſelf be bleſſed with long life, and

7 Yea, thou ſhalt ſee thy children's children and peace upon Iſrael.

and happy daies, and in thy family and relations, with children, and with childrens children, which shall be a rejoycing to thee to behold, and walking in thy waies (who walks in Gods) shall to many generations fare the better for thee, and inherit the grace and faithfulness of God promised to the righteous and their seed, yea, the Church and common-wealth, whereof thou art a member, and wherein thou livest, shall prosper for thy sake, and such as thou art, grace and peace from God and with men, shall thy prayers and godly walking procure them.

The cxxix. Psalm.

The Psalmist laies forth the common state of the Church, for her present comfort under her present affliction, the Jews (as is conceived at this time being under those pressures that befel them after their return out of their grievous Babylonish captivitie, by their wicked envious pick-thank neighbours, the Samaritans, endeavouring their subversion by accusing them to the Persian Kings, encouraging the faithfull by late experience in Gods faithfulness, for the Churches preservation, and her enemies disappointment and destruction, which with a prophetical prayer, equivalent to a promise he forcels and desires.

Psalm cxxix.

See the Title of the 120. Psalm.

1 Many a time have they afflicted me from my youth, may Israel now say.

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

1,2 When was the Church and people of God, which for the paucitie of them in the world is as it were but one man amongst a many, ever without afflictions and enemies at any time, in any place, among any people on earth? from the very beginning in Abel, and so along through all the Patriarks quite down to us from Egypt till very now, whose fortune therefore is not singular in that at present we undergo, but common with all the faithfull in all ages, this you know to be true, and yet this world of wicked enemies which the poor Church hath evermore had, and which many and many a time hath crushed them sore, yet could never through the over-ruling hand

hand of our Almightie and good God, prevail to supplant and eradicate it as was their aim and desire to have done, no, nor never shall, no more now than heretofore, fear it not.

3, 4 The poor Church and people of God, have undergone great hardship by the ungodly men of this world, to whom it hath been meat and drink to afflict us, (witness our late Babylonish task-masters) and as much pains have they taken to do it by plots and practices, as the plow-man does to tear the ground in pieces, and as cruelly they have handled us, so far as ever God gave them leave, (and so they shall Christ himself) whose husbandmen they are, and ever have been, and the Church his field, wherein thereby he hath always sown his seed and reaped his harvest; that hath been the use he put the Churches afflictions and persecutions to, always notwithstanding them, approving himself righteous and faithfull to his word and promise of grace, and so is still, and ever will be, to remember mercie, though the wicked world know none, to abate of what it intends against them both for length of time, and measure of affliction, as we have experience in our late deliverance, and to disappoint their purposes and machinations as he hath always done, to his churches preservation and their destruction, in his own time, and by his almightie power maugre their malice.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord is righteous: he hath cut asunder the cords of the wicked.

5 And as, Lord, thou hast ruined Babylon for our sakes, so vouchsafe still to appear for thy Church against her enemies, bringing them all to confusion that would do so by Sion the place of thy worship, and type of thy Church for ever, let not their malicious combinations, and wicked projects take effect against the

5 Let them all be confounded and turned back that hate Sion.

the type or anti-type, but utterly and shamefully defeat and frustrate them, for it is for thy sake that they bear evil will to thy place and people.

6 Let them be as the grass upon the house top: which withereth before it springeth up.
7 Wherewith the mower filleth not his hand: nor he that bindeth sheaves his bosom.
8 Neither do they which go by, say, the blessing of the Lord be upon you: we bless you in the name of the Lord.

6, 7, 8 Lord, let such haters of God and godliness, however they seem to flourish, and over-top thy poor Church, come to nought, both they, & all their wicked designs: as the light corn that makes a fair shew on the ridge of an house, for want of rooting withers in a moment before it ripen, and comes to any perfection by the heat of the sun, and is of no use nor regard; so let alwaies the Churches enemies, that are under a curse, and not a blessing; and at present our persecuting neighbours be blasted, and in thy wrathfull displeasure destroyed both their persons and purposes; let neither the one, nor the other ever come to good, like those empty ears; let them be found, by those they curry-favour with, a dissembling, lying generation, great promisers, and no performers, and find favour accordingly. Let not those that are spectatours of us and them, whose pendulous judgements the event will preponderate (the common errour of the world, to judge and side according to success;) let them not have cause by their prospering against us, to bless them, and curse us, and to misuse thy name against thine own people, in behalf of thine, and our enemies, by blessing those whom thou curseſt, and cursing those whom thou blessest.

The cxxx. Psalm.

The Psalmist sore afflicted under the sense of sin and miserie, cries to the Lord for mercie, making mercie his onely plea for himself, and incouragement to persist in the obedience of faith, and patient waiting, and eager longing for appearance of grace; And draws his practise into precept

cept to all the faithfull people of God, willing them to hold out, hoping in mercie for deliverance through Christ, what ever be their pressure, sin, or suffering.

See the Title of the 120. Psalm.

Psalm cxxx.

A song of degrees.

1 IN the extream agony of my spirit, now that I am to mine own sense, and in all appearance quite over-whelmed with outward distress and inward terrour, death on the one hand ready to devour me, my sins, and thy wrath on the other hand, grievously afflicting and affrighting me; yet, as from the bottom of this gulph, and sea of miseries, have I sent forth mine ardent prayer in the faith of thy power, and hopes of thy goodness, O Almighty, and mercifull Lord.

1 Out of the depths have I cried unto thee, O Lord.

2 In such a case as this, Lord, let me not speak to a deaf ear, but graciously grant me audience, yea, watch for my prayers at such a time, for they shall never fail thee, neither do thou fail them, especially in such straits.

2 Lord hear my voice: let thy ears be attentive to the voice of my supplication.

3 If thou, O Lord, who art the righteous and terrible Judge of all the world, a jealous God, and a consuming fire, doth take strict notice of our sins, to take us to task, and punish us for them, according to our deservings by the law of righteousness, and rule of justice; alas, in such a case, what man can stand before thee in his own justification, either to acquit himself, as sinless, or to make satisfaction, being sinfull, or in case he be able to do neither, as no man can, how shall he be able to bear and undergo thy judgement, and heavy displeasure for sin, without sinking under it? no flesh can do it.

3 If thou, Lord, shouldest mark iniquities: O Lord, who shall stand.

4 But the case is otherwaies with thee towards poor humble hearted sinners, and suitours, to such thou standest not upon such terms of strictness, for thou hast pro-

4 But there is forgiveness with thee: that thou maiest be feared.

proclamed pardon to all such, which by faith they may take out and plead for themselves, as also a gracious acceptance of their weak but filiall services, whereby they may be and are incouraged, knowing thy loving kindness and mercy, to worship and serve thee, both by believing in thy promises though with much mixture of unbelief, and doing thy commandments though in frailty and weakness, short of perfection which none can reach, yet in sincerity.

5 I wait for the Lord, my soul doth wait, and in his word do I hope.

5 Though my sinns be heavy and mine affliction burdensome upon me, and have been so along time, yet I despair not, but in the faith of his forgiveness and compassion, I wait for the sun to break out from under this cloud, my soul is in continuall expectation of it, and so long as I have his word for it, I will hope and look for deliverance and mercy, what ever be my fears and dangers.

6 My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.

6 My soul longs for, and looks out after, the comfortable appearance of the grace of God, to set me free from these my tedious insupportable miseries of his disfavour and the sad effects thereof, with as eager a desire, yea, far more earnestly and affectionately do I, and will I, hold on to expect it, than ever the poor weary Watch-man or Centry that hath been kept waking all Night, prayes for Day-break that he may be discharged, and have his liberty to take his rest.

7 Let Israel hope in the Lord, for with the Lord there is mercy; and with him is plenteous redemption.

7 What ever be the afflictions of faithfull Israel the people of God, let them for all that by no means relinquish their hope in the Lord his power and goodness, but hold out, in the assured confidence that God both is mercifull in himself however he seem, and will be so to them sooner or later in compassing their deliverance, which he that so wouderfully redeemed

deemed their souls, can easily, and will certainly, do, by wayes and means they never dreamed of, be their case never so desperate.

8 Yea, let not sin it self dismay Gods people, though they may fall into them, and by them into sad afflictions, yet despair not, but believe, pray, and wait, and then where sin hath abounded, grace shall at last much more abound, so that neither the number or greatness of their sins should make them hopeless or desperate, but live by faith upon the promise both for pardon of sin and punishment, for God is as able to deliver us (by his mercie) from his own justice as mans malice, and will do it to his faithful Israel, by and for the sake of his son Christ, God and man, our propitiatorie sacrifice, and merciful mediatour or High-priest, who to effect and perfect our redemption is certainly to come into the world, and after he hath suffered, shall ascend into glorie, which shall be fulfilled and his Church thereby saved.

8 And he shall redeem Israel from all his iniquities.

The cxxxi. Psalm.

David *acquits himself of ambition to the Kingdom, or in it, now he hath it, being meerly passive in the first, and no self-seeker in the last, but one that accounts himself appointed by God for the good of his people, as Christ for his Church, which is their exceeding great happiness, and should be their incouragement.*

Psalm cxxxi.

See the title of the 120 Psalm, the Authors name superadded here.

A song of degrees of David.

1 THou Lord knowest however I have been misjudged by some through weakness, by others through perverseness, to be an ambitious self-seeker, as touching the Kingdom of Israel, and those high dignities

1 LOrd, my heart is not haughtie, nor mine eyes loftie, neither do I exercise my self in great matters or in things too high for me.

ties ſpiritual and temporal that are concomitant to it, how that herein I am wronged, for that I never had any ſuch aſpiring thoughts, but as comparatively I was a mean man, ſo I allwayes had a lowly heart, and as were mine inward affections, ſuch was and is mine outward comportment, I overlook not my brethren with an imperious countenance as moſt Kings do their ſubjects, counting them their vaſſals. Nor do I of mine own accord for ambition ſake, as moſt Princes are wont, put forth my ſelf beyond my ſelf and calling to inlarge my dominions, how ever I may be cenſured conſidering the great things I am called unto, but walk by the dictate of Gods word and ſpirit in all mine undertakings both in matters of Church and State for the good of both, that is my rule, and this is mine end and aim.

2 Surely I have behaved and quieted my ſelf as a child that is weaned of his mother: my ſoul is even as a weaned child.

2 My behaviour neither heretofore nor now, either was or is ſuch as ſhould deſerve to be ſo thought of, I think I have gone through mine afflictions with another ſpirit than ambitious worldlings ſhew, in the exerciſe of much patience, as ſeeing God in all, waiting and ſubmitting to his will and providence with a child-like temper and carriage, not ſeeking my ſelf, or mine own either untimely or ambitious advancement, had I, then I would have ſteared a far other courſe, as others do that do ſo, made a noiſe and a buſſle in the world, taken all advantages, not been meerly paſſive, as I was both in regard of God, and mine adverſaries, but active againſt mine enemies, as they were againſt me, yet I did no ſuch thing, but ſtaied the Lords leaſure, and in all things ſubmitted to his pleaſure, without repining or precipitancie, living all the while by faith without uſing either unlawfull means, or lawfull means

means unlawfully, to compass the Kingdom from Saul, and I bless God now I have it, I am not altered, I am no more proud of it now, than I ambitiously coveted it heretofore, but am every whit as much at Gods dispose, who as he gave it, so I know to what use and end, for his honour and service sake, and not for mine, and hereunto stands my heart onely affected, to advance him, and to be ordered by him, as Christs shall be whom I prefigure, who yet shall be censured as I am.

3 This I would have Israel know, That the Kingdom was not my seeking, but the meer gift of God for their good, and advancement of their happiness, (as the Church is Christs) which I would have them know for their comfort and incouragement, to believe and hope in the Lord accordingly for time to come, as I have done in time past, if so, they shall find him faithful of his word, as he hath been to me, in making them a happie people under my regiment, and those that come of me, as the Church and spiritual Israel shall be in all ages, whilest the world endures, under the governance of Christ the Messiah that Prince of peace and Lamb of God that takes away the sins of all those who are Israelites indeed, that believe and hope in his name.

3 Let Israel hope in the Lord, from henceforth, and for ever.

The cxxxii. Psalm.

Solomon (*as is most probable*) *at the compleat finishing and furnishing of the Temple, made this Psalm, much of it being the same with the prayer he made at the dedication, wherein he prayer-wise minds God first of* Davids *faith and zeal, as also of the peoples in his time for the promotion of the glorie and worship of God at Jerusalem, which now being brought to perfection in the perfecting of the Temple, he praies, that God would turn his promises to* David *into performances by vouchsafing him-*

The cxxxii. Psalm.

himself to be present there, and his blessings both to the Priestly and Kingly office, that they may flourish to the rejoycing of the godly, especially in his own time and person, according to those especial promises and propheſies concerning him, who also is an extraordinarie type of Christ, and his glorious Kingdom.

Psalm cxxxii.

A song of degrees.

See the title of the 120 Psalm.

1 LOrd, remember David, and all his afflictions.

1 LOrd, remember thy servant David, that type of Christ thy son, what sad sufferings by thy ordination he underwent for the good of thy Church and people, what miseries he sustained in his faithful dependence on thee and thy gracious promises made to him, and for his sake to his posteritie, yea, to the whole Kingdom of Israel, which are still of force to thy people, whom, by and for him thou hast blessed accordingly (as through Christ thou wilt the Church) and we pray thee still go on to do so, to bless both him and them, let his name and sufferings be still precious with thee, and efficacious to us as Christs shall be after his death and departure, carrying in mind thine ingagements of grace and mercie to his people and posterity for his sake.

2 How he sware unto the Lord, and vowed unto the mighty God of Jacob.

2 Call to mind the wonderful zeal he had for thee and thy worship, which made him infinitly solicitous in it, solemnly swearing, affectionately and freely vowing to, and before thee the Almighty God of Jacob, that holy Patriark and progenitour of him and all Israel, (whom thou didst bless and powerfully preserve, and promisedst to bless his seed after him) as followeth.

3 Surely I will not come into the Tabernacle of my house, nor go up into my bed.

3 Surely I will not rest my self contentented with the advancement of my royal throne, and erecting of mine own house and palace in the Citie of David, it is not the flourishing of my Crown and Kingly office that my heart is so much fixed on, as thereby to for-

get

get the Prieſtly office and worſhip which is to go hand in hand, and by which and for which it mnſt be, that both I and my Kingdom muſt be preſerved, therefore though I have built me an houſe fit for me, yet will I take no pleaſure to dwell in it, nor enjoy the benefits and conveniences of it.

4 Nay, I will not ſleep in quiet, nor take any comfortable reſt with content of mind.

4 I will not give ſleep to mine eyes: or ſlumber to my eyelids.

5 But with a longing deſire will watch at what time, and by what way and means (the ſeaſon being now at hand) God will reveal to me the place long ago foreſpoken of that he would chooſe to ſet his name, pitch his Ark, and build his temple there, where he hath promiſed his conſtant abode, his preſence and reſidence for ever, and from whence he will eminently yield protection and aſſiſtance to his people the ſeed of Jacob, calling on him as he did, whom he aſſiſted mightily againſt his enemies, and ſo will them from thence againſt theirs

5 Until I find out a place for the Lord: an habitation for the mighty God of Jacob.

6 Lo, we have heard of the ſeveral tranſplantations and removes thine Ark hath made, one while reſiding at Shiloh within the tribe of Ephraim, another while, after thou hadſt miraculouſly reſcued it from the Philiſtines, in the houſe of Abinadab at Kiriath-jearim, a place of plains and woods, whereby the iniquitie of the times, and obſcuritie of the place it was disfrequented, and ſcarce taken notice of to be there, where yet David found it out, and whence he with the approbation and applauſe of all Iſrael removed it to Jeruſalem, preordained, and by thee revealed to him, to be its place of reſidence, where accordingly it now is to be frequented, and thou to be worſhipped in that ſolemn manner befitting the preſent State of thy Church.

6 Lo, we heard of it at Ephratah, we found it in the fields of the wood.

7 We will go into thy Tabernacles: we will worship at thy foot-stool.

7 Whither we thy people generally and unanimously will resort with chearful obedience to thy holy sanctuarie and temple, where thou that art in heaven art pleased by typical umbrages to vouchsafe thy real presence and residence, and there we will worship thee as thou hast ordained, and onely there henceforward, as the Church shall for ever worship God in Christ, onely accessible in his humane nature, where is the fulness of the God-head bodily.

8 Arise, O Lord, into thy rest: thou and the Ark of thy strength.

8 And that prayer, which hath been so often made by Moses in the itinerarie removes of thine Ark, now do I prefer, and do thou, Lord, fulfil, as it were once for all, now possess thy self of this holy mountain, and take thou up thy rest and residence there, where thou hast promised to dwell amongst thy people in a state triumphant, (such as both Christ and his Church shall have after their afflictions) even on mount Sion in the Temple, where thine Ark is at last scituate, the sign as of thy presence, so of thy powerful goodness in thy peoples preservation, and their enemies confusion, to remove no more, neither thou nor it, but there to abide, a blessed God amongst a blessed people.

9 Let thy Priests be clothed with righteousnes: and let thy saints shout for joy.

9 Now, Lord, let thy Church flourish, that hath been long under the wheel, let it at last bear the character of thee, the Almighty and merciful God, in holiness and happiness, both Priests and people, let those in thine abundant faithfulness, not onely ritually but really, by the sanctifying graces of thy spirit be holy to the Lord, as their office holds forth salvation, so let them in life and conversation so walk before thee, as that thou mayest bless and preserve them, and thy worship and people

ple by their means. Let the time to come burie the memorie of thy Churches former infelicitie by a glorious reſurrection of all things, to the higheſt pitch of heavenly and ſpiritual luſtre, in temporal and typical reſemblances, to the raviſhment of thy faithful ſervants, and ſanctified ones that have long looked for this triumphant condition of Chriſt in his Churches felicitie and the Temples glorie.

10 Yea, grant I pray thee my requeſt put up in behalf, as, of thy ſervice, and ſervants, the Temple, and Kingdom in general; ſo, more particularly in mine own behalf, in whom they are ſo eminently concerned, and that for the ſake, and in the name of that typical mediatour and faithful ſervant of thine (the bleſſed type of thy bleſſed ſon the Meſſiah) David my father, with whom thou plighteſt thy faith by promiſe and Covenant to be his God, and the God of his ſeed after him, to bleſs them, and make them bleſſings to thy people, Lord, make me ſo happie, whom thou haſt by eſpecial appointment ordained to be his immediate ſucceſſour in this high dignitie and office of being King over Iſrael, before whom I pray thee honour me with a gracious acceptance of my ſervice in building thee an houſe, by ſome extraordinarie token of favour, and by effectual anſwering my prayer, put up in their and mine own behalf at that thy Temple, that they may ſee thou favoureſt me, and for that cauſe may have me and my Government in honour, and eſtimation as they had my fathers, and be bleſſed as by him and his Government, ſo by me and mine.

10 For thy ſervan Davids ſake, turn not away the face of thine anointed.

11 Thy faithfulnes is my confidence & comfort, thou haſt

11 The Lord hath ſworn in truth unto

David, he will not turn from it, of the fruit of thy bodie will I set upon thy throne.

haſt of thine own free grace ingaged thy word of truth, that is as infallible as thy ſelf, by a firm and laſting promiſe to David (that lived and died in thy favour, a lively type of the Mediatour Chriſt) that thou wilt not do by him as by Saul, let him be King for tearm of life onely, but out of his own loins ſhould proceed his ſucceſſour whom thou wilt chooſe, as thou didſt David himſelf from among all his brethren to govern his people after him, as is verified this day in me thine anointed.

12 If thy children will keep my covenant and my teſtimonie that I ſhall teach them, their children alſo ſhall ſit on thy throne for evermore.

12 Nor hath thy favour to him determined in his immediate ſeed, but is extended by thy gracious promiſe to a ſucceſſive eſtabliſhment of the throne of Iſrael in his ſeeds ſeed, in caſe they walk worthy ſo rich mercie, treading in the ſteps of their father David by keeping the Commandments of the Lord in faith and godlineſs, without deviating or ſtepping aſide to carnal confidence or will-worſhip, even ſo long as it is to endure, to Chriſts coming, and in him to eternitie.

13 For the Lord hath choſen Sion: he hath deſired it for his habitation.

14 This is my reſt for ever: here will I dwell, for I have deſired it.

13, 14 For the Lord hath foretold the proſperous condition of his Church in the dayes of David and his ſeed, how his Ark ſhould then have reſt, his temple be built where he would reſide among his people by ſpecial preſence of goodneſs and faithfulneſs, in Sion long before deſigned for this honour but not revealed till David, and to him it was made known, that that was the very place where he would eſtabliſh the Kingly and Prieſtly office of his beloved ſon, the Meſſiah, in their lively prefigurations whence he will by his anointed Kings and Prieſts rule and bleſs his people if they forfeit not ſo great bleſſedneſs, as from heaven he ſhall his Church, in and by Chriſts mediation, the onely High-

High-prieſt and Potentate aſcended & ſitten down for ever at the right hand of his Father in the heavenly Jeruſalem, whoſe bleſſed exaltation unto the execution of thoſe offices there, is the deſire and delight of his ſoul, as being onely well pleaſed in him, and reconciled by him, therefore ſo is Sion here, which is the repreſentation of him and them.

15 I will multiply bleſſings (for ſo thou haſt ſaid) upon the whole land for Sions ſake, that ſhe may be provided with all manner of ſtore for holy ſervices. Let not the poor Iſraelite fear to bring his offerings, and diſfurniſh himſelf to worſhip me as I have appointed, for if the ſervice of my ſanctuarie leſſen his ſtore, if there he ſeek me faithfully, he ſhall carrie ſuch a bleſſing home with him, as he ſhall have no cauſe to repent him, for I will both bleſs him with lively-hood (let him not fear it) and bleſs it to him.

15 I will abundantly bleſs her proviſion: I will ſatisfie her poor with bread.

16 The Prieſts that there officiate in conſecrated garments, ſhall be in like manner clothed upon with the ſaving and ſanctifying righteouſneſs of the Meſſiah, which in their zeal and faithful diſcharge of their places they ſhall hold forth to the example and edification of their brethren, who in the ſinceritie of their hearts ſhall bleſs the Lord for ſuch happie times, wherein ſo much of God his grace and favour appears in bleſſing them with a holy Prieſt-hood and Divine worſhip, and powerfully protecting both it and them.

16 I will alſo clothe her Prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 I will bleſs Sion, and there ſhall David my ſervant be bleſſed, not onely in himſelf during the time of his regencie, but after him his ſucceſſour and Gods anointed King Solomon ſhall far exceed him in power

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

power and glorie, whose wisdom, which I shall give him to govern by, shall shine with that brightness, as shall wonderfully increase his fame and dignitie the world over, who shall be a lively pattern of the anointed Messiah that also shall spring out of the stock of David, that spiritual Solomon, the Prince of peace and mightie counsellour.

18 His enemies will I clothe with shame: but upon himself shall his Crown flourish.

18 And his enemies that would not he should rule over them, but oppose his advancement, or disturb his Government, I will shamefully cut off both them and their enterprises, but him will I bless with a flourishing reign of glorie and affluence, at home and abroad, resembling Christ both in his own happiness, and his enemies confusion.

The cxxxiii. Psalm.

David *being received of all Israel for their King by common and joynt consent, after much disagreement and war among the tribes, some being for and some against him; He shews the happie condition they were now in upon the change, how amiable and acceptable unitie had rendered them to God, what a flourishing Church and Common-wealth they had and should have by it, and that nothing can be a greater blessing to them, nor shall be to the Church and people of God in all ages, than for them to honour their father and head in heaven, by living in brother-hood here on earth.*

Psalm cxxxiii.

A song of degrees of David.

See the title of the 120 Psalm, the Authors name superadded here.

1 Behold, how good and how pleasant it is, for brethren to dwell together in unitie.

1 Consider well the singular mercie of God in uniting all the tribes, sons of the same father both by nature and adoption, that were so far asunder, at deadly feud, and open war among themselves to the hazard of the whole, had not God graciously over-ruled them to peace and unitie under one head

head and to be all of one heart. And as the mercie ſo the good and benefit of this union is worthie your conſideration, to move you to cheriſh and nouriſh it all you can, for beſides that Harmonie of hearts is it ſelf an uneſtimable Jewel and beautiful ornament in the Church, and among the people of God, a very reſemblance of that concord and conſort which ſhall be in heaven; the commodities alſo that iſſue thence to the publick, and every mans particular weal is very conſiderable and impulſive, how thereby all things go well and happily forward in Church and Common-wealth, the worſhip and ſervice of God that flouriſheth, the re-publick that does the like, things are now orderly conſtituted, magiſtracie maintained, people protected, juſtice adminiſtred, and whereas before we weakened our ſelves by civil wars, now we are ſtrong to defend our ſelves, and offend our enemies round about us. In breef, it renders us acceptable to God, comfortable to our ſelves and an aſtoniſhment to our adverſaries; both profit and pleaſure, yea, all manner of good that can be named is complicate in, and productive from this one comprehenſive mercie of concord; we for our parts find the ſweet of it, and ſo ſhall the Church of God allwayes, eſpecially after ſuch ſowr diſſentious as we have waded through.

2 If I would compare this brotherly union of us, & ſo of the people of God in all ages, in the pleaſurable & delectable part of it to any thing, it muſt be to a non-ſuch, for ſuch it is, & I cannot liken it to any thing that in all points better reſembleth it, than that rich ſacred odoriferous ointment made by the ſpecial appointment of God himſelf (for ſo is peace & unitie in his Church) for

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard that went down to the skirts of his garments.

for the consecration of Aaron and his sons to their holy office and service, which being plentifully poured upon the High-priests head, did diffuse it self down to his beard, and so from thence to the holy vestments from top to toe; such, in perfect analogie, is this general amity wrought by God among us, in the sweet savour and blessed effects of it; God by me your King and head, (consecrated as it were to mine office by this your unanimous consent and election, as with an holy unction, as well as by Gods immediate designation) conveighing the benefit and sweetness thereof, through the blessing and mediation of the Priestly office and service, as by Aarons beard, down to you again, and so you made happie in the sweet and comfortable benefits and blessings of both, by means of amitie and unitie with them and among your selves; like as the Church mystical united to her head Christ at Gods right hand in glorie, and at brotherly love and amitie in it self, shall be unspeakably blessed with those Divine influences of grace and spirit, derived from her King and Priest Christ Jesus, by the mediation and ministration of his Evangelists and Gospel-ministers, down to all the members of his bodie, partakers of the sweet fruits and benefits of all his offices, and thereby consecrated a sweet savour, even Kings and Priests to God with the self-same spirit or holy unction, to their infinite honour and consolation.

3 As the dew of Hermon, and as the dew that descended upon the mountains of Sion, for there the Lord commanded the blessing, even life for evermore.

3 And as brotherly love and concord is a pleasant and amiable thing in it self, and sweet and acceptable with God, so also it is exceeding; profitable, and brings with it abundance of blessings, peace, God is wont to bless with plentie, whereas wars and discord

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are accompanied with curſes and ſcarcitie. Look how the fruitful dew that falls upon, and from mount Hermon that fertil hill down into the fields of Baſhan, and ſo abundantly enricheth them to the owners benefit, or look (which is indeed a properer compariſon, for brotherly love is a celeſtial benefit) how the ſpiritual dew is diſpenſed from God in heaven on thoſe holy conſecrated mountains, Sion and Moriah, where he vouchſafes his preſence unto his people, who reſort thither to worſhip him, and where they meet with ſoul-enriching graces and conſolations, other-gets bleſſings than the dew of Hermon, which makes them abound in faith and godlineſs to their own eternal as well as temporal felicitie; ſuch like is peace and love among the Iſrael and people of God, it ſelf is a ſpecial bleſſing from heaven and brings with it all manner of bleſſings from thence, both temporal and ſpiritual, if ever we mean to be rich and happie, this is the way, to live and love as ſons of one father, and mother, God and the Church, members of one body under one head the Meſſiah, as all Iſrael ſhall be through love and obedience to David and his ſucceſſours ruling in Sion, as types of Chriſt.

The cxxxiv. Psalm.

David *being a man of fervour and affection in the ſervice of God, gives a watch-word to the watch-men of the Temple, the Prieſts and Levites, and in them to goſpel-Miniſters, not regardleſly to paſſe over their duties, but to be imployed for the whilſt, as Chriſt himſelf is for ever, in praying for the people and Church of God, and bleſſing both God and them, and that in a proportionable zeal here, to Chriſt and his ſaints in heaven, in their reſpective imployments there.*

See the title of the 120 Pſalm.

Pſalm cxxxiv.

A ſong of degrees.

1 YOu that are by the ſpecial appointment and ordination of God choſen (as Chriſt himſelf) from

1 BEhold, bleſs ye the Lord, all ye ſervants of the Lord, which by night

stand in the house of the Lord.

from among all your brethren, and preferred to the honour of sanctuarie-administration continually in his presence, consider the place you hold, whom and what you personate, even Jesus Christ in his Priestly office at the right hand of God, who ever liveth to make intercession and offer thanks-givings for his Church to his father, have that allwayes in your eie, and be active suitably, stand not idle in your offices, nor keep not sleepie centry in the sanctuarie, but as your turns come to watch, do service there as well night as day, rouse up your spirits, call to mind the moral meaning of your imployments, which is to improve your nearer interest in God (by virtue of your offices) for the good of his Church and people, as Christ does in heaven, continually through Christ presenting to God in the Churches behalf the spiritual sacrifices of praise and thanks-giving for his mercies vouchsafed, together with prayers and supplications for the continuation and constant gracious dispensation of them still as there is need.

2 Lift up your hands in the sanctuarie: and bless the Lord.

2 I say again busie and lay out your selves in those sacred and religious imployments of praise and prayer, neither idle nor nisle out your time and Turn in the sanctuarie, nor yet with formalitie or hypocrisie do you do your service to him, as bare pretenders, but as holy and real performers, clap your wings in your night-watches, let your hearts be in heaven, and your hands in token of the fervour of your spirits lifted up thitherwards, and so bless the Lord not betwixt sleeping and waking, but with the whole soul and bodie too, considering he whom you worship is a spirit, and his proper place of residence is above in the heavens, whose service there for condiscention sake you perso-

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nate in the ſanctuarie here in types & ſhadows, wherein you muſt not ſtick, but by them mount up higher, even to him where he is in ſpirit and faith externally manifeſted by ſuitable comportment of bodily action and expreſſion, ſuch as are ſignificant and adorative, commenſurable to Gods glorie and greatneſs, your own hearts puritie, faith and fervour, and the Divine condition of the Church-Triumphant in heaven.

3 Your office is double faced upward and downward, you are in Chriſts ſtead like Jacobs ladder, on which and by which bleſſings are to aſcend and deſcend, for as you are the mouth of the Church and people of God, to offer him their thanks and praiſes, bleſſing him continually in their behalfs, (as Chriſt does the father for the elect;) ſo likewiſe are you to be the mouth of God down to his people to bleſs them from him, which doubtleſs is as an honourable, ſo a full imployment, if you ſet your ſelves to do it as it ought to be done with that zeal and reverence the Church oweth to her head, and with that delight and love, the head hath in and to his bodie and fellow-members. Pray therefore for, and as preſenting the perſon of Jeſus Chriſt that effectual mediatour, in his name alſo faithfully bleſs ye the Iſrael of God that do worſhip him in Sion, his place of reſidence, with the bleſſings of his ſpecial protection and ſalvation who is the onely true God, and Allmighty maſter of heaven and earth.

3 The Lord that made heaven & earth bleſs thee out of Sion.

The cxxxv. Psalm.

The Pſalmiſt quickens up the people of Iſrael in general, the Prieſts and Levites more particularly, but moſt eſpecially the faithful of both ſorts to magnifie and praiſe the Lord, and this he doth by way of argument taken from the

the congruitie, delectabilitie, and dutie of it from such a people to such a God, who as he is greatly to be preferred for his self-sake, and the excellent power that is in him, so for the effects of it towards them, the grateful memorie whereof should ever be upheld for his glorie and his peoples faith sake. All other Gods being but puppits, he onely is God, and onely to be blessed as such, especially of them that are his onely people and Priests, his Church, preferred by him of all the world, to that honour, who therefore ought to honour him how and where he will be worshipped.

Psalm cxxxv.

1 Praise ye the Lord, praise ye the name of the Lord, praise him, O ye servants of the Lord.

1 O That all sorts of people would consider their dutie of praising God, conscionably to discharge it in spirit and power, to magnifie him for his greatness as Lord of and over all, yea, for his excellent attributes and properties not onely absolute, but relative of grace and goodness, and for his alonenes, for as there is no God like him, so there is no God but him; O ye servants of the Lord chosen by him and set apart for that purpose, what ever others do, forget not you your duties, not onely of your persons but of your places, to praise the Lord worthily with hearts enlarged with the apprehensions of him and his manifold excellencies.

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

2 I mean ye Priests and Levites principally, be you especially conversant in this service of praising the Lord in his holy Temple, where you are priviledged to administer like to the glorified saints in heaven that stand in his presence for ever more praising the Lord. Yea, and all others also that are admitted to the participation of grace, and that worship him in his ordinances though at greater distance, whether Levites or people, whose persons and praises faithfully tendered in spirit are yet really accepted and graciously regarded by the God of Israel, whose presence is as well in the courts which also are sanctified, as in the Temple it self (with his Church on earth, as well as

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in heaven.) Praiſe ye therefore the Lord, ye that worſhip him without as well as within the holy ſanctuarie of our God, both Prieſts and people.

3 Praiſe ye the Lord, for the Lord is good; ſing praiſes unto his name, for it is pleaſant.

3 Be not ſo much awed by fear to praiſe the Lord, as induced by love, for thoſe lovely excellencies of grace and goodneſs that are in him, and ſhine forth from him to his people, let the faith and experience the Church hath had thereof in all ages, tune your voice and inſtruments to the exaltation of his name, in praiſe-worthy commemoration of all the good he hath either promiſed or performed, which to do is delightfull to God, and every good heart.

4 For the Lord hath choſen Jacob unto himſelf, and Iſrael for his peculiar treaſure.

4 Surely, we far above all the world are debtors to God; ow more in way of praiſe than ever we can pay him, for this uneſtimable mercie and priviledge of adoption to be his peculiar, to name his name upon, and marked out of all the great fold of the world for his people, and the ſheep of his paſture, even we, a poor hand-full, that came out of the loins of one man, our Father Jacob, that he ſhould chooſe him and his out of all mankind to ſet his love upon, and thus to honour, as to eſteem none elſe worth reckoning of, but us, and us as his treaſure and Jewels of value, whom he onely ſets by, as he ſhall by his Church and people in all the world, and onely by them.

5 For I know that the Lord is great, and that our Lord is above all Gods.

5 Under what notion ſoever we apprehend God, he is worthie our uttermoſt praiſes, whether as good to us, or as great in himſelf, who indeed is of that immenſitie, as that his poſitive admits of no comparative degree, he is abſtractly great, even greatneſs it ſelf, in power & majeſty beyond humane apprehenſion and capacity, in the faith whereof yet we ought to praiſe him, for ſo his people beſt know him, and that not onely as

absolutely and essentially so, but also relatively and derivatively so to us, this great God being greatly our God; his greatness as it is superlative to all greatnesses, whether humane powers or imaginarie deities, so his grace shall extend it accordingly unto our protection and preservation against them, and to the confusion of men and Idols that are set against him or us his Church and people.

6 Whatsoever the Lord pleased that did he in heaven and in earth.

6 I mean the great and mightie God, the sole Sovereign and Monarch of all the world both heaven and earth, who of his meer will and by his onely word made all things to be that they are, from the highest to the lowest, whether in the heavens above or in the earth beneath, or in the waters under the earth, and the invisible depths of both down to the very center, and as he commanded them to be, so he rules and commands them now they are, to be, and do what he would have them, and not otherwayes, to his praise and his peoples security.

7 He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treasuries.

7 He createth ruin by appointing and impowering the sun from all parts of the world, sea and land, to exhale the vapours which we see ascend on high into the middle region of the air, where they engender clouds, & those clouds rain, which by his providence is dispersed and dispensed all the world over, what the earth sends up in exhalations from all parts, it receives down again every where for its use in showers and dews. Yea, what a piece of Artifice do our eyes behold, when by the force of thunder, he sends lightning and rain, fire and water, out of one and the same cloud, so that when we see the one break forth, we conclude the other not far behind, as if naturally fire produced water, which are so contrarie, but yet are made to cohabit till, and

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be subservient, when he pleaseth to dispose of them in storms and tempests. The wind also blows when, where, and how he lists, and not otherwayes, how unruly and boisterous so ever it seem, it breaks not prison of it self, but is let out of its restraint by him, without whose will and pleasure it cannot so much as breath, who is the God of nature, ordeining and ordering her in all causes, and all their effects, how rare soever, beyond our knowledge, and above our reach transacted in the heavens, whereof these are few instances.

8 Yea, and on earth too, where not a few things praise-worthie have been wrought by the same Almighty power for his people Israel, whereof we will enumerate some, a few of many, as, the high & mightie slaughter he made of the first-born both of man and beast in Egypt, with a strong hand bringing his people thence, spite of Pharaohs power and oppugnation.

8 Who smote the first-born of Egypt, both of man and beast.

9 He wrought miracles, and made strange demonstration of his heavy displeasure by manifold judgements, destructive signs and prodigies, in the midst of thee, O Egypt, for their sakes, when his people the Israelites had no harm there, forcing thereby hard-hearted Pharaoh, thy King, and his courtiers, to acknowledge his power, and at last submit to his will.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Nor in Egypt onely did he do wonders and execute judgements upon his Churches enemies, but when by a mightie hand & the destruction of the Egyptians, he had brought them thence, by the same out-stretched arm did he lead them through the wilderness, destroying all that made opposition to them, both Princes and people, though far greater and every way better provided then they, way-faring men were.

10 Who smote great nations, & slew mighty Kings.

11 Sihon King of the Amorites, and Og King of Bashan, and all the Kingdoms of Canaan.

11 As for instance, Sihon the King of the Amorites, and Og that mightie man the King of Bashan, who opposed their passage, these Kings and their people they destroyed on the other side Jordan, and on this side even all the Kings and Kingdoms of Canaan, thirty one in number; those under Moses, these under Josua, were subdued by the Lord, who fought for Israel against all their enemies.

12 And gave their land for an heritage unto Israel his people.

12 And he that is Lord of all the earth, as before he had promised to Abraham, so now he fulfilled his word by an effectual possession and implantation of his people Israel in the lands and possessions of all the foresaid Kings and Kingdoms, gave them to them and their heirs for ever, which he hath ever since preserved to and for them, and their posteritie, with as Almighty a hand, as at first he gained and gave them.

13 Thy name, O Lord, endureth for ever, and thy memorial, O Lord, through all generations.

13 The glorious manifestations thou hast alwayes made of thy powerful goodness, and gracious faithfulness in the behalf of thy people against their enemies, ought to be renowned for ever hereafter in all ages, which also shall produce experiments answerable to those thy properties, which are ever the same in thy Churches behalf, who shall transmit the grateful memorie of thy former mercies and miracles down from age to age, and from one generation successively to another, to thine everlasting glorie and their corroboration and comfort, in the faith of thy faithfulness to thy covenant and promises, (the grand charter of the Catholick Church) theirs as well as ours, made to them as to us.

14 For the Lord will judge his people, and he will repent himself concerning his servants.

14 For the Lord is his peoples according to covenant, so that though he do, yea, must both in justice

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and mercie chastize them for their aberrations, thereby to humble and reduce them: For impunitie would argue him no father, nor they no children; as sure I say as he is both just and gracious to lay the rod upon them for sin, so he is as merciful and faithful to take it off again, when of sinners they become penitents, and renew their covenant to be his, he will soon be theirs, and repent as well as they, and then wo be to their enemies, we have and shall ever find it so.

15 That he hath ever approved himself the onely God of power to deliver us when the time hath come, maugre all the Powers on earth that have been against us, and their gods to boot, which cannot preserve them that worship them, against the power of the Almighty whom we onely serve of all the world besides, which is heathen, and their gods meer Idols, at best made of gold and silver, nor are they so much as their own makers, but have their Beings from men, they make them that made not themselves, therefore must they needs be goodly Gods.

15 The Idols of the heathen are silver and gold, the work of mens hands.

16 They are meer liveless statues, without sense or motion, able neither to speak nor see, having no better mouthes, nor eyes than man can make them.

16 They have mouthes, but they speak not; eyes have they, but they see not.

17 Their ears are like their eyes, the one blind, the other deaf, and their mouthes as breathless as speechless, for such an inversion of nature, as men to make Gods, can produce no better effects.

17 They have ears, but they hear not, neither is there any breath in their mouthes.

18 And they that make them are as void of understanding, as they of life and sense, that against reason can think such things fit to be wor-

18 They that make them are like unto them: so is every one that trusteth in them.

ſhipped for Gods, which are their creatures, not they theirs, and ſo is every one (that ſeeing what they are, and knowing whence they come) putteth confidence of good or evil in them, both their Gods and they are alike blockiſh, and as void of power as underſtanding, as plainly appeareth, when our God appears for us againſt them.

19 Bleſs the Lord, O houſe of Iſrael, bleſs the Lord, O houſe of Aaron.

19 Let therefore your faith and zeal be laid out upon no ſuch imaginarie deities, nor your fear upon any earthly powers, do you that are the poſteritie of Jacob, from whom you have the name of Iſrael given of God himſelf, walk worthie ſuch a father and ſervant of the Lord, by honouring and praiſing him, and him alone, all of you own him and honour him for your Lord and God, ſpecially you that are his in principal place and office by ſpecial deſignation, you Prieſts the ſons of Aaron, let your zeal exceed as much, as do your engagements.

20 Bleſs the Lord, O houſe of Levi; ye that fear the Lord, bleſs the Lord.

20 And you that are of an inferiour rank in the Prieſt-hood, ye Levites, remember alſo your ingagements to honour, and praiſe the Lord, who hath called you to ſo ſacred an office about his Temple, do your duties worthie your places; but becauſe no doubt too many are, as formal people, ſo formal Prieſts that ſerve the Lord, if at all, more in ſhew than ſincerity, therefore my exhortation is chiefly to you both Prieſts and people that are regenerate, Iſraelites indeed, Prieſts of the Lord as well as of the Temple, endowed with the true fear of God, and ſanctifying graces of his ſpirit, you are they that I hope and exhort, and that God looks ſhould honour and ſerve him with praiſe and thanks in faith and ſpirit, worthie your ſelves and him your God, as a choſen generation

tion, a royal Prieſt-hood, a holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.

21 Let all Iſrael, whether in power or profeſſion, his viſible or inviſible people, of what rank or qualitie ſoever, Prince, Prieſt, people, reſort unto the place appointed for his ſolemn worſhip, mount Sion, where his ſanctuarie is ſeated, and there joyn their forces and affections to bleſs and ſerve him, who is eſpecially preſent there, of all Iſrael having preferred Jeruſalem to be the place of his reſidence, and of all his glorious diſpenſations where he will be bleſſed of his people; and whence he will bleſs them again that honour and ſerve him. Therefore fail not on your part, praiſe him, and pray to him, that is and will be your God if you do ſo.

21 Bleſſed be the Lord out of Sion, which dwelleth at Jeruſalem. Praiſe ye the Lord.

The cxxxvi. Psalm.

This Pſalm for the magnifying of mercie, it is thought was ſung daily in the Tabernacle and Temple. 1 Chron. 16. 41. Jer. 33. 11. *and this clauſe* for his mercie endureth for ever, *ſo oft repeated was ſung by turns of the Levites, and oft uſed for the burden of the ſong at ſolemn celebrations of remarkable mercies.* 2 Chron. 7. 3. and 6. and 20. 21. *The drift of the Pſalmiſt is to advance covenant-mercie, that Church priviledge in the eyes of the faithful, as the great and allmoſt onely thank-worthie benefit, by which God himſelf, and all that is Gods, is his Churches, the fountain of all good, general, ſpecial, of creation, and providence, to the world, to the Church, which therefore we ſhould behold in every thing, and thank God for in all things.*

Pſalm cxxxvi.

1 Gods greatneſs is better known and more taken notice of than his goodneſs, but this ought principally to be his peoples ſtudie, to ſee all he does

1 O Give thanks unto the Lord, for he is good: for his mercie endureth for ever.

as well the acts of his grace, and that a ſtable covenant-grace, as of his power; Therefore ye that are ſo, be ſure to do ſo, be thankful to him, and faithful in him for his goodneſs ſake, that is ſo tranſcendent even to the ſins of all mankind in general, who live, move, and have their beings, in and from, him notwithſtanding them, and to his Church in particular, as appears by his many gracious promiſes and great performances temporal and ſpiritual in goodneſs made, and in mercie made good; ſin cannot finally hinder the current of his grace, which is as himſelf everlaſting, as in being, ſo in acting, an ever overflowing fountain, whoſe mercies therefore are renewed every morning.

2 O give thanks unto the God of Gods: for his mercie endureth for ever.
3 O give thanks to the Lord of Lords: for his mercie endureth for ever.

2, 3 Exalt him in his greatneſs, yea, in the full dimenſions of it, ſuperlatively prefer him to all things in heaven and earth, principalities, powers, or imaginarie deities. Praiſe him as ſuch, but withal be thankful to him that is ſuch, ſo great, and yet of ſuch condiſcention in continual diſpenſation of mercies; for the conſideration of his goodneſs ſetteth forth his greatneſs with greater beautie and ſweetneſs, which by reaſon thereof becomes a uſeful propertie and encouragement to his Church and people to draw nigh to him, and truſt in him for ever.

4 To him who alone doth great wonders: for his mercie endureth for ever.

4 And as for his mercie ſake he is to be honoured in what he is eſſentially, being thereby that to us, and for us which he is in himſelf, ſo alſo in what he does, for his mercie and free grace, it is the cauſe of the manifeſtation of ſo great power in all thoſe glorious works of wonder, wrought ſo apparently by the immediate hand and finger of God, (who onely is Almighty, for, and in his peoples behalfs) in all their dangers

dangers notwithstanding all their sins, as we can witness in an everlasting *Series* of them.

5 To him that by wisdom made the heavens, for his mercie endureth for ever.

5 Free grace and mercie is and ought to be the salt that seasons all things, as what you offer to God is seasoned with the salt of the covenant, so let all the considerations you have of God his acts or attributes, works, or wisdom, be salted and seasoned in like sort, with the thankful memorial of covenant-grace, without which all God is, and all God does is as nothing; for grace onely gives verdure to and proprietie in all, (yea, and in himself that is more than all) not onely his works of wonder to his Church in particular, but even his wonderful works in common of creation, are to be considered, not as acts of power and wisdom onely, but his mercie in both is chiefly to be considered, as that which makes the very heavens to be heavens to us; as at first they were, so still to be, glorious and excellent in their beautie and use, be thankful therefore to the God of everlasting grace, ever when you behold the heavens, and admire his wisdom in those works of nature.

6 To him that stretched out the earth above the waters, for his mercie endureth for ever.

6 Yea, whethersoever ye look upward or downward, and whatsoever ye see in heaven or earth, that shews you God under any notion, see mercie in it, and so be thankful for it, as the drie land and habitable earth which wonderfully declares his power, being so great a superficies by his appointment above the waters that were above it, and would be so again, but that his decree stands firm, our sins have not let them loose from their restraint, because his never-failing grace and mercie over-rules them now as did his word of command at first, therefore whensoever you see him in the one, do not over-see him in the other,

other, for what power created, powerful mercie hath continued.

7 To him that made great lights, for his mercie endureth for ever.

7 How many are enlightened by those two glorious luminaries that shine in the firmament, that either see not God by them, or if they do, but with a natural notion of temporal benefit, and common goodness, and are not thereby raised in their thoughts to see him a God in covenant, and that therefore as at first, in goodness he made them, so in mercie he continueth them for the use of man.

8 The sun to rule by day, for his mercie endureth for ever.

9 The moon and stars to rule by night: for his mercie endureth for ever.

8, 9 The sun to give light by day wherein man is to labour, and therefore hath need of greater light, and the moon that other great, but lesser light, together with the additionals of infinite stars, all which giving less light, seasonably shine in the night, the time appointed properly for rest, and improperly imployed in business, which yet more or less cannot well be avoided, and therefore hath his goodness afforded, and his wisdom ordered these gradual lights to shine so opportunely and successively, as man hath more and less need of them, and so also his mercie doth and hath continued them for these many thousand years, notwithstanding so many millions of sins; never therefore see these lights or by them, but see Gods grace and mercie shine through them, and be thankful for it and them.

10 To him that smote Egypt in their first born: for his mercie endureth for ever.

10 If mercie be the motive of common natural benefits, why God gives them and we enjoy them, and be to be seen in them as thank-worthie, how much more in those special and supernatural benefits and miracles wrought for his Church in peculiar, surely we are not to forget them, nor his mercie in them, but as to magnifie it in his acts of creation, which are common, so much

much more in those of providence and preservation to his people in special, as that of his killing all the first-born of Egypt both of Prince and people, man and beast, when they would not let Israel go, which is for ever to be memorized and recorded by his first-born the Church, as a special fruit and effect of that covenant-mercie, by which she is, and shall ever be preserved, thereby to be corroborated.

11, 12 Whereby he rescued his embondaged people Israel, even all of them, by a mightie hand of power, which his mercie set on work, from their cruel Task-masters, whose power through mercie wrought that their deliverance, maugre the Egyptians powerful opposition; remember it, see mercie in it, and thank him for it, yea, let your thoughts run descant upon it, double and treble your sense of it, and thanks for such a mercie, the great seal, and first-born mercie of his everlasting covenant to his Church national.

11 And brought out Israel from among them: for his mercie endureth for ever.
12 With a strong hand, and a stretched-out arm: for his mercie endureth for ever.

13 Yea, go from circumstance to circumstance, see a succession of miraculous mercies, and all of them springing out of that everliving root and mother-mercie, covenant-grace, as before in Egypt, so out of Egypt at the red-sea, which by almightie mercie (being one) was divided into two (as it were) walls of water, on each hand them, and a great distance of drie land betwixt.

13 To him which divided the red-sea into parts: for his mercie endureth for ever.

14 Through which he made all Israel to pass with safetie, the divided sea never offering to unite, the whilest they and their cattel journeyed through it.

14 And made Israel to pass through the midst of it: for his mercie endureth for ever.

15 But on the contrarie when hard-hearted Pharaoh that pursued Israel after he had let them go, ventured

15 But overthrew Pharaoh and his host in the red-sea: for his

mercie endureth for ever.

ventured after them, God the second time made dreadful slaughter of the Egyptians, even of Pharaoh and all his host, causing the sea to return and destroy all them, who else had destroyed all Israel, a mercie indeed as well as a miracle, and so to be taken notice of; admire therefore the one, and thank him for the other, (by an eye of faith see mercie all along, yea, covenant-mercie, such as makes God himself to be yours, as well as his benefits, and that by a tie of grace, which through grace is never to be dissolved, else your digestion of benefits themselves is crude and not nourishing,) as therefore this was typical, so let your apprehension of it be spiritual, see a blessing as well as a benefit in it to Israel, which is the much more sweet and beneficial consideration, and bless ye the Lord for blessing his people, with so gracious as well as great deliverance.

16 To him which led his people through the wilderness: for his mercie endureth for ever.

16 And as in your minds you revolve and carrie on the storie of Israels march from Egypt through the sea, and so from the sea, where they took an everlasting fare-wel of Pharaoh, through the drie and desart wilderness, where God lead them all along as a shepheard his sheep, providing for them, meat, drink, and clothes, shade, and protection miraculously, but no less mercifully, their provocations and his admirable patience shewed it, and proved it too to be such a mercie, whose motive is in God, and therefore everlasting like himself, a mercie that dures for ever, else had it and the Church for ever there received an end, for which then as such, we are to thank and praise him, and to mind that mercie in a paralel line quite along, through all our consideration of the storie.

17,18,

17, 18, 19, 20, 21, 22 And as before he overthrew Pharaoh for their ſakes in their enterance into the wilderneſs, ſo now at their going out of it and entering into Canaan, by virtue of that his everlaſting mercie, patience, & long-ſuffering exerciſed for ſo long together upon a people of ſo great provocations, did he deſtroy potent Princes and Kings that were famous warriours, by them a wayfaring people, as Sihon King of the Amorites, & Og the Giant King of Baſhan, who oppoſed them, and ſo utterly ſubdued them, as that inſtead of leave to paſs, he gave *livery* and *ſeiſin* of all they had to his people Iſrael, whoſe ſword and ſervice he made uſe of againſt them, and well rewarded their labour and travel, making them conquerours and heirs of the conquered, both beyond and on this ſide Jordan in Canaan, whoſe lands they have to this day, and where they are to ſerve and worſhip him, mercie gave it and mercie hath continued it, our ſins could neither hinder the getting nor the keeping it, becauſe though ſin breaks on our part, yet grace keeps covenant on Gods part, thank and admire the God of ſo rich, infinite, and everlaſting mercie in all and every paſſage from firſt to laſt, of his diſpenſations and Iſraels provocations.

17 To him which ſmote great Kings: for his mercie endureth for ever.
18 And ſlew famous Kings: for his mercie endureth for ever.
19 Sihon King of the Amorites: for his mercie endureth for ever.
20 And Og the King of Baſhan: for his mercie endureth for ever.
21 And gave their land for an heritage: for his mercie endureth for ever.
22 Even an heritage unto Iſrael his ſervant: for his mercie endureth for ever.

23 Indeed we cannot ſay that ever his mercie failed us, he remembred us many and many a time, when we forgot our ſelves towards him, giving us the inheritance of that mercie he long ſince paſſed over by Indenture and covenant to our fore-fathers, inſomuch as our extremitie was but his opportunitie, alwayes when our miſeries and dangers were greateſt, mercie and deliverance was neareſt.

23 Who remembered us in our low eſtate: for his mercie endureth for ever.

24 Yea, he hath redeemed us from our enemies with

24 And hath redeemed us from our

enemies: for his mercie endureth for ever.

with the bloud and slaughter of them, when but for mercie we had been slaughtered by them, or been perpetual bond-men to them; and that many a time with successive deliverances by never-failing mercies.

25 Who giveth food to all flesh: for his mercie endureth for ever.

25 Nor do his people onely thus fare the better for his mercie, but for their sakes all creatures living do so too, his covenant of grace made everlastingly with his Church in special hath influence upon the creation in general, the world subsists by it, and for it, and all flesh living is plentifully provided for, with suitable and seasonable food by reason of it, temporal benefits are bestowed on the Churches enemies for the Churches sake, and on those out of covenant, because of the covenant, and them it pertains to, according as he promised to Abraham, saying, In thy seed shall all the nations of the earth be blessed.

26 O give thanks unto the God of heaven: for his mercie endureth for ever.

26 You therefore that have such priviledges to be the Lords adopted, heirs of the covenant & covenant-mercies, do not you degenerate, own this God for your God, that hath thus owned us by his special mercies for his peculiar people, even the onely true God whose throne is in the heavens, no vain earthly Idol; give, as, is due, praise and thanks to him for his mercie, and especially for that it is made over to you, and all the faithfull Israel by a covenant of grace, as unchangeable and everlasting as God himself.

The cxxxvii. Psalm.

The Psalmist in the name of the whole Church led captive into the empire of Babylon, and Judah and Jerusalem miserably destroyed, shews their behaviour there, how uncomfortable their condition was, that could joy in nothing, derided in captivitie with the very worship of God, (their glorie) which notwithstanding they resolve to glorie in, and in nothing comparably;

bly; He praies and prophecies against Edom and Babylon that they may be rewarded, as they have done, and deserve.

Psalm cxxxvii.

1 BY the rivers of Babylon, there we sat down, yea, we wept, when we remembred Sion.

1 WHen the Lord brought that great judgement upon Judah, the ruin of all at once by the Babylonian, who destroyed many and carried the rest captive, when in that condition we were far advanced into that Kingdom; and from our own countrey, the solitarie consideration of it seized sadly upon us, no earthly nor pleasurable improvements here could give allay to our sorrows, but with restless repose we sate down, as the rest did, by those pleasant rivers, where notwithstanding we were capable of no content or refreshing, except it were by venting of our grief in tears, which whilest they rejoyced, we shed abundantly at our remembrance of so unvaluable a loss as is Sion, to be driven from the enjoyment of God and his worship there, and to leave it in that desolate estate, which no earthly felicities could recompence.

2 We hanged our harps upon the willows, in the midst thereof.

2 Whereupon though the Priests and Levites in the midst of that general plunder and devastation, in their zeal to the memorie of Gods worship in the Temple preserved their instruments, and carried them as fellow-mourners into captivitie with themselves, thinking to mitigate and mixe their sorrows with some musical refreshings, yet when at leasurable times and delectable places by clear streams under cool shades they were invited to it, their hearts misgave, their fingers failed them, sorrow so overwhelmed their spirits, that it put all out of tune, them and their instruments, which in the condition and place they were in, they as useless hung by, untuned and unstrung,

upon

upon the willows, their grief encreasing by their sight, in stead of lessening by their use, when they apprehended them and themselves joyntly and totally captived in the midst of their mortal enemies far from Jerusalem, which too was left as desolate, as themselves were disconsolate.

3 For there they that carried us away captive, required of us a song, and they that wasted us, required of us mirth, saying, sing us one of the songs of Sion.

3 And the rather, for that the Babylonians insultingly called to us to sing and be merrie, laughing at the miserie they had brought us into, being now their prisoners far from home in their own countrey, having laid ours quite wast, and with deriding insolence commanded us to prophane the worship of God, which we were wont solemnly to celebrate in his Temple upon Sion, by making them merrie with one of those sacred songs.

4 How shall we sing the Lords song in a strange land?

4 But we took courage, and disdained to do it at their command, though in that condition, resolving to expose our selves, rather than Gods sacred service to heathenish derision, and therefore made answer. Though we are your prisoners, yet we are servants to the Lord our God, and must obey him before you, who hath commanded those songs (you require) to be sung in a sacred manner to him onely, and in the place appointed by him, his Temple in Jerusalem, and not to be prophaned to any other use in any other place; nor, were it lawful, are we in a condition to sing, that are as you see such sad spectacles of miserie and misfortune in a strange place, and captives to a strange people that understand not our language, much less our musical ditties.

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

5 If any worldly contentment whatsoever burie in me (who personate, in that I speak, Gods faithful servants, Priests and Levites, uttering their thoughts) the sad

ſad rememberance of the Churches deſolations, that my grief for thee, O Jeruſalem (that was wont to afford ſuch ſacred ſolace in Gods worſhip, now under ſcorn and deriſion) be not ever in my thoughts, above pleaſing my ſelf or others, let me forfeit the priviledge of that gift and honour God hath given me of celebrating his divine praiſe and worſhip; let mine hand fail to do its duty, when I fail of mine to thee, and all my skill forſake me, if I abuſe, or uſe it to any other purpoſe than God hath appointed it for his worſhip in his Temple, do mine enemies what they can.

6 Nay, if I let out my hopes or joys towards any thing comparable to thy reſtitution; if any thing (though in this eſtate) take up my mind and heart more than that, ſo that I make it not the continual ſubject of my deſire and prayer, let me be dumb, and my tougue ceaſe to ſpeak, eſpecially to ſing and celebrate thy praiſe; if above all deſires I deſire not, and above all joys rejoice not in the happie recoverie, and flouriſhing eſtate of Jeruſalem, and Gods worſhip there, as my ſole and onely ſolace, how ever both it and we are here in deriſion.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jeruſalem above my chief joy.

7 O Lord, as thy people forget not Jeruſalem now in her, and their captivity, ſo, nor do thou forget her enemies hereafter, in the day of her proſperity; let the cruel deſpight the Edomites, (thoſe ſons of Eſau, old enemies, though near of kin to Jacob and his poſterity) together with the other bordering nations, be upon record againſt them, that with greater hatred than the very Babylonians themſelves, (whom they ſtirred up againſt us) helped to demolliſh that

7 Remember, O Lord, the children of Edom, in the day of Jeruſalem: who ſaid, Raſe it, raſe it, even to the foundation thereof.

sacred citie, encouraging them and one another to do it to the full, not to leave one stone upon another, desiring the utter abolition of it and its memory for ever, so insatiable was their malice. Lay therefore thy vengeance upon Edom, by the hand of thy people (when thou shalt restore them,) and let them do in Edom according to thine anger and furie, as by thy Prophet thou hast foretold they shall.

8 O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee, as thou hast served us.

8 O thou great and mighty Empire, now in thy prime, that takest thy denomination from famous Babylon, the mother-citie, who for all thy pride and potencie wherewith thou now insultest over others, and us especially; as thou art the rod in Gods hand for our punishment at present, so the time shall come, and that assuredly, that thou shalt be cast into the fire, lamentable destruction is preparing for thee, and shall in the time appointed befall thee unavoidably by the Medes and Persians, the Princes and people whereof shall do by thee, as thou hast done by us, utterly ruin and captivate the whole Empire with reciprocal cruelty to that we have found at thine hands; for all thy might at present, this is true of thee, and so thou shalt find it; neither thy great citie Babylon, nor its Empire, shall scape one jot better than our poor Jerusalem and Judah, but confusion and desolation shall be thy portion, for they shall prevail against thee, and be victorious.

9 Happy shall he be that taketh and dasheth thy little ones against the stones.

9 Remember how thou tyrannizedst in thy victory over us, deflowring, ravishing, butchering, even poor innocent infants, taking pleasure in barbarism and cruelty, such measure shall be met to thee in those daies.

daies. Cyrus and Darius ſhall revenge our quarrel, and right our wrongs, and with like ſucceſs, and no leſs delight in bloud ſhall they recompence thee with utter ſubverſion, even to the ſlaughtering men, women, and children, without ſparing ſex or age; none pitying your condition, but rejoycing at your miſery, no more than you pitied us, but rejoyced at ours, and thought it your felicitie, ſo ſhall yours be theirs.

The cxxxviii. Psalm.

David *having got through the worſt of his troubles under* Saul, *whom God had diſpatched, and being earneſted of the whole Kingdom by poſſeſſion of a conſiderable part, ſtands as it were, and admires what is paſt, and the wonderfull progreſs alreadie made by God in the fulfilling of his promiſe, promiſing himſelf cauſe of praiſing God for the reſt that is behind; and promiſing God the actual performance of it, who hath never failed him in his need, but upheld his faith, which upheld him. Which wonderfull grace of his exaltation, ſhall ſhine as the ſun in the firmament, to give light and conviction to all the Princes round about that hear of it, to their admiration, and Gods glorification. And laſtly he recommends by experience, an humble ſuffering State, before a proud preſumptuous one, not doubting of Gods perſeverance in mercie towards him unto preſervation, and in judgement towards his enemies unto their utter confuſion.*

Pſalm cxxxviii.

A Pſalm of thanks-giving, of Davids making.

A Pſalm of David.

1 LOrd, I am neither unmindfull of, nor unthankfull for the great things thou haſt done, and wilt do for me; but will (not with hypocrytical ſemblance, as too many do that worſhip thee,) but with an honeſt and ſincere heart give the glory of them wholly to thee, and thoſe opportunities that may moſt advance thy praiſe, will I take more eſpecially to

1 I Will praiſe thee with my whole heart: before the Gods will I ſing pra unto thee.

celebrate it, even then when the greateſt concourſe of heaven and earth is preſent, when the Princes of thy people Iſrael, and thy people with their Heads and Elders, are ſolemnly congregated at thy ſanctuary, and thine Angels (thoſe bleſſed ſpectatours) who are there figured by the Cherubims, attendants upon the Ark, that ſacred repreſentation of thine own preſence, be preſent alſo, even in the ſight and hearing of theſe created powers and principallities, celeſtial and terrene, will I with cordial affection, and muſical adoration, celebrate thy praiſes that art God of Gods, and Lord of Lords.

2 I will worſhip towards thy holy Temple, and praiſe thy name for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

2 Yea, both in thy Sanctuary, and out of it, will I memorize thy praiſe-worthy goodneſs to me, whereſoever I am, the face of my ſoul ſhall turn like the needle of a dial by ſacred inſtinct towards thee in that holy repreſentation of thee, the Ark of thy preſence, when fixed upon Sion where it is to have its reſidence for ever; in the Temple which ſhall be built thereon, thither-ward will I worſhip thee that art there, whereſoever I am, (even as thy Church from all places on the earth, ſhall Chriſt their head in heaven) and magnifie thy power and goodneſs ſo clearly demonſtrated on my behalf in thoſe acts of grace and favour, and of no leſs truth and faithfulneſs vouchſafed me in my manifold protections, wonderfull deliverances, and happy eſtabliſhment in the Kingdom, according as long ſince thou promiſed, and fore-told by thy Prophets, which conſidering the greatneſs of the thing, the remoteneſs of time, the improbability of means, the diſtance of my condition, and the difficulties intervening; theſe things

things considered, though all thine attributes of greatness and goodness shine with a beautifull lustre in thine accomplishment thus far advanced, yet thy faithfulness in fulfilling those thy so unlikely promises and propheſies, out-shines, and be-dims them all, for they being known to all, and believed of few or none, because of those interposing improbabilities, now they are fulfilled in a good measure in their view, and to their admiration: it makes thy truth to bear the bell, comparatively nothing else is thought of, thy power nor mercie, (saving in subservience thereunto.) It is magnified of all, and above all.

3 In my calamitous estate when as I cried unto thee, as I did oft and many a time, thou still heardest and answeredst me graciously, and gavest me inward supportation, strengthening me by faith in that thy word, to undergo my time of trouble with patience, and wait for the promised time of my deliverance with confidence.

3 In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul.

4 All, even the heathen Kings that have little knowledge or sence of God, round about, when they hear and understand how this thing is brought to pass, that I am become King of Israel, a poor persecuted abject man, how that it was fore-told by thy Prophet that it should be so, and answerably fulfilled by thy power, it shall convince those very infidels to believe and admire thee, for thy word of truth, and the wonderfull unquestionable truth of that thy word, to the praise thereof.

4 All the Kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

5 Yea, they shall be ravished in their spirits at the consideration of circumstances and providences, and shall not contain themselves, but in praisefull

5 Yea, they shall sing in the waies of the Lord: for great is the glorie of the Lord.

expreſſions ſhall vent their apprehenſions of thee, touching thoſe ſtrange and circumferent waies thou haſt taken, and untroden paths of unlikely means and providences which thou haſt made uſe of, to bring to paſs thy purpoſe towards me, ſo manifeſtly ſhalt thou appear even to them, to be the ſole author of it, & ſo glorious ſhalt thou appear in thoſe manifeſtations of my preſervation, exaltation, and mine enemies confuſion, notwithſtanding the great diſproportion that was betwixt me and them.

6 Though the Lord be high, yet hath he reſpect to the lowly: but the proud he knoweth afar off.

6 For though the Lord be in heaven, ſwaying there the univerſal ſcepter, and that ſuch greatneſs ſeems to be at too infinite a diſtance and diſparitie to one man of mankind, and he alſo a mean one as I was, that he ſhould regard him; yet is that no cauſe of diſregard in God; I have found it ſo, that this almightie glorious Lord, and heavenly Potentate, is, notwithſtanding reſpectfull of the poor in ſpirit, that ſuffer wrongfully, and walk dependingly on his grace to relieve and protect them; whereas thoſe that walk preſumptuouſly to God, or oppreſſively towards their brethren, and think their places, or perſonal excellencies (as Gods on earth) engage him, or prefer them in his favour, ſuch ſhall find that humble adverſitie is more regarded of God, than proud proſperitie; he is near to thoſe that to the world ſeem to be far from him, and far from thoſe that upon miſtaken grounds, think themſelves near unto him, and much reſpected by him, for ſuch he knows indeed, but with no good intentions towards them, to judge them, not to ſave them, I and mine enemies have found it ſo, and ſo ſhall others too.

7 Though I walk in the midſt of trouble,

7 The experience I have had of thy power and faithfulneſs,

faithfulneſs, makes me confident for future, that however I may have troubles ſtill, yea, though my life be a continual war-fare, and that I may ſeem to be cruſhed by them, yet my greateſt extremity ſhall be but thine opportunitie, even from the grave it ſelf as it were, wilt thou reſtore me (as thou ſhalt Chriſt.) Mine enemies rage againſt me, ſhall enrage thee againſt them, and inſtead of hurting me, they ſhall undo themſelves, for in judgement ſhalt thou mightily deſtroy them, and with almighty mercie preſerve me from them.

thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 What the Lord had purpoſed and promiſed concerning me, though it ſeem impoſſible to be brought to paſs, yet, he that hath thus far advanced it, will as certainly perfect it, as he will the Kingdom of Chriſt; it ſhall not miſcarrie by any malice or power of men; for God is not as man, to ſay and unſay, do and undo; the works and calling of God are without repentance, what thou, O Lord, in mercy purpoſeth to, and for thy Church and people, that thou wilt in mercy perfect; thy Covenant is an everlaſting Covenant, as mercie moved thee to it, ſo nothing ſhall remove thee from it, or make the grace & faithfulneſs of God of none effect; in mercy therefore perſevere to finiſh, and lay the top-ſtone of grace concerning me, who am brought thus far onwards towards it, by thine almightie goodneſs and efficiencie, who hath done all that hath been done; and ſo muſt do ſtill.

8 The Lord will perfect that which concerneth me, thy mercie O Lord, endureth for ever: forſake not the works of thine own hands.

The cxxxix. Psalm.

David *to evince* God *of his integritie, and freedom from close hypocrisie (a sin too common in the world) useth several arguments of his knowledge of* Gods *omniscience, omnipresence, and omnipotencie, as appears in his works of creation, but specially in himself so artificially framed, for which (with reverence and fear) he magnifieth and praiseth God; as also for his gracious purposes towards him, which also are ever in his eye, as the one to deter him, so the other to affect and dispose him better, than to dissemble with such a* God, *who is severe against sinners, with whom therefore he dare hold no correspondencie in their wicked ungodly courses, but from his heart abandons them, and bears them as much ill will that are so minded towards God, as if they were open enemies to himself, for all which, both on his integritie of heart towards God, and sincere hatred of sin and sinners, he puts himself upon* Gods *soul-searching inquisition, praying if he be in any thing mistaken,* God *would rectifie him.*

Psalm cxxxix.

To the chief musitian, A Psalm of David.

To him that is the first, and principal of all the Quire, do I David (that made this Psalm,) recommend it, for the care and ordering of it to be sung.

1 O Lord, thou hast searched me, & known me.

1 O Lord, that art all-seeing and all-knowing, thou hast exercised me under many trying temptations for a long time, and what hath been my behaviour under them, thou knowest right-well, having put me to it, thou knowest me by it, what mine heart is, and how it stands affected towards thee, & thy commandements.

2 Thou knowest my down sitting, and mine uprising: thou understandest my thoughts afar off.

2 Thou knowest me throughout, in thought, word, and deed, all the actions of my life are apparent to thee (from one to another) of what kind or nature soever they be, none excepted; yea, my very thoughts (whence originally spring those mine actions) are also known unto thee, yea, before my mind conceive them, thou fore-seest them, much more before I act them, whilest I think them.

3 Where-

3 Whereſoever I am, whitherſoever I go, whatſoever I do, night or day, thou art with me, and knoweſt both me and it, nothing can ſcape thee, no time nor place, for thou art preſent with me every ſtep I take, and every thing I do all my life long, to judge both it and me.

3 Thou compaſſeſt my path, and my lying down, and art acquainted with all my waies.

4 For there is not the leaſt word which at any time I have a purpoſe to ſpeak, but ſure enough thou knoweſt it before I utter it; yea, the motives and ends whereupon, and whereunto I do ſpeak it, are known to thee, though oftentimes they are concealed from man, who can judge onely by the letter, but thou knoweſt the ſpirit.

4 For there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.

5 Thine omnipreſencie hath, and doth begirt me round, there is no avoiding thee; if one had a mind to it; for as thou willeſt, or permitteſt, ſo it is, and muſt be; even as a child in a mans hand is guided which way he will, ſo am I by thine all-diſpoſing hand of power and providence in all I do, think, or ſpeak.

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 Lord, ſuch incomprehenſible wiſdom as thou haſt, that thus wonderfully knoweſt all things before they are, and when they are, in their cauſes, motives, ends, is too deep for me to fathom, and too high for me to climbe, being a peculiar propertie of thine, the onely wiſe God. I ſtand at gaze and admire it, and thee the God of it, that is the neareſt that I a poor finite fooliſh creature can come to ſo infinite a wiſdom.

6 Such knowledge is too wonderfull for me: it is high, I cannot attain unto it.

7 Had I a mind to ſhift out of thy ſight or knowledge, as thoſe have that walk in waies of wickedneſs, whither can I go to do it, or how poſſibly can I avoid thy preſence that art both omniſcient and omnipreſent

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence.

8 There

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

8 There is neither height nor depth that can obscure or hide me from thine all-seeing eye, or ubiquitarie being: if I could ascend into the heavens, there I should be sure to find thee, where thou art more especially, or if knowing and fearing that, I run into the contrary extream, and by death seek a burying place out of thy sight, why, it is utterly impossible: For the earth, and under the earth, the very grave it self is visible to thee, thy sun shines into it, though ours do not, there thou art in power and presence, as well as in any other place, knowing and disposing every crum of dust.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea.

9 If in any instant, as the light upon sun-rising disperseth it self, I could convey my self from where I am, to the remotest parts of all the world, over sea as well as land, thinking by so sudden shifting my place and sight, to so great distance, to quit thy presence, and deceive thy sight, as one may mans;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

10 But I should find I am mistaken, and that as swift as I may conceive my self to move, thou wilt out-go me, and be there with me, and before me, conveying me all the way thither, if ever I come there, and ordering me there as here; and where instead of being at libertie and free from thee to do mine own will, I shall find my self under thy cognizance and power, not able to stir a foot, think nor act one jot more or less, than thou dispenseth and disposeth.

11 If I say surely the darkness shall cover me: even the night shall be light about me.

12 Yea, the darkness hideth not from

11, 12 If according to humane apprehension, I foolishly imagine and perswade my self, that though by transmigration of place I cannot in the day time shift thy sight, yet no doubt when the sun is down, and

and that I can see nothing, nothing (not God himself) can then see me, but that I am then at mine own dispose to do what I fancie without discoverie, even that very darkness, mid-night it self shal, though indeed it be a cover from man that sees by created light, yet shall it (respecting God) be none at all, who sees not by a borrowed light as we do, but by his own, and so sees all men, and all their actions, alwaies, night as well as day, there is no difference to his uncreated all-seeing eye that needs no help, nor is capable of no hinderance.

thee, but the night shineth as the day: the darkness and the light are both alike to thee.

13 And Lord, no wonder thou shouldest thus know and discern me, in all places and touching all things, thoughts as well as deeds, within as without; for from my very first initiation and beginning to be, wast thou in me and with me, yea, thy power made me, therefore thine eye saw me, even my most inward parts were then ordered by thee in their being, and so have they been ever since in their acting, as my very reins are in me, so art thou in them by thy power and efficacie, even in all those secret closeted parts of nature, which thou causedst to be thus externally covered over with flesh and skin in my conception, whereby (though born into the world) they are yet hid from mans eyes, but not from thee and thine, who as thou framedst and madest them in the dark womb, where and when no man saw them, so under this skin covering are they also open, and perspicuous to thee.

13 For thou hast possessed my reins: thou hast covered me in my mothers womb.

14 And though divine art and skill in framing my many inward parts, and their concurrences, be thus hid from mine eyes, yet so much knowledge have I of it, as to know my self both within and without

14 I will praise thee for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

to

to be wonderfully framed by an incomprehensible power and wisdom, that makes me astonished at the consideration of it, and fear and reverence thee, the God of such transcendencies, and never shall my mind reflect upon my self that am thine Artifice, but with praise to thee, the great and wise Artificer. Yea, Lord, which way soever we look, either with the eyes of mind, or bodie, we cannot but acknowledge all created substances in the heavens, and the earth in their several kinds, and orderly sub-ordinations, to be all and every of them marvellously framed, and extream wisely contrived and disposed, which hath not taken me up a little time, nor a few thoughts, but many, and many a serious consideration have I had of them, and of thee, thy power and greatness manifested in them, to glorifie thee answerably: my soul hath not been idle touching thy works in general, and mine own fabrick in particular, both bodie and soul, which thou hast so marvellously made and endowed, but been studious in practical Philosophie, wherein, in a sanctified way (studying the creature, for the Creatours sake, and mine own spiritual improvements) I have made good proficiencie.

15 My substance was not hid from thee when I was made in secret: and curiously wrought in the lowest parts of the earth.

15 All that I am, my bones, veins, and sinews, every thing of me was known to thee, even from the very first conception of them, when nature made my several parts, and of them an entire body in the unseen cavern of my mothers womb, there they were most artificially framed, joynted, and contrived, and all this by thee in heaven, seemingly at infinite distance, and in (as it were) the darksom cells and concaves of the earth where no light comes,

comes (for such is the shop thou madest me in) where yet thou sawest and ordereſt all the marvellous proceeding of my conception, and formation here below.

16 Thou sawest and knewest me when I was in my Chaos, mine Embrio, even in that confused slimy congealed lump and substance of mine original matter, before nature had concocted and digested it into any form of parts and members, which yet in thine eternal decree and præordination were appointed to be, and which for that onely reason, & by thine onely power, concurring with thy will, was in process of time (such, and so long) as thou hast ordained for nature to ripen, and heat and moisture to bring to maturity in, at last formed into a comely and beautifull order, worthy the name of thy creature, and bearing thine Image; even this didst thou produce out of most unlikely materials by thy skil, in thy time.

16 Thine eyes did see my substance yet being unperfect, and in thy book all my members are written: which in continuance were fashioned, when as yet there was none of them.

17, 18 Nor art thou onely admirable in thy creative power and goodness, but otherwaies also; thy word declares by manifold promises and prophecies, very gracious and mercifull intentions, and inclinations toward me in a special manner, and thy works of grace and providence have also shewn as much, which I can better admire, than number, for they are numberless, which occupy my thoughts continually day and night, alwaies but when I am asleep.

17 How precious also are thy thoughts unto me, O God? how great is the summe of them?

18 If I should count them, they are moe in number than the sand: when I wake, I am still with thee.

19 And as my thoughts are of thy wisdom, power, and goodness, so also am I mindfull of thy justice and holiness, how that thou wilt be meet with wicked workers, and pay them in their kind; they that unjustly seek to destroy others, shall themselves justly

19 Surely thou wilt slay the wicked, O God: depart from me therefore ye bloody men.

justly be destroyed by thee the righteous God and judge of all the world, therefore will I keep me free from partner-ship with them in those their evil and injurious waies of wrong or revenge; no such guilt will I bring upon my head, and so I declare my self; I fear thee though they do not.

20 For they speak against thee wickedly, & thine enemies take thy name in vain.

20 For they stick not presumptuously to despise and despite thee by open blasphemies, and reproches of thy justice, power, and faithfulness, scornfully abusing (in the height of their pride and malice against thee and thine,) all those thine excellencies which thy people fear, and reverence thee for.

21 Do not I hate them, O Lord, that hate thee? and am I not grieved with these that rise up against thee?

21 Thou, Lord, knowest how little good-will I bear to wickedness, and wicked men, I am far from having fellowship with them that I see bear an evil will toward thee, thy worship, or people; my very heart riseth at such with indignation, out of zeal to thee, and it is no small trouble to me, to see wicked men to provoke thee, and bear themselves so contemptuously toward thee so great a God, as they do.

22 I hate them with perfect hatred: I count them mine enemies.

22 Yea, from my heart root do I abominate wicked men, in their wicked courses; nor do I dissemble the matter, but profess my self no friend or favourer of them, no more (nor so much) than if they were mine own very enemies, and hated me; for my love to thee, makes me more sensible of the dishonour, and indignitie that is done thee, than my self, and worse can I endure it, or them that do it.

23 Search me, O God, and know my heart: try me & know my thoughts.

23 And in regard many that are mine enemies, are also thine, such as perversly sin against thee, as well

well as injure me, and that therefore I may play the hypocrite, and diſſemblingly make ſhew of hatred to them for thy ſake, when covertly it is for mine own, thinking thereby to commend my ſelf unto thee, and gain upon thee by ſuch a profeſſion, therefore do I willingly lay my ſelf open before thee, and uncover every corner of my heart for thee to ſee into it, whether it be not as I ſay, and that my thoughts and affections in this point be not ſincere and upright, againſt wicked men, purely for wickedneſs.

24 Yea, ſpare not to make ſuch diſcovery of me, whether (although I ſpeciouſly ſeem to hate their perſons, if yet ſecretly I love not their waies, and could find in my heart to practiſe wickedneſs as they do, rather than pietie; yea, if there be any the leaſt root of bitterneſs remaining in me, or the leaſt ſin unmortified or abetted by me, whereby I may incur thy diſpleaſure that art an all-diſcerning God, or grieve thy ſpirit who am judge of mine, and if there be any ſuch unknown to me, for I know mans heart is deceitful, convince me of it and convert me from it, that by thy gracious & powerful manu-miſſion I may be ſet free from thraldom to ſin, that leads to perdition the reward of every ſuch tranſgreſſion, and by thy no leſs gracious and powerful manu-diction be ordered and inabled in my whole man through my whole life, to walke in a perfect way of holineſs, that onely leads to everlaſting life, and thy well pleaſing, this Lord is my deſire.

24 And ſee if there be any wicked way in me, and lead me in the way everlaſting.

The

The cxl. PSALM.

David in way of prayer makes his complaint against his wicked and violent persecutours Saul *and* Doeg, *and the rest of their confederates, that by a joynt combination, plot and labour to take away both his life and good name, by all under-hand contrivances that may be. Therefore he applies himself to God that hath preserved him from open, now to protect him from secret violence, and bring the evil they intend to him upon themselves, yea, remarkable judgements upon such impenitents. And promiseth himself and all others that suffers in a good cause with a good conscience as he doth, happy deliverance, and their enemies confusion.*

Psalm cxl.

To the chief musitian, A Psalm of David.

To him that is the first and principall of all the Quire, do I David, that made this Psalm, recommend it for the care and ordering of it to be sung.

1 Deliver me, O Lord, from the evil man: preserve me from the violent man.

1 O Lord, that knowest the wrong I sustain by being thus unjustly persecuted of Saul and his complices, that most wickedly and unmercifully prosecute me to the death, that never wronged him nor them in all my life, do thou that art a righteous Judge of oppressours, and a gracious God to right the oppressed, undertake my cause and me, to vindicate the one and protect the other, from the bloudy intentions of my causeless cruell enemy and enemies.

2 Which imagine mischiefs in their heart: continually are they gathered together for war.

2 Whose hearts are full of cursed contrivances how to mischief and undo me, and to take away both my good name and life, labouring to increase their party, and stirre up others against me dayly by false suggestions, plotting all manner of wayes and means by joynt advice, and endeavour to wage war upon me that would fain be at peace.

3 They have sharpened their tongues like a serpent: adders poison is under their lips. Selah.

3 They labour to wound mine innocency as deep as they can possibly, by lying and slanderous reports of me, and vermin-like spit their venom at me behind

my

my back, by prejudicing the people againſt me with their falſe calumnies, which they have ready at hand to poyſon all ears that will give them the hearing; It is their continuall practiſe.

4, 5 The good Lord watch for me to ſave me, as they do againſt me to undo me, and keep me from their deſtructive malice and power that have put in practiſe every way in the world to compaſs my ruin; with extream and unappeaſable violence doth Saul ſeek my life, and to that end hath laid ſnares to catch and intrap me, that I ſhould not eſcape him, as yet I bleſs thee I have done, and pray ſtill I may do by thy powerfull preſervation and deliverance of me from him, and thoſe proud preſumptuous wretches his Partizans that diſdain the purpoſe, though of God himſelf as touching me to be King over them, and therefore try all concluſions, and uſe their utmoſt endeavours to diſappoint it by ſubtill ſtratagems and wicked devices, laying as it were traps and toils, nets and grins, all manner of engins to catch me that craft can device, the way they think I take, as if I were ſome wild beaſt, or monſter among men, of a perillous nature, and dangerous conſequence, not fit to live; They are reſtleſs to ruin me.

4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.
5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way ſide: they have ſet grins for me. Selah.

6 In this my hazardous condition when I was thus way-laid on all hands, I repaired to God as alwayes I do, to extricate me out of it, by faithfull prayer, pleading my propriety in him and his grace, which of grace he had vouchſafed me, minded him of it, and prayed him for it, to lend me an hearing ear in my very great need, for deliverance and preſervation.

6 I ſaid unto the Lord, thou art my God: hear the voice of my ſupplications, O Lord.

7 Saying, O gracious God, the onely Lord Almighty, the ſole power I truſt in and depend upon

7 O God the Lord, the ſtrength of my ſalvation; thou haſt co-

vered my head in the day of battell.] for safety, I have found thee a deliverer and preserver in former dangers, when my life hath laien at stake, and been in hazard by open violence in the day of battell against the enemie, as now it doth by secret machinations of inveterate deadly foes, no less endangering it.

8 Grant not, O Lord, the desires of the wicked, further not his wicked device, least they exalt themselves. Selah. 8 And as I pray for my self by virtue of mine interest, and near relation to thee, so give me leave to pray against my wicked enemies, that are also thine, that what they desire to bring to pass against me, may not take effect, blast thou their wicked designs, which I am sure can take no place if thou doest not more or less allow them, which I pray thee do not, but the contrarie, least they vain-gloriously magnifie their cause, and disparage mine, and being fleshed with success, blasphemously set light by thee, as well as me, compared with themselves, which else they will be sure to do.

9 As for the head of those that compass me about, let the mischief of their own lips cover them. 9 As for the chief hunts-men, the principal ring-leaders, and occasioners of this my trouble and persecution, Saul and Doeg, that set the multitude on work to betray and entrap me every where where I come, whom they have deceived and misled by their false reports; let that they intend to bring upon me, even destruction, fall heavily and unavoidably upon them, that they may by no means escape it, but in thy justice, be themselves taken in the net they laid for others.

10 Let burning coals fall upon them, let them be cast into the fire; into deep pits, that they rise not up again. 10 Let such impenitent reprobate minded men come to an exemplarie end by some severe and formidable judgement, as did Sodom and Gomorrah, consume them utterly by thy vengeance and fiery indignation, yea, by sudden and fearfull destruction, as thou didst

didſt Korah and Dathan, remove them once for all from off the face of the earth, where they do ſo much miſchief in oppoſing thee and the coming of thy Kingdom, that they may reſt in perpetuall darkneſs of death, which onely can ſtitle them and hold their hands, and whence they ſhall never more return to do as they have done, being thereby everlaſtingly diſpoſed of.

11 Lord, let not any man (much leſs mine enemies) by lying and ſlandering and ſuch wicked unworthy wayes proſper in his deſigns, againſt the plain and ſincere hearted, leaſt it incourage other earth-worms that know not God, nor care not for heaven, to take the like courſes, when they ſee them thereby brought to ruin, and the wicked contrivers ſuccesfull and fortunate againſt them. No, I am confident and dare pronounce it in the name of the Lord, that the wicked purpoſes and contrivances of the ungodly bloud-thirſty man, be he higher or lower, wherewith he hunts others to the death if he could catch them, ſhall follow him at heeles, and drive him into ſuch a trap and ſnare at laſt, that he ſhall never eſcape, even utter deſtruction.

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow him.

12 And on the other hand I dare promiſe as much for God on the behalf of them, that for his ſake are unjuſtly wronged and perſecuted, be they never ſo poor, and their oppreſſours never ſo potent, God will patronize both them and their cauſe againſt the wrong-doers, ſtand to them, and appear for them to do them right, and

12 I know that the Lord will maintain the cauſe of the afflicted, and the right of the poor.

justifie their innocence, of this I am confident, for his truth is ingaged for it, and his glory is concerned in it, I doubt not to find it so in mine own particular, though it fare ill with me now.

13 Surely the righteous shallgive thanks unto thy name, the upright shall dwell in thy presence.

13 Sure enough the time will come that they that with a good and honest heart mannage a righteous cause, though they may and must be content to suffer for a time, as long and as much as pleaseth God, yet they shall see a happy end of their sufferings, and the miserable *catastrophe* of their oppressours to their exceeding great cause of joy in, and thankfulness to God, that by his grace and power hath brought it so about beyond expectation or probability: They that are upright and so hold out under affliction, keeping a good conscience toward God and man, patiently waiting and enduring, shall happily survive their afflictions and afflictours here, so that God shall lead them through, and land them safe on the other side, (as I doubt not he will do me) where the residue of their dayes they shall propitiously enjoy the Lord for their God, or if they miscarry in them (as so he may permit) yet shall they not miscarry by them, but shall be happier in heaven, whither they shall translate them, than earth could have made them, in a full fruition of him there in that glorified estate, whither no sorrow shall follow them.

The cxli. Psalm.

David *and his men being in great danger by* Sauls *surprise, probably either in the wilderness of* Engeddi *or of* Ziph, *and having opportunity and temptation of revenge, prayes that God would deliver him both from death and sinne in that strait. Is greatly troubled that so many innocents should so prosecute*

secute him through misunderstanding, wishes they would take another course more agreeable to charity, for whom yet his charity shall move him to pray, that they may not perish with their malicious misleaders, in hope, that when they are removed out of the way by Gods just judgements, these will then be reduced and hear reason, though now their ears are charmed. And lastly represents his, and his partizans perillous case to God, but withall, his faith in God, praying for his own deliverance and his enemies subversion.

Psalm cxli.

A Psalm made by David.

A Psalm of David.

1 LOrd, no danger is so great nor eminent as to stifle my faith or stop my mouth, but be it what it will be, I make my moan unto thee, even now in this mine extremity, wherein I am not a little concerned, nor thee, to make haste to my rescue, being sore laid to; be not therefore a stranger to me, nor deaf to hear me, but graciously compassionate my misery, and hear me effectually now and alwayes, when in such straits I supplicate thy Majesty.

1 LOrd, I cry unto thee, make haste unto me, give ear unto my voice when I cry unto thee.

2 Let my prayer, which I dayly put up unto thee in the virtue of Christs mediation, ascend and be accepted of thee, as the Type thereof that perpetuall fragrant incense-offering, burnt each morning in the sanctuary, and let my supplication the spirituall sacrifice of a faithfull heart be as pleasing, as the appointed meat-offering every evening.

2 Let my prayer be set forth before thee as incense, and the lifting up of my hands, as the evening sacrifice.

3 Lord, my temptations are great and provocations many, suffering so unjustly and ungratefully as I do, under a tedious and trying persecution that exerciseth all the faith and patience I have, and were it not for thy supporting auxiliary grace, would be too hard for me, notwithstanding mine, which can of it self ill grapple with such adver-

3 Set a watch O Lord before my mouth, keep the door of my lips.

saries and adversities, without out-breaches of corruptions, whereto my mind and mouth in thoughts and words are over prone, therefore good Lord, carefully keep and restrain me, that through sinfull impatience or incogitancy, I sometime or other forget not my self, and imprudently let fall either words or rash discontent towards thee, or of sinfull revenge towards mine adversaries, unworthy the Mediatour and Lamb-like patience of him, whom I prefigure in these my durances, but may patiently wait, and bear what is thy pleasure to the utmost time and measure, as he shall, not sinning so much as in word or thought.

4 Encline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

4 I well know mine own naturall inclination what it is, how prone to evil mine heart and affections are, specially upon temptation, yea, to any or to every evil of words or actions how vild soever, and that unavoidably, if thou decline it not; thou must bend it the contrary way by thine over-powering efficacious grace grace-ward, or else it will warp sin-ward, with the weight or attraction of temptation; I have no confidence in it but onely in thee, in whose hands are all hearts, and mine more especially; dispose thou it therefore to good and not to evil, to right and not to wrong-doing of no kind, less, nor more, let no temptation, in no condition, upon no occasion, prevail with me to sinne, but so establish my heart, and strengthen my graces, that I may make constant resistance without envying their happiness, that prosper by undue courses, whilest I in the practise of piety find nothing but misery; keep me from being taken with their golden baits of earthly felicity to the loss of heavenly, for that shall

ſhall be their reward that live in ſinne, how ſweet ſoever it is at preſent to their corrupt taſts, and ſo ſhall it to be mine, if I leave the way I am in of ſerving thee to ſerve ſinne, whence, Lord, deliver me.

5 O that I might be free from the temptations of theſe wicked malicious perſecutours, Saul and his chieftaines, that ſo impiouſly againſt their own conſciences traduce me to the people, and unworthily ſeek my life by all ſiniſter courſes, tempting me to the like wicked wayes of revenge and retaliation, which I find I can hardly forbear, ſo injurious are my ſufferings, and hazardous my condition, it being humanely impoſſible to ſhift them by lawfull and conſcionable courſes, without taking all advantages as they do. And that the well-meaning innocent people that perpetrate nothing of malice, but through credulity and miſpriſion are miſled to do that they do againſt me: O that they would not ſo erre, but would queſtion and blame me to my face in a fair and friendly manner, as becomes one towards another, touching what they hear and too eaſily take upon truſt. I ſhould take ſuch dealing exceeding kindly, and interpret thoſe reproofs no acts of enmity and hoſtility, but friendly and good offices. Who though they do not ſo, but ſuffer themſelves thus to be miſled to the wronging me in this ſort, yet wiſh I no ill to them, but pity them for their unhappy ingagement in ſo bad a cauſe, and ſhall be heartily ſorry when any hurt befalls them for it, as I know there will, which when it doth, I will pray for them as for my ſelf.

5 Let the righteous ſmite me it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent oyl, which ſhall not break my head: for yet my prayer alſo ſhall be in their calamities.

6 When the time comes for God to execute vengeance on their Rulers and Commanders, who

6 When their Judges are overthrown in ſtony places, they ſhall

hear my words, for they are sweet.

now so bewitch the people, and that they fall by the sword in mount Gilboa, and the Kingdom so unexpectedly be translated to me, then will the people be brought to a right understanding of me, when I shall declare to them that I never sought the Kingdom, as they had been made believe, but it was the purpose and good will of God to cast it upon me for their good, and the happiness of all Israel which shall follow thereupon, they shall then be won to believe and hope so to their comfort, when they see it so wonderfully brought about merely by providence, and Gods just judgement, maugre the malice and power of mine enemies (their seducers) to the contrary.

7 Our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth.

7 The danger of me and all that take part with me in regard of its eminency and mine enemies rage, is as great as great can be; sure we are all of us to be slain if taken, and that in a barbarous cruell manner too; hewen in pieces and piece-meal exposed above ground, no mercy alive nor dead can such Traitours, as we are counted to be, expect, but the uttermost rigour and exemplary severity that can be inflicted, are we sure of.

8 But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute.

8 But, Lord, in this strait of me and mine, I am not so dejected as to let fall my faith, nor to cease prayer, but to thee a gracious and omnipotent Lord God, to whom belong the issues from death, do I in the vehement ardency of my spirit make mine address for relief in this mine extremity; my confidence is more because of thee, thy power and goodness, in which I trust, then is my fear by reason of my dangers greatness, therefore be not wanting to save my life, which I give for lost if thou save it not, for other help or helper I have none.

9 I know nothing is impossible to God, the snares and grins that mine enemies lay privily for me are known to thee, though by mine ignorance I may be hazarded, yet by thy providence I hope to be prevented. Keep me from being caught which else I shall be, and from being made a prey to malicious bloud-thirsty men, that are void both of piety and humanity.

9 Keep me from the snare which they have laid for me, and the grins of the workers of iniquitie.

10 Let my wicked enemies be overtaken in their own projects by thy just judgements, who art able to ensnare them in, and by their own craft, and to make it appear that simple honesty is the best policy, and wicked policy the greatest simplicity and most self-destructive, make them manifest examples of it, by thine out-witting and mine escaping them, but their not escaping thee.

10 Let the wicked fall into their own nets, whilest that I withall escape.

The cxlii. Psalm.

David *shut up in the cave at* Engeddi *by an inraged multitude, layes seidge to God by fervent and incessant prayer, who (he confesseth) saved him by his wisdom and contrivance when his own had almost undone him. He sheweth his heart made some excursions toward the creature, but in vain, and quickly with-called it self, and betook it again to God, as to all that was left him, and therefore presseth hard upon him for deliverance particular and generall, that he and the righteous may once be acquainted that now are strangers, and may joyntly praise him.*

Psalm cxlii.

Davids instruction to the faithfull in time of extremity to pray as he did, when he was hid in the cave of Engeddi, begirt with Sauls Army.

Maschil of David; a prayer when he was in the cave.

1 AS was mine extremity, so was mineimportunity, I was hard beset, and I beset God as hard, incessantly urging my condition upon him, again and again iterating it in his ears, so that

1 I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication.

I

I gave him no reſt whileſt my danger laſted.

2 I poured out my complaint before him, I ſhewed before him my trouble.

2 I made my moan unto him how injuriouſly my life was ſought, for him to right me, and how my danger increaſed to a very *criſis*, for him to relieve me, ſhewed him how nothing humanely was betwixt me and utter deſtruction, if he interpoſed not, death was unavoidable.

3 When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

3 When I was at my wits end, and knew no way to eſcape, when I thought this thing and that thing, but ſaw ſafety in nothing that I could imagine, then hadſt thou deſigned the way of my deliverance, how I ſhould come out of that ſo eminent perill, elſe I could never have been preſerved, for that which I took to be my ſafeſt courſe, there to hide my ſelf in the wilderneſs of Engeddi, proved of all other my greateſt dangers, mine enemies were too cunning for me, and all the ſhift I could make, and by their ſubtility and ſecrecy had certainly ſurprized me, hadſt not thou mightily prevented it.

4 I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me: no man cared for my ſoul.

4 I ruminated with my ſelf, and thought (as men in ſuch caſes are apt ſometimes to hope and ſometimes to fear) that ſure this or the other man would intercede to Saul for me, and ſtand up in the defence of mine innocency to ſave my life, and that I had ſome friends and acquaintance yet left me, that would appear for me in ſuch a time of need, but there was none, all were againſt me, not a man for me, all ſought my ruin, none pitied my caſe, nor offered to ſpeak a word in my behalf, when my life lay at ſtake, ſo utterly deſtitute was I, and humanely helpleſs.

5 I cried unto thee, O Lord, I ſaid, thou art my refuge, and my portion in the land of the living.

5 My laſt and beſt refuge was therefore to thee, O Lord, whom I earneſtly beſeeched to be helpfull to me in that ſo great extremity, ſhewed thee how all helps

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elſe failed me, that thou onely and alone waſt left me to flie to, and hope in, who art the ſtay and ſtrength of mine heart, my never-failing deliverer, and how that being ſtript of all intereſt and propriety in the promiſed land, and all in it (as if I were an utter ſtranger and no Iſraelite) nothing is left me but thy ſelf, a naked God in promiſe is all my part and portion therein.

6 Lord, forget not thy ſervant that is ſo mindfull of thee, whoſe all in all thou art, but make this mine extremity thine opportunity, hear me effectually that cry unto thee ardently, as mine extremity enforceth me to do, having as it were one foot within the door of death, never man was nearer it and ſcape, be thou that art Almighty my powerfull deliverer from my potent enemies, and bloudy perſecutours, that ſo ſurround me, and ſo far ſurpaſs me.

6 Attend unto my cry for I am brought very low; deliver me from my perſecutours, for they are ſtronger than I.

7 Deliver me from out this preſent danger and incluſion, yea, put a finall end to my perſecution, whereby my life is held in continuall danger, and ſet me at liberty from the oppreſſing power of mine enemie, that as thy free-man (when freed) I may glorifie thee, thy power and goodneſs that hath done ſo great things for me. And then ſhall the good and well-meaning people (though now miſled too many of them) flock about me with admiration and praiſe of thy wonderfull works in my ſtrange, manifold, and manifeſt deliverances, by the good hand of God to me, which ſhall clearly ſhew it ſelf to the conviction of all, that I am the man which under thee muſt rule over them, as Chriſt over his Church.

7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about: for thou ſhalt deal bountifully with me.

The

The cxliii. PSALM.

David *under great perſecution and trouble, prayes earneſtly that God would not, as he might, proceed againſt him in relation to himſelf, but againſt his enemies in relation to him, for though as to God he was a ſinner, to them he was none, who therefore injuriouſly ſought his life to his extream perplexity. Yet he comforts himſelf in God his former mercies, and proves to him for preſent deliverance, and perſeverance in holineſs, and concludeth with prayer for his own preſervation and his enemies deſtruction.*

Pſalm cxliii.

A Pſalm of David.

A Pſalm made by David.

1 HEar my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, & in thy righteouſneſs.

1 MY calamities are ſuch as put me upon vehement and often ſupplications to thy Majeſty for deliverance; O that thou wouldeſt hear me once for all, by putting a period to my miſery, according to the faithfulneſs of thy promiſe in that behalf, and the gracious nature that is in thee in juſtice to deliver the oppreſſed.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

2 Let not mine afflictions be the puniſhments of my ſins, as I confeſs they juſtly may, for then ſhall I be hopeleſs and they endleſs, but remember me under another notion, as one choſen and called through grace to be thy ſervant, and that in eminent place in thy Church, conſider me as ſuch I pray thee, in mercy to pardon and paſs by my ſinfulneſs, for it is not mine innocency but thy clemency that muſt acquit me as to thee, though as to mine enemies I dare plead it, but not as to thee, who art a God of pure eyes, and ſeeſt ſin enough in me and every one elſe, ſeem he never ſo righteous in the eye of the world or his own, utterly and for ever to ſentence us to hell, much more to puniſh us here.

3 It

3 It is justice betwixt me and mine enemies that I sue for, to be of grace vouchsafed me, for they have unjustly hunted after my life for a long time together, and have brought it as near to death as could be possible, and banished me the society and communion of men, to seek sanctuary in wildernesses and caves, solitary and desolate, disregarded, and given of all for lost, never to recover any better fortune, no more than for a man that is dead and buried to arise.

3 For the enemie hath persecuted my soul, he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

4 Which uncomfortable forlorn cast-away condition doth grievously affect me with trouble of mind, and makes my heart as void of comfort within, as my life is without.

4 Therefore is my spirit over-whelmed within me: my heart within me is desolate.

5 Yet, Lord, do not I altogether count my self, as others do, but for all I am so as I am, my hope is still in thee, I consider how it hath been both with my self and other thy servants of old, what difficulties they have waded through, what deliverances and preservations they have had, and from what an ebb-condition thou hast by thy mighty power and goodness raised them, and truly this holds mine head still above water, and sustains me in faith and hope.

5 I remember the dayes of old, I meditate on all thy works: I muse on the work of thine hands.

6 So that I cease not to pray, my danger stops not my mouth, nor makes me desperate, but in the hope I have in thee (though destitute of all else) I make my fervent addresses to thee, with an eager desire to be heard and to enjoy the fruits of thy promises, never did the chawned earth more need and desire the rain to moisten it in time of drought, than doth this heart of mine thirst after the supplement of grace in this my calamity. Thou Lord knowest it.

6 I stretch forth mine hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

7 And therefore accordingly vouchsafe to expedite help unto me, for truly such outward miseries, inward

7 Hear me speedily, O Lord, my spirit faileth: hide not thy face

from me, leaſt I be like unto them that go down into the pit.

inward perplexities, and forcible heart-breathings after thee, will quickly expire me, I cannot long live under ſuch heavy burdens and depreſſions of nature, they will conſume me, if thou doeſt not quickly afford ſome reviving by timely redreſs, and effectuall favour, which I beſeech thee to do, leaſt death and deſtruction ſeize ſuddenly upon me, which (to ſpeak humanely) I am within a very little of.

8 Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhall walk, for I lift up my ſoul unto thee.

8 Whileſt yet there is hope before life be extinct, make haſt to help me, and as it were to revive my dying decaying ſpirits with ſome cordiall of grace and timous deliverance, for my truſt is ſtill in thee for it, how low ſoever I am brought; point me out by thy finger of direction and hand of providence, how I may come ſafe out of this inextricable labyrinth of troubles, wherewith I am incumbred, and know no way to eſcape them but by immediate and miraculous mercy, for which I am an humble ſuitour to thee, with all the powers of my ſoul that is left me.

9 Deliver me, O Lord, from mine enemies: I flie unto thee to hide me.

9 Thy effectuall grace in my powerfull deliverance is mine humble and earneſt ſuit, I put up unto thee, that mine enemies who ſeek and make ſure of my life, may not deſtroy it, which they will certainly and ſuddenly do, if thou prevent not, to whom onely I flie from them, for no place on earth can eſcape them.

10 Teach me to do thy will, for thou art my God: thy ſpirit is good, lead me in the land of uprightneſs.

10 And as I beg to be preſerved by thy power out of the hands of mine enemies, ſo by thy grace out of the power of my corruptions, which by reaſon of my temptations are very ſtirring and hardly ſuppreſſed, inclining me upon occaſion to deviate, but my truſt is in thee, and prayer unto thee for this as well as that, ſinne being as death to me, therefore

for

for thy goodneſs ſake which hath ſo freely and ſo fully ingaged thee to be every way a gracious God unto me, and ſpecially in ſoul-concernments. Lord, teach me at every turn and in every ſtrait what is thy will, and how to obey it, by the powerfull *energie* of thy ſpirit, which himſelf is good, and can make me ſo, by his efficacious impowering my ſpirit thereunto, maugre all temptations within or without, yea, all my life long effectually diſpoſe me to walk in the way of holineſs and righteouſneſs, which onely leads unto everlaſting life, the new heavens and new earth, wherein dwelleth righteouſneſs; a pattern whereof ſhall be that flouriſhing eſtate of thy Church in holineſs, ſhortly to be accompliſhed to thine Iſrael by and under me a figure of Chriſt, which, good Lord, teach me how to attain to, that my ſins debar me not ſo great a bleſſing.

11 For the glory of thy power, which is ſo highly eſteemed and little feared by mine enemies, do thou manifeſt it, in (as it were) my reſurrection from the dead, for ſuch am I in effect, and in all humane appearance; and for thy faithfulneſs ſake both in point of grace and juſtice, be mindfull of me thy ſervant wrongfully oppreſſed and perſecuted, to ſet me free from theſe deadly dangers I am continually in.

11 Quicken me, O Lord, for thy names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of meer compaſſion to me in ſo great miſery undertake my cauſe and quarrell, that without cauſe am thus perſecuted to the death by violent and bloudy enemies who are untreatable, and from whom I muſt never expect other, till thou ſhalt diſable them to deſtroy me, by deſtroying them, which I pray thee do, as an act of mercy to my wronged innocency, let none eſcape, that would not have

12. And of thy mercy cut off mine enemies and deſtroy all them that afflict my ſoul: for I am thy ſervant.

have me do so, that my soul may be free from these distractions to serve thee, for thereunto through mercy am I designed, and by grace am I called.

The cxliv. Psalm.

David *being in part possessed of the Kingdom, blesseth God for that, which he acknowledgeth to be of him, as also all his atchievements and deliverances, and aggravates the greatness of Gods goodness to him from the baseness and disparity of him to God, whom he prayes extraordinarily to stand for him against, and rid him of his remainder of enemies, as bad as the rest, and promiseth upon finall deliverance to tune all his instruments to his praise, as the sole Saviour, specially of him; and again iterates his request, that the times of* Israels *tranquillity under him and his may hasten, that they may once be happie after so much miserie, which then they shall be, with the ample possession of temporall felicities of all kinds, and God to boot, which will make them or any people happie that are so blessed.*

Psalm cxliv.
A Psalm of David.

A Psalm made by David.

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

1 MAgnified be the Lord, for his praise-worthy goodness to me, in so marvellously inabling me beyond either naturall ability or acquired skill, to do things so much above my self in souldiery, as through his assistance I have done to mine own and all mens admiration, and to such wonderfull success as I have had thereby.

2 My goodness and my fortress, my high tower and my deliverer, my shield, and he in whom I trust: who subdueth my people under me.

2 But it was the Lord, and of him onely, who hath and doth shew me so many favours, and is so bountifull and beneficent to me as I cannot express it, but in the abstract of *goodness* it self, so freely are they acted, and so manifoldly multiplied; to descend into particulars were infinite, but what can be imagined by way of offence to mine enemies, or defence to my self, that the Lord is, and hath been to me, and I am confident

fident ſo will be ſtill: He it is that hath brought and will go on irreſiſtably to bring this ſtubborn ſtiff-necked people of Iſrael to ſubmit to me as their King, who ſo hardly are removed from their prejudices concerning me, and brought to believe the truth of promiſes touching me.

3 Lord, I cannot when I reflect upon my ſelf and thee, the diſproportion 'twixt my nature and eſſence, frail mortal duſt and aſhes here below, and thy ſpiritual, eternal, incomprehenſible Being and infinite Majeſtie in heaven above, but admire, That ſuch an earthworm as man (the whole kind whereof is at beſt but as the drop of thy bucket) ſubject to generation and corruption, ſhould be ſo regarded of thee as to expend and lay out ſo much of thy wiſdom, care, and providence upon him, eſpecially conſidering what he is become by ſin, not worthie the name of a creature, that by nature is thine enemy, and that yet thou ſhouldeſt exerciſe ſo much grace and goodneſs towards him ſundry wayes.

3 Lord, what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him?

4 Man in reſpect of thee, is as the moſt vain, and emptieſt thing in the world is to him, for ſubſtance a thing of nothing, and for duration as momentanie and uncertain is his life, ſubject to time and change, as the ſhadow which is as tranſient as the ſun is moveable.

4 Man is like to vanitie, his dayes are as a ſhadow that paſſeth away.

5 Yet ſuch is thy goodneſs to this poor inconſiderable creature, that thou art pleaſed to work miracles many times for the preſervation of a very few, yea, of one ſingle perſon that belongs unto thee, and to deſcend as it were from thine imperial throne of Divine Majeſtie, to help here on earth wonderfully, when thine are in extremitie, and ſo, Lord, vouchſafe to do now, manifeſt thy preſence, as when in thick and darkſome

5 Bow thy heavens, O Lord, and come down: touch the mountains and they ſhall ſmoke.

clouds thou formerly descendedst, and made the mountains seem all on fire under thee, such let be thine out-goings against mine and thy Churches enemies, consume those mountainous powerful adversaries that oppose themselves against thee in thy wrathful displeasure; a little whereof will serve to do it, as high and mightie as they are in their own vain imaginations.

6 Cast forth lightning, and catter them: shoot out thine arrows & destroy them.

6 Thy peoples extraordinarie dangers have produced extraordinarie, and miraculous effects of providence for their preservation, and so let it do still, let thy power be now as evident, as when with thunder and lightening thou foughtest for them, destroyedst and discomfitedst their enemies heretofore.

7 Send thine hand from above, rid me, and deliver me out of great waters: from the hand of strange children.

7 When earthly helps fail, from heaven do thou send succour, and set me free from this deluge of trouble, and troublesome adversaries that break in upon me like an unresistable torrent, let me not fall into the hands of those that though they are visible Israelites, of the seed and family of Jacob, yet by their wicked malicious deportment, might be as well infidels and heathens, and as much charitie and humanity may I expect from those, as these.

8 Whose mouth speaketh vanitie: and their right hand is a right hand of falshood.

8 Who are perfect proficients in all kind of treachery and dissimulation, practising nothing else but how they may deceive and intrap the innocent, no tie can hold them, whatsoever they promise they break, and their contracts, though never so solemnly smitten, are but snares and traps, one can believe nothing they say or do, so false are they.

9 I will sing a new song unto thee, O God: upon a psalcery, and an instrument of ten strings will I sing praises unto thee.

9 As thy mercies multiply, so shall my praises, which hitherto have gone along foot by foot with all thy gratious dispensations, every remarkable

mercie

mercie hath inſpired me afreſh, and brought forth a ſuitable Pſalm of praiſe and thankſ-giving, and ſo ſhall they that are to ſucceed; when thou ſhalt compleat mine eſtabliſhment, and work out my final deliverance, I will not be behind hand to expreſs it to the full, in a full and open acknowledgement, anſwerably magnifying thee with the uttermoſt of my skill, both by voice and inſtrument tuned to thy praiſe.

10 And I will ſay, that the Lord alone is worthie to be magnified by all his vice-gerents upon earth, who diſpoſeth of Kings and Kingdoms as pleaſeth him, none, though never ſo great, ſtanding or prevailing by their own power, but by his, either in victorie over their enemies, or peaceable government over their people, and I leaſt of all, who am moſt of all bound to acknowledge his protection and deliverance of me out of (otherwayes) unavoidable deaths, yea, many an one, that had elſe ſwallowed me up, had not his hand of power anſwered his word of promiſe in the preſervation, and preferment of me to this place of honour, and ſervice to rule his people Iſrael.

10 It is he that giveth ſalvation unto Kings: who delivereth David his ſervant from the hurtful ſword.

11 Thou haſt made ſome good riddance of mine enemies, but more remain, do by theſe as by thoſe, who are no better, Iſraelites at large, onely by birth-priviledge have they got the ſtart of heathens, ſavouring the things of honeſty & truth no more, than they. *See further the 7 and 8 verſes foregoing of this Pſalm.*

11 Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſhood.

12 Settle us in a peaceable and proſperous condition, by ridding out thoſe that ſtand in the way of Iſraels wel-fare, and flouriſhing eſtate under me and mine, that the times may come, which are not far off, according to

12 That our ſons may be as plants grown up in their youth; that our daughters may be as corner ſtones, poliſhed after the ſimilitude of a palace.

the date of thine ordination and promiſe, when we ſhall have even a heaven upon earth, thy bleſſings of all ſorts abounding to us, and our poſterities, and the Common-wealth be peopled, (and re-edified as it were) with handſome well educated youth, the effects of peace, both men and women, that hath been ſo long unpoliſhed and in the rough, void of all order and comlineſs.

13 That our garners may be full, affording all manner of ſtore, that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

13 And when the bleſſings of corn and cattel ſhall to admiration be poured out upon us in ſo great abundance, as ever, either room within doors can receive, or paſturage without (all the land over) can maintain.

14 That our oxen may be ſtrong to labour, that there be no breaking in, nor going out, that there be no complaining in our ſtreets.

14 And when by peace and plentie our beaſts of labour and burden ſhall be bleſſed with ſtrength thereto, and the Kingdom enriched therewith, and that there ſhall be no more waſting, robbing, plundering, ſpoiling, killing, and captiving as lamentably hath been by invaſions and inroads of cruel enemies, nor no need of flying for our ſecuritie or fighting for our defence, but that in ſtead of wringing our hands, and wailing our misfortunes at home, we may carrie ſorrow to our enemies doors abroad, whileſt nothing but peace and tranquillitie is in the borders of Iſrael.

15 Happy is that people that is in ſuch a caſe: yea, happy is that people, whoſe God is the Lord.

15 O the bleſſedneſs of ſuch a change, what a happy age will be that brings with it ſuch an affluence of poſteritie, peace, and plentie, which are the riches of a Kingdom, and thus ſhall it be with us, nothing ſhall be wanting to the perfecting our felicitie even in theſe, above all the nations upon earth, and which is more worth, and ſets a Crown upon the head of all the reſt, God himſelf will be ours to bleſs us and remain with us, whoſe grace and favour is our greateſt felicitie

when

when our felicitie is at greateſt, a happineſs of all other moſt deſireable, and an enjoyment incomparable, when, and to whom God vouchſafes it, as in goodneſs and faithfulneſs, under the reign and government of me and mine now at hand, he will to us his peculiar people.

The cxlv. Psalm.

It is noted of this Pſalm as alſo of ſome others tending to praiſe, (as Pſalm 111, 112*) that they are written according to the Hebrew Alphabet, each verſe beginning with the letters as they lie in order of ſucceſſion, ſome onely pretermitted. This particular Pſalm it is conceived was compoſed when the Kingdom of* David *flouriſhed, wherein he inſiſts much upon the ſupremacie and empire of God over all in general, and his people in ſpecial, promiſing as high as he is to ſet God above him, confeſſing him onely to be great, that rules and does all by an Almighty power and greatneſs, confounding his enemies, and exerciſing all manner of grace to his Church and people, and though juſt, yet beneficent, deſerving praiſe from all, but his ſaints eſpecially, who are under the covenant and Kingdom of grace, which hath been ſo powerfully adminiſtred in their behalfs, and ſhall continue to the end of the world, as it hath done from the beginning, for the preſervation of his people by him, who is pitiful to the oppreſſed to right and raiſe them. He ſhews his goodneſs to be univerſal, and that as all things have an inſtinct towards him, ſo he towards, them, to do them good, and as he hath given them a Being, ſo he maintains it, which he doth by manifold diſpenſations of good creatures in fit ſeaſons. And whoſe tranſcendencie appears chiefly in this, that nothing falls out in the adminiſtration of his government, but what is holy and righteous. And though he be bountiful to all, yet is he graciouſly propitious but to few, and yet to* all thoſe (*which yet are* but few) *that ſerve him in ſincerity, ſalvation is there portion, and deſtruction the wickeds. For all which he promiſeth to magnifie* God, *and beſpeaks all elſe to do ſo.*

Pſalm cxlv. Davids Pſalm of praiſe.

A Pſalm made by David, wherein himſelf praiſeth God abundantly, and incites all others to it exceedingly, by ſetting forth before them his praiſe-worthy acts and excellencies.

1 THou Lord haſt highly exalted me, and ſo will I thee, as well thou deſerveſt at my hands, I

1 I Will extol thee, my God, O King: and I will bleſs

thy name for ever and ever.

will magnifie thy bountie to me, and do my homage to thee the King of Kings, and more peculiarly of me thine anointed, who hold what I have by thy donation, and am what I am in subordination to thee, the Sovereign Lord of all the Kingdoms of the world, but more especially of mine. Thy greatness and goodness shall for ever be acknowledged and magnified by me whilest I live, were I to live everlastingly, and I will leave it upon record to posteritie to do so too.

2 Every day will I bless thee: and I will praise thy name for ever and ever.

2 The memorie of thy mercies shall never depart from me, nor shall the dutie of thanks-giving be intermitted by me, time shall not cancel them, but day by day will I recount and recal them, and afresh magnifie thee for them, and bless thee that blesseth me, yea, live I never so long, they shall never die, but all that I am, or shall ever be, I will be it of thee, and acknowledge it to thee, thy praise and glorie.

3 Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

3 In Majestie, power, and grace, transcendent is the Lord, the worlds sole Sovereign, and how ought his praises to be suitably superlative, whose greatness in glorie, and every other excellencie is infinite and incomprehensible, rather to be admired than understood by men of finite and shallow capacities, as his works declare

4 One generation shall praise thy works to another, and shall declare thy mightie acts.

4 The world shall never be without matter of praise, that shall set forth the immensity of thee the Lord, whose praise-worthy works of power, justice, & mercie, shall be renewed upon the face of the earth continually, every generation shall have a succession of them, which shall accordingly by thy people be observed, and transferred in their gratulatorie memorials from one to another, the fathers shall tell and teach what their forefathers taught and told them, and the additions thou hast

haſt made in their time of works of wonder, and acts of power and grace to their poſterities, and they to theirs to the worlds end.

5 I for my part will extol thee in the age that I live in, and leave a copie for after-ages, to write by, and do the like in exalting thy ſupream ſuperlative honour and glorie, that is eſſential to thee, the Sovereign Majeſtie of heaven and earth, and in magnifying thine Almightie power ſo wonderfully ſpecified in the works of creation, preſervation, and deſtruction, acted and evident in the world reſpectively to good and bad.

5 I will ſpeak of the glorious honour of thy Majeſties and of thy wonderous works.

6 Thoſe that give themſelves to obſervation as I do, ſhall have cauſe enough whileſt the world endures, to extol thy powerful juſtice upon thine and thy Churches enemies, in the terrible execution of it by formidable judgements, ſuch as former ages have been full of, and after-ages ſhall not be wanting in, and I will be ſure to do my part towards it in preaching thy Sovereign juſtice and power, how able thou art to confound them, and how terribly thy diſpleaſure ſhall be executed upon evil doers, wicked deſpiſers of God and oppreſſours of his people.

6 And men ſhall ſpeak of the might of thy terrible acts: and will declare thy greatneſs.

7 Such faithful obſervers ſhall alſo have abundant matter ſtored up in memorie of thy goodneſs and mercie, yea, manifold and remarkable mercies to thy Church and people, which they themſelves ſhall bleſs and praiſe thee for, and teach them to others, even to ſucceeding generations, to be remembred of them in like ſort, and ſhall rejoyce exceedingly in their own, and the Churches conſtant experience of thy faithfull performances

7 They ſhall abundantly utter the memorie of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

of thy gracious promiſes freely made, and in righteouſneſs made good touching thy bleſſings to them, and thy judgements upon their enemies.

8 The Lord is gracious, and full of compaſſion: ſlow to anger, and of great mercie.

8 They ſhall have cauſe to magnifie Gods manifold gracious properties by manifold ſweet experiences, and to ſay of him as he by Moſes ſayeth of himſelf, That he is as good as great, *Gracious*, in promiſing and performing, *Compaſſionate*, over his people in their afflictions, though afflicted for their ſins, which he is *ſlow* to puniſh, and very forbearing to execute his juſt diſpleaſure where and when, or as oft, as it is deſerved, and as ready *mercifully* to forgive their ſin, when committed, and remove his judgements when inflicted, upon their repentance, as they themſelves can wiſh, be their ſins what they will, never ſo great, he can and will forgive them, upon converſion, and repent of his puniſhing when they repent of their provoking.

9 The Lord is good to all: and his tender mercies are over all his works.

9 And though covenant-grace and pardoning mercie be the portion of his own peculiar, yet to thoſe that are not ſo but ſtrangers, yea, enemies to him, he is beneficial, even to all good and bad God is good, and declares it by large diſpenſations of manifold good things creative and providential: Though ſin hath brought an over-flowing deluge of diſpleaſure into the world, and ſhut up the whole creation, man and all things that were made for his uſe, under a curſe and Divine ſeverity, yet cannot this hinder on Gods part his being merciful, who freely extends his liberal beneficence to every creature, ſupplying their wants, maintaining and taking care for their ſubſiſtencies, from the leaſt to the greateſt.

10 There

10 There is nothing in the whole world in that its kind and nature sets not forth thy praise-worthy goodness and greatness, O thou Sovereign and sole Lord thereof; and above all thy peculiar people chosen and called have cause, not onely for common mercies, whereof together with the rest of the world they liberally partake, to praise thee, but for special love-tokens of grace and favour, which the world knows not what belongs to, wherewith thou peculiarly blessest them, shall they actively bless and magnifie thee in love and thankfulness.

10 All thy works shall praise thee, O Lord: and the saints shall bless thee.

11 Thy saints, they shall not by bare instinct, or meer necessitie of nature passively praise thee, as others do that are subjects at large of the Kingdom of thy power onely, but as those that are received into grace. shall they magnifie the glorious excellencie of that thy Kingdom of grace, (as well as of power) whereof more especially they are subjects; and knowingly, in the comfortable experience of their own hearts, declare the happiness of that estate transcendent to any worldly one both for dignity and security, the King of saints being the onely Lord God glorious in Majestie, and omnipotent in power, as his acts declare.

11 They shall speak of the glorie of thy Kingdom, and talk of thy power.

12 From the enlargements of their hearts, in the love and admiration of thee, they shall publish to the world, that so best understands thee, the memorable atchievements which thou hast in sundry ages brought to pass thereby to spread thy fame, and gain thee the glorie of thine omnipotencie, and sole Sovereigntie over the world, the pomp and power thereof, as sundry times and wayes upon sundry nations and mightie potentates thou hast made it manifest, by demonstrative evidence in thy Churches and peoples behalf.

12 To make known to the sons of men, his mightie acts, and the glorious Majestie of his Kingdom.

13 Yea,

13 Thy Kingdom is an everlasting Kingdom, and thy dominion endureth throughout all generations.

13 Yea, all the excellent prerogatives and properties of thy Kingdom and empire shall they preach and promulgate, to gain thee the precedencie of worldly honour, which though never so great, yet is transient and momentanie, on top of the wheel to day, and under it to morrow, whereas thy dominion and Sovereigntie, as it excels in power and dignitie, so in permanence and perpetuitie, thou canst crush earthly Kingdoms, their Princes and people, but they with all their might and malice can neither crush thee nor thine, neither weaken thy power, lessen thy glorie, nor extirpate thy Church, but as thou, so it, maugre all the world is of an infinite date, no period can be put to either, for both shall everlastingly endure, and every age shall make it appear so, by the admirable works of governance, and powerful preservation of thy Church and Kingdom, founded upon an everlasting covenant.

14 The Lord upholdeth all that fall: & raiseth up all those that be bowed down.

14 Otherwise his Church had been extirpated many a day ago, every age lifting at it, so that it hath been under sore dejections, and grievous oppressions, yet still upheld, and in its lowest condition made to keep its feet, to have a Being, and raised in time to a well-being in despite of its potent adversaries, by the Lord, whose power many a time hath underpropt it, and his grace restored it, when it was low brought, and who indeed in righteousness is pitiful to all that are wrongfully oppressed to right and relieve them, and hath power to do it, be their condition never so bad, especially if they trust in him and seek to him, whose Kingdom over the world is chiefly exercised in administring justice and mercie for and towards the afflicted.

15,16 Whose goodness is as universal as his greatness, and providencially extends it self to every creature that he hath made, which also by instinct of nature it self, waits upon providence, seeks after, and endeavours its own means of subsistence, every one what is proper to its nature and kind, as by and from God his ordination and especial dispensation, thus acknowledging his supremacie, both man and beast, even the whole creation: And he orderly in a suitable and seasonable manner supplies unto them food of several kinds, in several seasons of both time and opportunitie, for sustaining the nature, and satisfying the hunger of all creatures of so many several kinds as are in the world, and of every individual of each kind, by his liberalitie and bountie so universally extended over the whole earth, and providently dispensed to the sundry particulars in it, which is onely then had when he gives it, and therefore had, because he gives it, none being able to supply their own wants, much less worthy to share in the honour of the worlds providing for, both which is of the Lord alone, who makes second causes instrumental to him, and useful to man, the power and governance of all creatures being his, which therofore bringeth forth and increaseth, because he appointeth, and is satisfied, because he dispenseth.

15 The eyes of all wait upon thee, and and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand and ſatisfieſt the deſire of every living thing.

17 Manifold dispensations there are in the world towards good and bad, that seemeth strange to us, but in this also is God and his government admirable and transcendently praise-worthy, that nothing he does be it never so discrepant, to humane reason, and rules of policie amongst men, but he is both righteous and holy in so doing, for his will being the onely

17 The Lord is righteous in all his wayes, and holy in all his works.

onely rule of both, his works can none of them disagree from either.

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

18 His government and dispensation, though it be to and over all, yet principally and primarily doth it belong to the faithful; as near as he seems to others, yet is he far enough from them, and as far as he seems from these, who have the greatest share of adverse fortune in this life, yet is he near unto them. They that profess him publickly by adoration and worship, and withal serve him sincerely in faith and affection, that offer to him fervent not fained prayer, they shall be sure to find him a propitious God to a gracious heart accompanied with a holy life.

19 He will fulfil the desire of them that fear him: he also will hear their crie, and will save them.

19 Such as take care of him, hee'l take care of them, they that fear to sin shall be satisfied with good; such God will hear and answer graciously, as hear and obey him conscionably, and though sometimes by extraordinarie trials he may put them to it to ask, yea crie hard for ease before they have it, yet that is but to trie and exercise their graces with patient waiting and fervent importuning, till the time, the set time be come which he hath determined in himself as most opportune for him and them to be relieved and answered in, and then, though not till then, they shall be sure of it, when their fears are greatest, and their hopes (humanely) least.

20 The Lord preserveth all them that love him: but all the wicked will he destroy.

20 The Lord will keep promise with all that fear to offend him, out of love and desire to please him, he may venture them, but he will not lose them, his eye is over and his hand under them, for he has not many such that so love him, nor therefore are there many that are so beloved of him, and so they shall

ſhall find that wickedly tranſgreſs againſt him, that as he hath powerful grace in ſtore to preſerve the one, ſo hath he vindicative juſtice to deſtroy the other, which ſhall certainly fall to their lot every mothers ſon of them, his Kingdom is adminiſtred by mercie and juſtice, and ſo the good and bad ſhall find.

21 My mind ſhall meditate of theſe thine admirable excellencies of ſeveral kinds exhibited to the world in general and thy people in particular, both which are wholly under thy dominion and diſpenſation, ſubject to thy greatneſs, and ſharers of thy goodneſs, reſpectively common and ſpecial, as alſo of thy mercie and juſtice. My mouth ſhall extol them and praiſe thee the God of them, that art ſo great in power, ſo gracious in providence, ſo rich in mercie, and ſo ſevere in juſtice, and let mankind in general in all times and places, who ought to know thee under all, and do know thee under moſt of theſe notions, whereof they have dayly and frequent experience, bleſs and magnifie thee in all thy holy attributes and properties, that ſo ſhine forth in thy works of mercie, power, and righteouſneſs, all the world over, in all the ages of it.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

The cxlvi. Psalm.

David *exciteth all, eſpecially Gods people, and moſt eſpecially himſelf, to praiſe the Lord; principally by truſting in him, and diſtruſting all but him. Man both great and ſmall being a periſhable creature, and God onely to be relied on, but then that muſt be the true God, and that alſo by a true faith acted upon his power, goodneſs, and never-failing faithfulneſs, and that in every condition, believing in God with a like never-failing ſtedfaſtneſs, though our eſtate be various and miſerable, for that to the good he is ever graciouſly enclined, and to the wicked quite contrarie. As alſo for the perpetuitie and unchangeableneſs of his throne and dominion over his Church and people, for their protection throughout all ages to the end of the world*

world, does the Psalmist again excite to praise him, concluding as he begun in this, and so do every of these 5 concluding Psalms.

Psalm cxlvi.

1 PRaise ye the Lord: praise the Lord, O my soul.

2 While I live will I praise the Lord: I will sing praises unto my God, while I have any being.

1,2 AS it is the dutie, so I wish it were the practise of all, especially his people to be constant and conversant in praising God, who himself is so constant and conversant in praise-worthie dispensations of several sorts, and what I admonish others of, I do much more so to my self, that have cause beyond all men to praise the Lord, and that with my whole heart throughout my whole life, as well he deserves, that I should spend and lay out my utmost strength and best affections in praising him, which I will be sure to do whilest my tongue can wag.

3 Put not your trust in Princes, nor in the son of men, in whom there is no help.

4 His breath goeth forth, he returneth to this earth: in that very day his thoughts perish.

3,4 But let your praises be real, give God the praise of your faith, which is thank-worthie, when in your hearts you set up his throne above all principalities and powers, trust in him solely and wholly, let not worldly appearances dazle your eyes, and make you disparage God by preferring others to him, though they be never so great and powerful Kings or Princes; trust in nothing short of God, no not in all the power of flesh, which it self is mortal and perishable, and to you or whomsoever trusts in it, will prove deceitful, not being of power, though never so powerful to stand us in stead, further than God wills and assists, their preparations and projects being like themselves, die when they do, and how soon and sudden that may be none knows; and for ought he knows what ever he is, if he be a man, that very instant, when his undertakings and preparations are the greatest, and his and thy hopes by reason of them are at the highest, he and all the arm of flesh (thou trusts in) may expire, breathe his

his laſt, which, him for ought, every breath he breaths may be, and then this goodly confidence of thine in man, whom thou makeſt a God of, as from the earth he came in the firſt creation, ſo to earth he returns by diſſolution, the fate of all fleſh, one and other, and ſo all thy hopes built upon ſuch imaginarie helps as he or they promiſed and deſigned, fall to the ground, are in an inſtant annihilated, and come to nothing, though never ſo wiſely fore-caſt, and humanely hopeful.

5 Happie, and onely happie is he or they, that contradiſtinguiſhed to all falſe Heatheniſh Gods or creature-confidence, hath his aſſurance in the onely true God, the ſole creatour (who is the God of Iſrael, his ſervant Jacobs poſteritie) for his helper and defender, the anchor of whoſe hope is caſt in firm ground, Divine not humane, ſuch as will not drag after him as do all other hopes in all other helps, Gods or men, that hath his heart fixed upon the Lord and none other, and that alſo by a Divine not a humane faith, the faith of adoption, ſuch as Jacobs was, firſt being regenerate by him and ſo believing in him by a faith of gracious proprietie unto ſalvation, as his God as well as Jacobs, and then hoping on him for faithful performance of his promiſe of ſecuritie, and preſervation as to Jacob, ſo to him, being the faithfull ſeed of that faithfull Patriark to whom he is alike ingaged.

5 Happie is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God.

6 That thus I ſay with a true and unfained faith truſts in the true God, in him that hath his being of himſelf, and gives being to all things elſe, as the heavens, earth, and ſea, and all things in them, and that not onely as an Almightie, but alſo as a gracious bene-

6 Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever.

benevolent God, never failingly faithful of his word and promise of grace to all in all ages and cases that confide in him, and therefore as well willing as able to do them good, who himself is as well good as great.

7 Which executeth judgement for the oppressed, which giveth food to the hungry: the Lord looseth the prisoners.

7 That be his wrongs never so great, his necessities never so pressing, his case never so desperate, yet holds up his hope in his God, and supports his faith by his power and goodness, justice and mercie, waiting believingly upon the Lord as knowing him, though free in his gracious dispensations, yet just to dispense his righteous judgements, which shall sooner or later certainly and most seasonably be executed upon oppressours, for vindication and relief of those that are oppressed, and in like sort though he let the faithful suffer want, yet to believe in him for supply by virtue both of his promise and pitie, and that principally when they are in their greatest necessitie; and though they be in actual bondage and imprisonment, yet to have their hearts at liberty in the middest of their thraldom, in the faith of his power and faithfulness to release and relieve them, which when the time comes for him to do, no bolts nor bars can hinder him.

8 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

8 Be a mans condition what it will, and of what nature soever, faith and affliction must allwayes go together, and that makes him a happy man in his greatest unhappiness, whether they be those external and bodily ones afore-named, or that he be implunged into inward inextricable perplexities of mind, and difficulties of affairs, that his own or other mens councels cannot wind him out off, yet must he believe in the onely wise God to direct him, whose very creative power and goodness we should allegorize, and improve them

them into the faith of providence as occaſion offers, arguing fom things natural and corporal, to things ſupernatural or ſpiritual, and proportionably believing the one as the other, that Jehovah who can and doth give bodily eyes to ſee with, and ſight to thoſe eyes, can and will as well enlighten the eye of the mind in time of need; and as he cures the impotent and crazed in bodie, ſo is he the ſame to comfort and relieve the diſtreſſed in ſpirit: yea, he or they that are righteous, & doth righteouſneſs, it is not any thing under the ſun that befalls them within or without, in body or mind, in way of tryal or trouble, that ſhould make them think one jot worſe of themſelves, as to God his love and care of them, but firſt to know themſelves to be faithfull, and that they ſuffer not for evil doing, and then to be confident in God, and of God his love and faithfulneſs, but not otherwiſe.

9 No, it is not the ſolitarie condition of the ſtranger or exile that can render him unhappie, or expoſed, (as in ſuch caſes we are apt to fear it will) if he believe in the Lord Almightie, who is abler to preſerve him, than man is to oppreſs him, we his people have found it ſo, when and where we are ſtrangers, for that notwithſtanding, we were ſtrangely preſerved and powerfully delivered. Nor need the widdow and fatherleſs give all for loſt, when God takes away their earthly ſupports, if they marry him, and ſecure themſelves under his wings by faith, they ſhall find him to ſupply the want of all earthly relations and accommodations in and from himſelf, by his faithfulneſs and mercy. But no ſuch thing can I promiſe to the ſinner that loves, and lives in ſinfull waies aud courſes,

9 The Lord preſerveth the ſtrangers, he relieveth the fatherleſs and widow: but the way of the wicked he turneth it up-ſide down.

nothing but ſubverſion and mis-fortune is his lot by any thing the promiſes ſpeak; for to him of due belongs onely the threatenings and curſes of the word, not the bleſſings and mercies of the covenant; as the good by faith and hope are finally happie in all unhappineſs that can, or doth befall them; ſo the wicked in their ſeeming felicities are both finally and totally ſure to conclude in miſerie, and utter fruſtration of their confidence and forecaſt.

10 The Lord ſhall reign for ever, even thy God, O Sion, unto all generations. Praiſe ye the Lord.

10 And as the Lord Jehovah is faithfull and Almightie to do as aforeſaid, ſo is he alſo everlaſting, and therefore alſo worthy and ſolely to be truſted in, and relied on, he is not like earthly Princes, that may be, and are many times dethroned whileſt they live, or if not ſo, yet mortal, and ſure to die, and ſo not to be truſted in, but of the ſame power and faithfulneſs to all faithfull ones for ever in all ages, to do them good, protect and ſave them, ſpite of all worldly power or malice. Such a God is thy God, O Iſrael, whom thou worſhippeſt in his ſanctuary upon his holy hill, Sion of which accordingly he will bleſs & preſerve as the type of his Church univerſal, which as his, ſhall be upheld by him, who himſelf is everlaſting, whileſt the world endures. Therefore praiſe ye the Lord, (truſt in him, and in nothing elſe) all ye that are now, or ſhall hereafter be his people, the true worſhippers of the onely true God.

The cxlvii. PSALM.

David exceedingly exciteth the people of God, his Iſrael, to be frequent and converſant in praiſing the Lord, by ſweet motives and powerfull arguments proper and common, ſhewing ſometimes his tender care in ſpeci-

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all over his Church, then again illustrating him by his native excellencies, also by his gracious, just and different dispensations to good and bad, all having relation to his people, whom he again stirs up to the dutie of thanksgiving and praise, by acts of powerfull providence above and below, to beast and birds. He further cautionizeth them not to be misled in judgement, so as to think the favour of God, or success from God is attainable by humane inducemenes or probabilities; no, but by faith and holy fear, which being the things that indear us to God, he again incites gods people to praise him for the priviledge of such truths revealed, and such graces exhibited, whereby they are so blessed and prospered with peace and plentie by him, who as Lord paramount commands the whole creation, and is obeyed by it both in heaven and earth; but he is Israels, and Israel his after a more peculiar and excellent manner than any other nations, or all the worlds besides, for which he concludes they ought to praise him answerably.

Psalm cxlvii.

1 PRaise ye the Lord, for it is good to sing praises unto our God: for it is pleasant, and praise is comly.

1 O Ye people of the Lord be much busied in praising him, no greater testimonie of a good heart towards God, than to be praisefully affected and disposed; nothing we can do more profitable and available to our selves, for it keeps the heart in a holy frame and tunableness in the exercise of faith, and love to God-ward, and gains upon him exceedingly, who is much delighted with that kind of service and sacrifice, to have the honour done him, and homage paid him thats due unto him from the creature, specially his people that do it with faith and understanding; it is a work well becoming these, to magnifie the Lord both for what he is in himself considered, and also to them in grace and gracious dispensations.

2 The Lord doth build up Jerusalem, he gathereth together the out-casts of Israel.

2 Who indeed deserves praise but he? That is all in all, specially to his Church; it is he that laieth the foundation of it in election, and builds it progressively by faith and sanctification, and finisheth his work of grace, and his peoples happiness in glorification, like as out of all the world, Jerusalem is the chosen place of his worship, and Israel a chosen

people to worſhip him, both which he of meer grace by an Almightie power doth bleſs and build up unto a flouriſhing ſtate and condition, and that notwithſtanding their many enemies. Yea, he brings his people Iſrael out of their ſeveral mis-fortunes and diſperſions, to be the ſole ſubjects of his Kingdom, and to be united under me their head, his ſubſtitute, in a formed Church and Common-wealth, thereby to live happilie, and ſerve him acceptably, as in like ſort he ſhall call his choſen all the world over into one body, his Church, under one head Chriſt to ſerve and honour him, and partake of his happineſs. It is he that doth both the one, and the other.

3 He healeth the broken in heart, and bindeth up their wounds.

3 God many times is pleaſed to break and bruiſe his people with outward afflictions, and inward depreſſions of mind and conſcience by the weight of ſins, guilt, or his dis-favour, but it is but to find his grace and ſpirit work, to ſhew his skill, and to verifie his word, who healeth them again with the balm of Gilead, the light of his countenance ariſeth upon ſuch a ſoul after ſome conflict; for God is tender over his people, ſpecially in diſtreſs, and moſt ſpecially in ſoul-agonies, when they pant under a troubleſom ſpirit: he is the true Samaritan that poureth in wine and oyl, and binds up the wounds of his Church and choſen, which the world without or trouble within hath made.

4 He telleth the number of the ſtars: he calleth them all by their names.

4 He that can number the numberleſs ſtars from one end of the heavens to the other, and knoweth them particularly and diſtinctly one by one, as many as they are, having indeed made them all, and ordained each one its orb and office, cauſing them to appear

appear and act in their seasons orderly and successively without confusion, notwithstanding their infinite number, as also their variable, manifold, and inter-winding courses: he as well knoweth the number of the stars on earth, as in heaven, his people, whersoever dispersed upon the face of the whole earth, to gather them into his bodie, as Israel into Canaan from their dispersions, yea, every particular person and member of his Church universal, knows he to bring him in, in his season, age, and generation, and both where and how to imploy him, in what station of the world, and place in his Church for the service of him and it.

5 For as the Lord is great in knowledge, so also in power; there can no bounds be set to either, he is infinite in understanding past our capacitie, a fit object of of our faith, and subject of our praise in all his proceedings.

5 Great is our Lord, and of great power: his understanding is infinite.

6 As appears by the certain conclusions he brings out of uncertain providences, how those that meekly, and humbly undergo their time and portion of sufferings, (the share of all his servants) wherein they seem to themselves and others to be forlorne and helpless, he by an Almightie hand, beyond imagination, relieves and releaseth them, makes them able with joy to over-top their sorrows, how despicable soever they were in the eyes of the world, whereas on the contrarie, those that with worldly pomp and affluence are lifted up to do wickedly against him, or his Church oppressing them, or contemning him; these, as high as they are in power and pride, and though they seem to the

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

world and themſelves, in reſpect of their preſent condition to be as immoveable as a mountain, God notwithſtanding, nay, therefore ruinates them, and lets the world ſee the difference of good and bad, of them that fear him, and alſo of them that fear him not.

7 Sing unto the Lord with thanks-giving: ſing praiſe upon the harp unto our God.

7 Conſider the thank-worthy goodneſs of God, to ſtir you up to zeal and gratitude when you praiſe him in Pſalms and Hymns, which neglect not to do, even to do with all your might, and the beſt of your skill, both of voice and inſtrument, and all too little to give God his due, ſpecially we his peculiar people, cannot do too much in this way, who by ſpecial priviledge are the onely people of all the world, that worſhip the onely true God.

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

8 For it is he that by his power ſo alters the face of the heavens (as we often ſee) from ſerene and clear, ſuddenly over-ſpreading them with thick and dark clouds, ſo diſpoſing it for the uſe and benefit of the earth, that needs as well rain as fair weather, which he tranſmits by thoſe clouds ſo convoked, and thereby cauſeth the earth to fructifie, which elſe would be barren and like fallow land; yea, the very mountains are made paſturable by this means, that are not capable of the benefit of flouds like lower grounds, yet by his bleſſing from above are uſefull, and productive of graſs and hearbs.

9 He giveth to the beaſt his food: and to the young ravens which crie.

9 And ſo provideth ſuſtentation for the irrational creature, making nature to ſupply the want of art and husbandrie to the very beaſt, and that variouſly too, according to the ſeveral kinds thereof, in apt times and places, producing ſuitable food to the ſeveral

veral *Species* of that vaſt *Genus*, and the birds as well as beaſts are ſuſtained and provided for by him, yea, thoſe that we leaſt ſet by, the raven, that though it be not meat for man, yet God (it being his creature) provides meat for it, and that too, when they are young, and early forſaken of the old, and ſo want skill to ſhift for themſelves, yet have they their cries heard which nature hath taught them to put up, & their need ſupplied by God, who even hears them.

10 Think not that it is any created excellencie, that commends men to God, he is not moved by ſuch objects, and arguments as man is, he beſtows not his bleſſings upon man, either by or for his own, or the creatures ſtrength or exceellencie, to give ſucceſs either therefore, or thereafter.

10 He delighteth not in the ſtrength of horſe: he taketh not pleaſure in the leggs of a man.

11 No, that whch moves with God, is his own graces, active and ſtirring in the hearts of his people; if you would be bleſſed of him, & be in favour with him, then with filial fear endeavour his pleaſing in all you do, and avoid the contrarie, and ſo walking before him, confidently truſt in him for grace and mercie; chear-up your hearts in hope of his goodneſs and faithfulneſs toward you, this, and onely this is the way to be accepted of him, and bleſſed by him.

11 The Lord taketh pleaſure in them that fear him: in thoſe that hope in his mercie.

12 Wherein you that are his Church and people have the odds of all the world, who for thoſe extrinſecal created priviledges of men, and horſes may go beyond you, but not as to God: it is your intrinſecal graces wrought by him, and active towards him, that prefers you above all the world in his eſteem. O therefore praiſe the Lord, ye his Iſrael, his Church & choſē, that have the happineſs to congregate at Jeruſalem, to worſhip him there in his holy mountain, which he hath

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

peculiarely set apart for the place to be worshiped in, like as you for the people, (representing his church universal chosen out of the world) to have the honour to worship and serve him from all others, on whom he bestows his grace, and in whom he onely takes content and pleasure; no creature but the new creature, (since the fall) being delightfull to him; for which, they therefore that are so, ought to praise him, even for this their happie proprietie and interest in him.

13 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

13 Whereby it is that Jerusalem (both real and mystical) is fortified against all earthly power by divine protection, stronger than horse or man; the sons and daughters of the Church, whereof God is the father, is blessed in that their relation and interest, and are under the Lords special care and power for their preservation, as Jerusalem with the inhabitants, and faithfull worshippers therein, is and shall be secured by the special presence of God there resident.

14 He maketh peace in thy borders: and filleth thee with the finest of the wheat.

14 To whom he giveth peace and preservation, spite of her many enemies, even in all the borders of Israel, who by the blessing of God in their own land, enjoy peace and tranquilitie, as his Church and people shall peace of conscience, yea, and with peace, plentie, and that of the best of earthly blessings, of the flower of wheat, the staff of temporal life, like as his Church shall be happie, as in peace of conscience, so in Angels food, the joy of the holy Ghost, testifying the mind of God, his love and favour toward them, the best upholder of life spiritual.

15 He sendeth forth his commandement upon earth: his word runneth very swiftly.

15 This thy God, O Israel, is he that commands all the world over, and whatsoever throughout the whole

whole creation he pleaſeth effectually to will, is by all creatures obeyed accordingly, and can be no other; nothing can give impediment to his will, all ſecond cauſes being at his beck to do his pleaſure, ſo that the word of command is no ſooner given to any creature, or creatures from one end of the world to the other, but it is obeyed, and the thing acted that he commanded, the whole courſe of nature being nothing elſe, but a ready and actual fulfilling of thoſe things which he commands.

16 He giveth ſnow like wooll: he ſcatereth the hoar froſt like aſhes.

16 Witneſs the ſeveral and wonderfull effects thereof, how in the winter time by Gods appointmen and tranſmutation, the earth is quite changed in form and complexion, being covered over with ſnow, a white and light ſubſtance, as ſheep with wooll, which he tranſmits from above, and makes the hoarie froſt lye upon the face of the earth ſcattered and diſperſed, as aſhes when they are blowne about by the wind.

17 He caſteth forth his ice like morſels: who can ſtand before his cold.

17 Alſo the hail when it falls, it is he, that as he formed it above, ſo ſends it down below, not in one intire coagulated bodie, as is the nature of ice, which would overwhelm and deſtroy the creature, but in thoſe ſhowers and diſperſions piecemeal, as we ſee. Who lives that is not ſenſible of the pinching weather that in winter time he is pleaſed to ſend, and that is able to endure the extremitie of cold without helps and arts whereby to keep them warm.

18 He ſendeth out his word and melteth them: he cauſeth his wind to blow, and the waters flow.

18 And as before he ſent out his word, and that cauſed them to be both ſnow and froſt, when and whileſt they were, ſo when he pleaſeth to change the

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scene, and that the earth and waters shall return to their proper elementarie appearance again; he doth but give the word, and it is done; as it made them, so it dissolves them; he commands but a moist thawing wind (for the winds also are his, and at his dispose) to blow, and that melts the snow and ice into the water; whereof it was congealed, and so reduceth the rivers, which in that could season were bound up with a firm unmoveable bodie of ice, into their motion and current as before, with an over-flowing augmentation, by the dissolving of those waterie Meteors.

19 He sheweth his word unto Jacob: his statutes & his judgements unto Israel.

19 By the word of his power creative and providential, he is thus seen and known all the world over, no people nor nation but partake thereof evidently. But to Israel, Jacobs posteritie, his Church and chosen people, doth he besides that, hold forth another manner of word, to wit, a word of grace, declaring his whole will to them, and government over them, not onely as a Creatour, but a Lord and Saviour, and so also owning them for his, not onely as creatures, but sons and servants under the dispensations of grace on his part toward them, and laws and ordinances of holiness and righteousness on their part toward him.

20 He hath not dealt so with any nation: and as for his judgements, they have not known them. Praise ye the Lord.

20 This peculiar priviledge hath the Israel of God above the whole world besides, and that by the meer and free grace of God, all nations in nature being alike to him, it is neither the people, nor the place that makes the difference, but his election, which for any reason out of himself might have passed upon any other people, as well as you; they might have had the sun of righteousness, the star of Jacob risen in their Hemisphere, the word and will

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of God, savingly, and sanctifyingly revealed to them, as it is to you, and you have been in darkness, as they are at this day; but in mercy it is quite contrarie, you have what they want, and they want what you have, even all the world are in darkness, and in the shadow of death for want of the word of light and life, of holiness and righteousnes on his part and theirs, but you, be ye therefore stirred up to suitable praise and thanks-giving, O ye his peculiar people, for such rare and singular mercies and benefits, so peculiarly bestowed upon you.

The cxlviii. Psalm.

David *being himself a man of a praisefull spirit, & an inlarged heart to Godward in that way, feeding that happie temper by frequent observations and and deductions. He also factours for God, and negotiates in this Psalm with all things, in all places to be industrious in his dutie, he summons heaven and earth to pay their tribute, and do their homage to the most high God, for all they themselves are, and have, as being the maker of them, and giver of that, and who himself is all that, and much more. And the better to effect his design when he hath first bespoke them in the general, from heaven to earth, he also makes a scedule, or enumeration of several created existencies of both sorts, and of different rancks, ages, and sexes, exciting them all severally by name, to make up a joint harmony and Quire, according to their utmost capacities of praisefull solemnization to the Lord paramount. But principally, and above all, his Church and chosen people, so much obliged to him beyond all, for his grace and love to them in exalting them so high in his favour, by Covenant-interest.*

Psalm cxlviii.

1 ALl creatures that have their being from the Lord, one & other in their several kinds, places, and offices wherein he hath disposed them, set ye forth his glorious greatness and goodness, unto the praise thereof. More particularly all ye rational and irrational ones, whose position and residence is above in the heavens, whether within the Imperial, or on this side it, be occupied in his praises according to your several natures, some actively towards God, others

1 PRaise ye the Lord: praise ye the Lord from the heavens: praise him in the heights.

others declaratively towards men, which is the end of all our beings, and of that your advancement also into such a superiority of place, and excellencie of nature and offices, above sublunaries.

2 Praise ye him all his Angels: praise ye him all his hosts.

2 But in particular, principally and primarily, ye that are his glorious Angels, the immediate favourites and domesticks in the court of heaven, which in infinite number he hath created to serve and honour him there, and dignified with eminencie and proximitie to himself above all his creatures, even to the numberless number of you his heavenly hosts do I speak, who are ordained to do his commands, that commands in chief over all created beings how excellent soever; do you I say, who ow it, and are enabled to it above all, joyn with the rest of your fellow creatures in this duty of praise (your proper office) to mend the musick.

3 Praise ye him sun and moon: praise ye him all ye stars of light.

3 Also you inanimate creatures that possess the suburbs of those celestial mansions, and in your kinds are glorious and excellently usefull, endowed with singular proprieties, and significant representations of the greatness and goodness of him that made you that you are, and honoured you with the places you hold, and the offices you perform: even all the Lunaries of heaven, great and small, sun, moon, and stars, that by day and night according to your appointments and capacities enlighten the earth, and the inhabitants thereof, act you your part in praising the Lord by doing his will, and manifesting his power and glorie, run your courses, keep your orders, do your offices, that all times and seasons which are ruled by you, that are ruled by him, may exalt him.

4 From the loweſt to the higheſt of all thoſe ſeveral ſpheres, all which are above the firmament, wherein are diverſly ſituate, firſt the fixed ſtars, and then the moveable planets in their ſeveral and ſubordinate orbs, and the ponderous clouds that weigh ſo heavy, containing ſuch oceans of waters in you, and yet hang ſo high above the aerie regions; all you excellent creatures of ſeveral natures in your gradual exiſtences above in the heavens, do you declare (as indeed you do) the praiſe-worthy work-manſhip of him that is above all, that hath ſo orderly diſpoſed you in that vaſt expanſe, ſuch variety and infinite of created lights and clouds, fire and water that do ſeverally inhabite thoſe upper lofts and chambers over our heads, without confuſion, intermixtion, and deſtruction of nature, which elſe would follow.

4 Praiſe him ye heavens of heavens: & ye waters that be above the heavens.

5 Do you and every of you jointly and ſeverally according to that power, wiſdom and goodneſs that ſhines forth in you, declare the glorious skill of ſuch celeſtial arts, to the praiſe of the Artificer in thoſe admirable tranſcendent properties of his, who was able to bring forth ſuch things of ſuch uſe, and in ſuch an order by his meer *fiat*, he but bid them be, and they were; he made uſe of no other tools or inſtruments to build ſo great and ſtrange a ſtructure, but his bare word of command, which gave being to all thoſe celeſtial altitudes, with the ſtars and meteors that inhabite them.

5 Let them praiſe the name of the Lord: for he commanded, & they were created.

6 And as his word gave them a being at firſt, ſo alſo did he command their perpetuity, and orderly exiſtence and influence to the laſt, wherefore it is, that they have continued all this while, and muſt do ſo, from one generation to another to the end of the world,

6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

world, not by the power and efficacie of their own natures (which in that regard are as all things elſe are, reductive to a nothingneſs every moment) but by his eternal decree and edict paſt upon them is it, that theſe ſupernatural creatures are the ſame in exiſtence that ever they were, as alſo in their motions and operations, which are guided by God his appointment and providence, unalterably to thoſe ends and effects, for which he hath ordained them.

7 Praiſe the Lord from the earth, ye dragons & all deeps. 8 Fire & hail, ſnow and vapour, ſtormy wind fulfilling his word.

7, 8 So alſo all ye creatures though in inferiour ſituations, who yet have the ſame Creatour, and are the products of the ſelf-ſame wiſdom and power, that the heavens and the things contained in them are, whoſe habitations are in theſe lower parts terreſtrial, or aerial, do you alſo praiſe him. Let the great God have glorie from all his wonderous works, one as well as another, from of the globe of the earth and ſea here below, as well as from heaven on high. Let his immenſe power be magnified in framing ſuch depths, as well as heights, even thoſe vaſt and profound ſeas, adequate for thoſe huge and formidable whales, and ſea-dragons which he hath made and diſpoſed of there as their proper place and element. And ſo ye exhalations and meteors (whether of fire or water) that by the force of the ſun are drawn from the earth into the air, and there by an Almightie power ſeverally diſpoſed of into divers forms and beings, and to ſeveral ends, and all as pleaſeth God, whether unto thunder, lightenings, hail, ſnow, rain, miſts, ſtorms and tempeſts, all of you jointly, ſeverally, as God pleaſeth to uſe you, ſometimes for good, ſometimes for evil,

vil, whoſe will in both you muſt, and do obey, acting as by him, and not your ſelves; ſo for him to fulfil his command, and do the errand whereon he ſends you; ſet ye forth the power and greatneſs of God to his praiſe in doing his pleaſure.

9 And ye earthly heights, as well as waterie depths, ye hils and mountains of ſeveral quantities and dimenſions, higher and lower, greater and leſs; alſo ye trees that grow upon the earth of ſeveral natures, to ſeveral uſes, ſome for fruit, and ſome for timber, as all of you are of and from the Lord, ſo are you for and to him, you ought to be to his praiſe, who gave you your ſeveral kinds and exiſtences, for the uſe and benefit of man.

9 Mountains and all hils, fruitful trees and all Cedars.

10 Ye that exceed theſe vegetives (which yet are excellent in their kind toward the making up the beautifull frame and order of nature) you, I ſay, that are a form higher in the creation; ye animals endowed with ſence, as well as life, and firſt ye four footed beaſts, and cattel of ſeveral ſorts and kinds which are ſo manifold, great and ſmall, one and other; yea, and you (that by gods ordination are under the ſame *Genus*, but of a far different *Species*) that inſtead of going upon feet, are wonderfully facilitated to creep upon your bellies, as alſo you ſeveral fowl that live in another element, the air, dexterouſly conveying your ſelves by flight from place to place, with wings inſtead of feet, do you in your ſeveral kinds, natures and places, ſet forth the Almighty power and wiſdom of the Creatour of all things.

10 Beaſts and all cattel, creeping things and flying fowl.

11, 12 And you who enjoy the beſt of beings, next the

11 Kings of the earth, and all people,

Princes, & all Judges of the earth.

12 Both young men and maidens: old men and children.

the angels, comprehending the perfection of all living creatures, vegetative, and sensitive, with a super-addition of a reasonable soul: you men, and of men principally, you that are principal: ye Kings and great men of the world, lead you the way, and go before others in good example, that have so much cause above others to magnifie God, and celebrate his praise. And all ye people also, not onely in, but under authoritie, both high and low, do you the like. Chiefly, ye great men, look you to it, to whom it principally appertains, and who for the most part are most deficient, and too high to do homage; but be your power or wisdom never so great, yet be so wise and lowly, as to let God be both greater and wiser, and be you never so beneficial in your places, yet let God be acknowledged the best benefactor by you, and those that are under you, who is above all, as in greatness, (the sovereign King, and Judge of all the earth,) so in goodness, administring righteous judgement, and yielding just protection. And though principally, yet not onely doth this duty of praise belong to great men, no nor yet to men, whether you respect their age or sex, for though their priviledge in both regards engage them comparatively beyond others, yet it belongs to all of all ages and sexes both men and women, to them that are in their prime for mind & body, with strength and beauty, as young men and maids, and them also that are growing to it, or gone beyond it, old men and children; for as in civil government there are degrees of places & offices higher and lower, as princes & people; so in nature there are, and must be degrees of ages & succession of generations, as fathers & children, both

which

which are respectively thereby beautified with orderly subsistence, which else would be a confused paritie, each setting forth the praise-worthy wisdom of God in their gradual subordinations, as high and low, so young and old, some governing, some governed, one generation coming, another going, to the praise of the God of nature, that so orders things in the great Common-wealth thereof, and in that variety of creatures, ages, and sexes, as to produce so beautiful and orderly a progression from one end of the world to the other.

13 All the whole creation consisting of infinite particulars, never all of them to be enumerated in their several kinds and capacities, let them joyn in this harmonie of *Halelu-jah*; celestial and terrestrial creatures, every of them severally, and all of them joyntly, make up a Quire of praising God for his praise-worthy excellencies of several sorts specified, in their several kinds, some (as men and angels) actually offer up, others (as all other creatures) declaratively set forth the greatness and goodness, power, wisdom, and glorie of their maker, who therefore made them, and who excels all created excellencies, all and every of them being but borrowed from the fountain of his sole sufficiencie. He onely is originally, and they derivatively good, whose transcendent, Majestie and glorious excellencie inherent in himself, is infinitly superlative to all earthly Majesties, and all natural excellencies, whether in the heavens above, or the earth here beneath, yea, though you could fancie them all in one collective bodie, and frame an *Idea* of all created perfections (the glorie, riches, beautie, order, of all creatures) in one entire resplendencie and representa-

13 Let them praise the name of the Lord: for his name alone is excellent, his glorie is above the earth and heaven.

tion; yet is he alone infinitely beyond them all, in all their ſeveral excellencies joyntly conſidered, and to be praiſed both above them, and for them, who himſelf both is all, above all, and all in all.

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; even of the children of Iſrael, a people near unto him. Praiſe ye the Lord.

14 He is worthy praiſe from all creatures for what they are, and have derivatively from him; but that which is of greateſt note, and moſt praiſe-worthie, is the Crown of all the reſt, which he hath ſet upon his peoples head, his Covenant-mercie and grace, and that not onely in promiſe, but performance, having in and by me (as he hath and ſhall ſpiritually by and in Chriſt) wonderfully bleſſed and proſpered his people, brought them out of all their ſorrows, and ſet them above all their enemies, and therefore is he if to the creatures, much more to his elect and choſen people, eſpecially the called and ſanctified ones among them, matter of praiſe, who hath extalted and preferred them to that praiſe-worthie priviledge of being his in a peculiar ſingular way of grace and adoption, differing from all men and all creatures beſides: I mean his Iſrael, the people of his Covenant made with their forefathers, ſpecially they that are in Covenant, the faithfull ſeed of faithful Abraham, Iſaack and Iſrael, a people that through grace are precious and nearly related to him, not for any inherent natural excellencie, or meritoriouſneſs in them above the reſt of the created world, which far out-ſtrips them in motives of that nature, but becauſe freely choſen, eſpecially if effectually called, grace being the onely motive that made him difference them from, and indear them above all the world for ſons and

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servants, redeemed out of the hands of all their enemies, and exalted to participation of fellowship and glorie with Christ, the head of his Church, whom respectively Israel and I resemble. Therefore as he hath thus exalted you above all, so do you him, with praise proportionable to his goodness so superlative and peculiar.

The cxlix. Psalm.

David *in these five last Psalms is treating upon several* Theams *to enlarge the praises of* God *in the hearts and mouths of men, principally of his people, and therefore he intermingles common and created, with special and peculiar excellencies and benefits, of which latter sort this Psalm consists.* viz. *of Gods singular good will to his people and saints, whom he stiles here and else where (in divers Psalms) by the name of Israel, because Israel was or ought to be such, not onely in outward election, but inward vocation, for such (at least) they figured, and therefore are the terms promiscuously used. And these he would first have lay a foundation of joy in believing, and knowing their superlative happiness in their near relation to, and interest in* God, *and* Gods *in them, and favour to them, and then to make the result of that their joy, excess of praise; yea, he would have them discern their condition, as well glorious and honourable, as beneficial, and joy thereafter in absolute certaintie and tranquillitie of mind praise-fully and proportionably enlarged. And concludes with a prophetical prayer of Israels happiness now under him (as the saints shall have certain and triumphant felicitie by Christ) in their enemies vanquishments both many and great, to the utmost of what is promised and threatened respectively, for which honour he would have them as to be sensible of it, so to be praise-full for it.*

Psalm cxlix.

1 PRaise ye the Lord: sing unto Lord a new the song, and his praise in the congregation of saints.

1 O Ye the people and choſen of the Lord out of all the earth, be you conscionable and carefull to give God his praises which he deserves, specially at your hands above all the world besides, let not your

praiſes, that are heirs of grace, and partakers of ſuch preheminences, be like the ſons of nature, the children of this world, who inherit but the good things thereof, raiſe up your hearts to a higher pin, celebrate you his name after another ſort, as he is ſingular in goodneſs to you, ſo be you in gratefulneſs to him, yea, let every ſpecial mercie, which in ſpecial grace at any time he vouchſafeſh unto you, be ſolemnized afreſh from time to time by thank-giving, with praiſeful affections and united harmonie in Temple-muſick at the ſolemn meetings of his people, there to worſhip and honour him, eſpecially his ſaints.

2 Let Iſrael rejoyce in him that made him, let the children of Sion be joyfull in their King.

2 Well may Iſrael afford to ſing ſpecial praiſe and new ſongs to the Lord, whom he hath peculiarly choſen out of all the world, and ſo made them as it were a new people, begotten again out of the loſt-lump of mankind, not onely by the power of creation as at firſt, which in effect the fall diſſolved, but by the grace of adoption and covenant, ſmitten freely with their fore-father, and in him with them. Let this prerogative royall exceedingly affect the whole Church and people of God, thankfully and praiſefully toward him, and comfortably in themſelves, by the faithfull apprehenſion of ſo rich mercie vouchſafed them, as to be not ſubjects at large as the whole earth is, but even ſons and ſervants, choſen by him to be his, to ſerve and worſhip him in Sion, where and how he hath appointed, out of all the world beſides, that follow their own inventions; and condiſcending himſelf to be theirs in grace, protection, and government, ſo as to none elſe.

3 Let them praiſe his name in the dance: let them ſing praiſes

3 Let them be ſo raviſhed with this peculiarity of the grace, mercie and love of God unto them, as to

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lay out themſelves again upon God with the utmoſt of their ſtrength, skill, and affection in his praiſes, by all wayes and means as may beſt expreſs them to his glorie, and increaſe of their own grace and conſolation.

unto him with the timbrel and harp.

4 For though all mankind be degenerated by the fall, ſo that he that made them hath no pleaſure in them. Yet hath it pleaſed him to elect a few out of many, an Iſrael whom he hath made and (as it were) re-created to be his and to ſerve him, and in theſe he takes contentment, to do them good, and to receive the returns thereof in praiſe and thankſ-giving from them, and to that very end will he ſhew himſelf powerful for them, and gracious to them that meekly wait, and faithfully depend upon him in delivering and exalting them after a wonderful ſort to the admiration of all the earth, that ſhall have them in ſingular eſteem for a *non-ſuch*, for ſuch a people ſerving ſuch a God of ſalvation as is not in the world beſides, like as he ſhall crown his ſanctified ones, his faithfull ſpiritual Iſrael, and their graces with the eternal ſalvation in heaven, triumphant over all, and out of all this worlds miſeries to his unſpeakable praiſe, and the worlds wonder that here deſpiſe them, as the Gentils did us, till God wrought a change.

4 For the Lord taketh pleaſure in his people: he will beautifie the meek with ſalvat[illegible].

5 Let the Lords people his holy ones, which all Iſrael ſhould be, conſider the glorious ſtate and condition they are advanced into by being ſo, even the ſons of the moſt high, heirs of heaven, a glorie beyond all earthly preheminence or created excellencie whatſoever, and in this let them comfort themſelves, both above all comforts and diſcomforts the world can afford or inflict, and with joyful praiſes magnifie the Lord that hath done ſo great things for them, and

5 Let the ſaints be joyful in glorie: let them ſing aloud upon their beds.

with ſweet peace and tranquillitie of mind poſſeſs their ſouls to the un-utterable conſolation thereof. A type of which, is that bleſſed condition God is inveſting his Church and people Iſrael into at preſent, by and under me, making them triumphantly glorious over all their enemies abroad, with abundance of ſecuritie and peace at home, wherein they ought exceedingly to rejoyce, and joyfully to praiſe the God of heaven, that hath thus advanced them, and altered their condition, even as thoſe glorified ſaints in heaven do, and ſhall, that there enjoy an abſolute and everlaſting reſt.

6 Let the high praiſes of God be in their mouth, and a two edged ſword in their hand.

7 To execute vengeance upon the heathen, and puniſhments upon the people.

6, 7 Let Iſrael obſerve the ſingular mercies to them, ſurpaſſing all to all people, and the mightie victories which God beſtowes upon them over their enemies (types of the ſaints adoption, and the conqueſts they ſhall have over their corruptions, and the Church her adverſaries) which by the power of his might ſhall be ſubdued, thereby to fill their mouthes with proportionable praiſes to a God ſo great and graciouſly good. Let them be ſtrong in ſtrength, and with a mightie irreſiſtable power prevail againſt all oppoſers as indeed they ſhall, like as ſhall Chriſt by his word and ſpirit in the mouth of his Miniſters to the ſetting up of his Kingdom all the world over; Iſrael ſhall be prevalent over the heathen and Gentile nations round about, that have ſo cruelly vexed and plagued them, their turn is now come to be under, and ours to be over, to revenge and puniſh Gods diſhonour, and his peoples miſeries upon them, as the Church ſhall triumph over the wicked at the glorious appearing of Chriſts Kingdom.

8 Yea,

8 Yea, as well Princes as people shall be brought into subjection, Israel shall have dominion over all her enemies of what ranck so ever, and shall lead captivitie captive under me, as Christ and his Church shall do, overcome at last their over-comers; we shall have a resurrection out of our long endured miseries, and be free-men, when as ours and the Churches enemies, how great soever, shall have their declension and abasement, no power on earth can hinder the powerful decree of heaven, nor resist the execution thereof, when the set time is come as now it is, neither Kings nor nobles, who then shall be but like other men, easily vanquishable for all their power and authoritie, as they shall be by Christ, either brought into subjection and fealtie to him in his Kingdom of grace, or led in triumph by him at his appearing in his Kingdom of glorie, when his Church shall be triumphant.

8 To bind their Kings with chains, and their nobles with fetters of iron.

9 What the Lord hath promised in his peoples behalf, and threatened to their enemies, is now to be fulfilled, even their destruction or subjection, not by their own power, but by the power of his word and promise, who is faithful and almightie, therefore shall it come to pass, and in the faith thereof shall they prevail under me, as shall the Church of Christ under him, either ministerially to vanquish them, or ultimately to triumph over them in a final and total destruction. This glorious priviledge have the people of God, his *Israel*, which are or should be *saints*; and his *saints*, his really sanctified and adopted ones, which are indeed his onely *Israel*, thus by the power of his might & the faithfulness of his never failing promise to overcome or overthrow all their rebellious opposers, & oppressours.

9 To execute upon them the judgement written: this honour have all his saints. Praise ye the Lord.

Therefore

Therefore both one and other, Israel now and Israel hereafter, even all the people of God, chew the cud upon this your happie condition, through the mercie and grace of God in Christ, and praise him for it.

The cl. PSALM.

David, *never wearie of this* theme, *presseth hard upon all, principally the Church and people of* God *to praise the* Lord, *and that both in and by his commanded worship, as also by the book and borrowed helps of nature, creation, and providence, and the glorious manifestations he makes of himself herein, and this to be done with* Heart *and* Art, *to the utmost of both. He concludes, that all flesh by nature is bound to do it, and Israel by grace.*

Psalm cl.

1 PRaise ye the Lord, praise God in his sanctuary: praise him in the firmament of his power.

1 YE that are the people of the Lord, be much imployed in this singular service of praising and magnifying him, that is so much yours above others, and that have his peculiar residence amongst you in his sanctuarie, the resemblance of heaven, where is his proper residence, such is the condiscention of his Divine greatnes and Majestie to be worshipped, as in heaven by glorified saints, so also here by sanctified ones, which be sure you neglect not, that are his chosen priviledged people, worship him here below with your minds above, as you extend your voices, so enlarge your graces, eye him, and reverence him in his heavenly sanctuarie, when you draw nigh to praise him in his earthly, where he principally resides in glorie and Majestie, even above the *firmament* which so manifests his greatnes, and magnifies his power in the infinit extension of it, and the varietie of excellent creatures that are in it, to draw your soul upward; though

though your bodies are proſtrate, and to give you to underſtand, that it is the great God of heaven, whoſe wonders ſhine in the firmament above, that you are to magnifie in your ſanctuarie-praiſes here beneath.

2 Whoſe works of power are not onely in the firmament, but extended (like it) every where upon the face of the whole earth, for all which both above and below you ought to praiſe him, and that with faith and reverence proportionable to ſuch powerful efficatiouſneſs, that can bring forth ſuch wonderful effects of creative and providential omnipotencie, as every where he doeth, eſpecially for his people, all which ſhews, with what ſurpaſſing greatneſs he excelleth, whoſe throne is ſo high above all, and his power in and over all; the glorie and reverence whereof as he expects it, ſo we ought to render it with praiſefull adoration, that are the peculiar people of ſuch a God.

2 Praiſe him for his mightie acts: praiſe him according to his excellent greatneſs.

3, 4, 5 Muſter up all your forces to this work and dutie, Praiſe him in his ſanctuarie with the utmoſt expreſſion can be made, tune all your ſtringed inſtruments, and that unto the higheſt key, and make your wind inſtruments ſpeak out aloud. Let nature, Art, and grace, put forth themſelves to the utmoſt, with the higheſt affections and utmoſt expreſſions celebrate his praiſes on earth as in heaven, who deſerves it, and whoſe deſerts do far tranſcend it.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.
4 Praiſe him with the timbrel & dance: praiſe him with the ſtringed inſtrumeuts, and organs.
5 Praiſe him upon the loud cymbals: praiſe him upon the high ſoundiug cymbals.

6 Let all fleſh breathing give glorie to God their Creatour, and praiſe his name that is ſo praiſe-worthie in the eyes of all, by the manifold manifeſtations of his infinite and ſuperlative excellencies, in their own particulars, and in the whole creation ſo plainly

6 Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.

appearing; but moſt eſpecially ye that are eſpecially the Lords, praiſe ye the Lord, not onely for the generalitie of greatneſs and goodneſs, that all the world partakes the knowledge and benefit of, but be ye ſo raviſhed with the peculiaritie of the grace, mercie, and love of God to you reſpectively, as to put forth your ſelves in a return of praiſe above nature, ſuitable and acceptable, magnifying grace with grace, ſinging and making melodie in your hearts to the Lord your God.

FINIS.